START

TERRE HAUTE LITERARY CLUB

VOL 2

1922 23

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ARTICLES OF TERRE HAUTE LITERARY SOCIETY.

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ALASKA AND THE UPPER YUKON

(Illustrated)

F. E. WIEDEMANN

ERARY CLUB

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In this limited paper only the high spots of experience and observation can be touched, and your imagination must be called upon to fill the incomplete description.

The eighth of July we set sail from Seattle on the steamship "Queen" to the land of the so-called "Frozen North" with the usual farewell greetings.

PROGRAM

THE TERRE HAUTE LITERARY CLUB

CHAMBER OF COMMERCE

MONDAY EVENING

7:45

1922-1923

KEEP FOR REFERENCE

Program

October 2....."Annual Welfare Luncheon.....October 2 Noon.

1 October 9.....F. E. Wiedemann
"Alaska and the Upper Yukon." (Illustrated)
Leaders: Kemp-Weng.

2 October 16.....E. W. Kemp
"Old India, Young India and Gandhi."
Leaders: Wisely-Fink.

4 October 23.....John Hessler
"Is the Unlimited Opportunity to Exploit Coal Land Beneficial to the People?"
Leaders: Wade-Mitch.

5 October 30.....L. N. Hines
"A Study of the John Wilkes Booth Legend as to the Time and Manner of His Death."
Leaders: Welborn-Woodworth.

November 6.....E. L. Welborn
"Climbing Mt. Everest."
Leaders: Ewers-D'Eubeau.

November 13.....B. R. Nesbit
"Authority in Religion."
Leaders: Hunt-Acher.

6 November 20.....F. C. Wade
"What is the Matter With Our Coal Industry?"
Leaders: Hessler-Ewers.

November 27.....W. A. McBeth
"Children Older Grown."
Leaders: Duffy-Asbury.

December 4.....Ben Blumberg
"Chivalry," a History of Scouting in Terre Haute.
Leaders: Jewett-Markle.

7 December 11.....J. W. Tilley
"Present Tendencies in Child Labor Legislation."
Leaders: Beasley-Roll.

8 December 18.....Wm. Mitch
"The Problem of Coal at Home and Abroad."
Leaders: Wiley-Tyler.

1923

January 8.....Dr. L. J. Rettger
"Some Present Currents in Educational Thoughts."
Honorary Member

9 January 15.....Chas. Roll
"The Flood of Books."
Leaders: Wilson-Payne.

10 January 22.....C. T. Jewett
"Playtime."
Leaders: Mahoney-Tilley.

Program

11 January 29.....W. C. Hunt
"A Social Study of Property, Income, and Surplus."
Leaders: Beasley-Duffy.

17 February 5.....H. A. Bryn
"A Bit of Fiction."
Leaders: Weng-Nesbit.

12 February 12.....J. B. Wisely
"The Major," a Short Story.
Leaders: Woodworth-Kemp.

13 February 19.....A. M. Wilson
"The Corporation as an Economic Factor."
Leaders: Tilley-Blumberg.

14 February 26.....B. M. Tyler
"Some Perils to Religion."
Leaders: Hunt-Fink.

March 5.....J. L. Fink
"Survivals of Superstition."
Leaders: Wickersham-Byrn.

15 March 12.....A. A. Faurot
"Whither Are We Drifting in Education?"
Leaders: Wisely-Mitch.

16 March 19.....W. H. Wiley
"Theodore Roosevelt."
Leaders: Hines-Pruett.

3 March 26.....W. D. Asbury
"Freedom of the Irish People."
Leaders: Nesbit-Wilson.

April 2.....R. Acher
"The Unconscious."
Leaders: Payne-Weng.

April 9.....Bert Beasley
"Some Landmarks in Litigation."
Leaders: Wade-Byrn.

April 16th.....C. K. Mahoney
"Marks of Modern Civilization."
Leaders: Hunt-Hines.

April 23.....J. P. Duffy
"Terre Haute."
Leaders: Jewett-Hessler.

April 30.....A. R. Markle
"The Town of Terre Haute."
Leaders: Blumberg-Tyler.

22 May 7.....F. H. Weng
"Roman Theaters and Amphitheaters, and Their Uses (Illustrated).
Leaders: D'Eubeau-Welborn.

May 14.....C. M. Curry
"Some Concrete Problems in Education."
Leaders: McBeth-Wiley.

May 21.....Election Night.....May 21



Nov. 1

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(Illustrated)

F. E. WIEDEMANN

ITERARY CLUB

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Secretary-Treasurer.....E. L. Welborn
Historical Secretary.....W. H. Wiley

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Asbury, W. D.
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Byrn, H. W.
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Faurot, A. A.
Fink, J. J.
Hessler, J.
Hunt, M. G.
Hines, L. N.
Jewett, C. T.
Kemp, E. W.
Markle, A. R.
Mahoney, C. K.
McBeth, W. A.
Mitch, W.
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No. 1

ALASKA AND THE UPPER YUKON

(Illustrated)

F. E. WIEDEMANN

T. H. LITERARY CLUB

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To the average educated individual new ex
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The love of scenery is mostly emotional,
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All this is of real and abiding value, b
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In this limited paper only the high spo
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F. E. WIEDEMANN

T. H. LITERARY CLUB

When we realize that scenery is the written page of history, the enjoyment of travel will be enhanced one hundred fold.

To the average educated individual new experiences mean but superlative adjectives. New scenery, but a pleasing combination of rivers, lakes, valleys and mountains. To him the Glacier hollowed valley of the Yosemite; The stream scooped abyss of the Grand Canyon; The Granite Core of the Rockies; The ice carved peaks of Alaska, are all one, just scenery. Magnificent, incomparable.

The love of scenery is mostly emotional, and the love of beauty is practically a universal passion. It is the expression of this emotionalism that portrays the enjoyment of the average intelligent traveler of to-day.

All this is of real and abiding value, but add to this an intellectual pleasure of comprehension and you have the ideal traveler.

It does not require an exhaustive study of geology, geography, mineralogy, botany and zoology to appreciate the thrilling story of creation. A bird's eye-view of the procession of the evolution of life and the physical conditions of the earth from the first inference of its existence to its climax of today is sufficient to see and understand the tragedies of earth's earlier day, in her war of titanic forces as pictured on the face of geologic Alaska.

The same higher understanding of nature will make you more enjoy your neighborhood hills, your creek, your Wabash, your prairies and your landscape.

In this limited paper only the high spots of experience and observation can be touched, and your imagination must be called upon to fill the incomplete description.

The eighth of July we set sail from Seattle on the steamship "Queen" to the land of the so-called "Frozen North" with the usual farewell greetings.

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Welborn, Pruett, Faurot,
Messrs. Jewett, Wilson

He who would fall under the spell of Alaska will go westward or go northward. We went northward and drifted down the placid Yukon.

Sailing thru Puget Sound, Straits Juan de Feuca and George Strait was uneventful; nearing Queen Charlotte Sound, the scenery was more interesting, with its vernal hills on the Vancouver Island side and the many small islands dotted here and there on the British Columbia side. It was cloudy as usual in these parts and the heavy clouds nestled threateningly over the small villages.

After leaving Charlotte Sound we entered the open sea until Calvert Island was reached, a distance of five or six hours. This is the only space in the entire trip where the dinner gong was not welcomed. At this point the passengers were thrown into a state of excitement at the appearance of a spouting whale which seemed to usher in calmer weather and more scenic environment. Frequently hair seals and porperses would bob up in the distance which would afford amusement for the people.

One peculiar thing that is striking in this neighborhood is the absence of beach along the coast line.

In Fitzhugh Sound many canneries and Indian villages are met. The hills and coast range are covered with scrub spruce, hemlock and cedar.

At Belle Bell the passage is so narrow that the steamer seems to nose herself between the many islands. Here we passed a boat that had been wrecked a few years previous, the pilot failing to keep in the crooked and narrow path.

The view now is gorgeous and as we go thru the Seymore Pass, the sun is setting among the many peaks, displaying a coloring of beauty that sinks deep into the very soul.

The morning of the third day we sailed into Dixon Entrance, the beginning of U. S. waters, and the southern end of Alaska. The approach to Ketchikan is most pleasing, nestled as it is among snowcapped mountains and apparently clinging to the hillside. This little city is noted for its fishing interests and silver mines. Moss, lichens, ferns and millions of wild flowers are seen everywhere. The air all along the coast is saturated with moisture from the Japan current, and this vaporous atmosphere, combined with the vast amount of strong sunlight during the summer, makes the vegetables and plant life grow quickly and with a luxuriance almost beyond belief. It was no unusual sight to see

sweet peas attaining a height of fully eight feet and showered with fragrant blossoms.

Humming birds and other representatives of the feathered tribe flitted from branch to branch.

Alaska's bountifulness is further shown in the Cascading stream that enters the sea from the back of the town, and which is reached by a winding board walk. In this stream, below the falls, can be seen countless thousands of salmons, and it is interesting to see them leap several feet out of the water endeavoring to climb the falls to reach their spooning grounds.

Following the board walk the tourist obtains his first close glimpse of the Totom Poles. Among these primitive people each family had a guardian spirit. This spirit was concerned only with the blood relatives of the family on its mother's side.

Among the Alaska Indians the spirit was usually the spirit of some bird - beast or some inanimate object, supposed to have done some great good to the tribe at some remote time. Most poles show the geneology of the tribe and are found only among the Indians of Southeastern Alaska and B. C. These poles are not found north of Seward or Cooks Inlet or among the Eskimos.

The grotesque figures with which the poles are carved represent Whales-Eagles-Ravens-Bears-Beavers-Frogs, etc., telling the nursery tales and legends of a primitive people. They may also tell of some potlatch, some special historical event or they may be commemorative or again may just mark the burial place of some warrior. I think I spent more time trying to decipher some of these Totom Poles than any other one thing in Alaska.

Ketchikan impressed me as being the most busy town in Alaska. From here to Wrangell it is ninety-one miles and every mile had its individual beauty and charm while gliding past green shores, foaming cataracts, and rugged mountains. The timber was thicker, the vegetation more luxuriant. Numerous flocks of gulls and terns hovered, gracefully around the mouths of salmon creeks, darting and pecking at the eyes of fishes as they wriggled over the riffles and shallows.

Wrangell no longer holds the glory incident to the boom it once knew. A wide valley through which the turbid Stikene river empties into the sea, marks the approach to the city. Situated on the hill is an old Russian "block house" and near the wharf are many Totom Poles which mark

the graves of departed Indian Chiefs.

Leaving Wrangell we immediately entered the Narrows, one of the most picturesque stretches of water on the Alaska route. These Narrows are very shallow, owing to the heavy deposit of silt brought down the Stikene river and other big streams. Congress has been threatening for some years to pass an appropriation bill to dredge this channel, but, like many other things in Alaska, she must wait. Although this tortuous channel is well marked with buoys, beacons, blinkers, etc., it nevertheless taxes the skill of the navigator to the utmost. Unfortunately we entered this channel at night, but we sat up until two A.M. waiting for the high tide, that we might safely pass. Fate was against us as a heavy fog, made more dense with rain, compelled the pilot to anchor, remaining until the next afternoon for the incoming tide.

The sail thru the Narrows is exciting inasmuch as the channel is treacherous, shallow, lined with high coast hills which are usually mantled with low-hanging clouds. This sail must be made on high tide.

At Petersburg we were treated to our first Shrimp Cannery, which afforded us much amusement in being taught how to properly shell a shrimp. I soon realized all shrimps were not in shells. The environments around Petersburg is most pleasing. The village being surrounded with high snowcapped mountains and luxuriant vegetation. Here we were introduced to our first real Glaciers. It would be difficult indeed to describe the beauty of the three Glaciers, surrounded as they were by clouds, tinted with the sun-rays and viewed at various angles of the inlet. Strewn along our path were many small ice flows which reflected the prism of the rainbow, thus enhancing the beauty.

Petersburg is the headquarters for the halibut fishing schooners. Halibut is packed in ice and shipped to Seattle, thence to the markets in the Eastern States. But a short time ago more than 1,000,000 pounds of Halibut was landed on the dock at Seattle in one day.

At midnight we landed in Juneau, the Capitol of Alaska. This little city has good schools and substantial business foundation but being pasted on the side of the mountain it seemed impossible for expansion. It was on our return trip that we could see Juneau to a better advantage. It has many substantial business houses and homes, and as has been said, Juneau, in the summer evening mists, looks like a Swiss Village on the shores of a lake. However, the gold quartz stamping mills occupied us most. It was

interesting to follow the quarts ore on thru the crushers to the last stage of ~~composite~~ concentrate, where it is ready for the smelters and the first stage of gold bricks.

Douglass is just across Gastineau Channell, and is the residence portion or the great Treadwell Mines, the largest mines in the world. These mines have recently been destroyed by water flooding the shaft, but not until the company had paid the Government in royalties more than twice what the United States paid Russia for the entire territory, viz: $7,500,000 plus 7,500,000 - 15. Douglass is now deserted and to walk thru the streets, a feeling of pity possesses one, when seeing so many houses going to decay and ruin.

Leaving Douglass we now are headed for Skagway, the ship terminal, passing thru the famous Lynn Canal. Along this route we encountered the wonder of Glacier Land - The mountains clothed to the snow line with forests of timber and green foliage, seem to rise higher than ever.

In order that we might see Taku Glacier "near up" we steamed thru Fredrick Sound and Stevans Passage along the length of Admirality Island, then thru Taku Inlet. There side by side is a splendid example of a "dead" and "live" Glacier. The one to the left - gray and dingy, - receding with a terminal morain between it and the sea. The other bright, sparkling, tinted blue and indigo forming a great wall of ice one and a half miles wide and several hundred feet high. Every few moments large masses tumble over into the sea, filling the inlet with icebergs of various fantastic shapes. Here is a sight the equal of which can be seen in few parts of the world. Watching an active Glacier, moving steadily forward into an inlet at sea, is one of the most fascinating sights imaginable.

The view in this inlet staggers description. From here we retraced our chart and entered Lynn Channel, perhaps one of the most wonderfully gorgeous one hundred miles that had yet been passed. Although much traveled, I have never seen a more picturesque place with its many glaciers, peaks, snowcapped mountains and water-falls. The mountains are of recent geologic origin and well timbered with scrub growth which is chiefly used for pulp wood. In this canal two years ago the steamship Sophia beached, the passengers and crew being drowned. Again the result of bad navigation on unknown waters, that are poorly charted.

We are now nearing Skagway and the scene has shifted but little. If possible the grandeur is more pronounced; Glaciers are being passed, some in the making, others extinct.

Making here a sharp turn in the Inlet Fort Seward,

a very fertile valley loomed up in the distance. Situated as it is at the base of the mountain, covered with snow and scared with mountain streams, with a beautiful background of green, made it the most quaint and well-kept landing we had yet seen.

Two hours later we landed in Skagway, a city of "has been" yet its location, climate and shipping possibilities should redeem it and again place it on the commercial map. This is the land of high mountains, great rivers and giant waterfalls. Every dwelling has its little garden spot. The soil is very fertile, as plants and flowers grow profusely. The sombre hills around Skagway are covered with Glaciers that glisten like fields of pearls. The woods are filled with dainty green ferns and a hundred varieties of wild flowers.

The trip from Skagway to Bennett over the White Pass Trail is decidedly thrilling. Winding over high narrow paths over the "Pitch Fork" Falls, thru dead horse gulch, bridging fathomless chasms and shooting sharp curves thrills one beyond description.

At Carcross we again took boat for Atlin Lake, a large Lake Louise situated in among the mountains of the Cassair Range. At the extreme end of this eighty mile lake is Llewellyn Glacier, the continuation of the Taku Glacier to which we alluded while in the Lynn Canal. A trip to this Glacier is one long to be remembered.

This glaciated area is one of the largest in the world. Climbing this mountain of ice, leaping cravasses, cutting steps of ice that we might advance higher and safer on this icy mantle until we neared the Seracs, was an experience that was unique in the extreme.

We were now beginning to see the grim trail of '98. In this region the Yukon has its source. Within a few miles of the sea, yet for more than twenty-six hundred miles the Yukon rushes and winds, leaps and creeps, until she finally placidly emptys into the great Pacific.

It is here old prospectors with an empty look in their eyes, and a forced smile on their lips, will tell you of their hardships; will tell you every nugget worth a dollar, cost twenty to take out.

There they live in their cabins immaculately clean, unconventional, yet with a code of ethics which require no law, no force. These are the men who can step out under the canopy of Heaven in the twilight of midnight and look squarely into the face of nature with a philosophy I almost envied.

Back to the hotel we hear the buzz of gold, and donning our hiking clothes we tramped to the gold mines. Hin-

ing in the upper Yukon is accomplished in three ways. Placier, Hydrolic and Dredging. In Southern Alaska stamping is also done. Time will permit me to only mention the various methods. The hydrolic mining is perhaps the most profitable, where water facilities are available. It was at the Placier mines we were fortunate enough to pan a small gold nuggett. If all miners received the same thrill in finding nuggetts, I can easily appreciate the spirit of the early stampeders.

After a good night's rest, early the next morning, we had a most instructive hike to a silver fox farm. The Yukon and Alaska have many fox farms, those in the Yukon are chiefly the very valuable silver foxes, which are raised in enclosures. Those in Alaska are chiefly red and gray foxes, raised on island farms.

One little pet silver fox but five weeks old, named "Biddy" was a very tame and affectionate little fellow. Thinking it would be a capital souvenir I was counting out the three-fifty as asked, but I received a severe set-back when he stated it was dollars and not cents.

The country from Caribou to White Horse is thru a valley with strong deposits of magnetite, which is valuable in tempering steel. The soil appears very unproductive.

Were it not for tourists and miners, going to Mayo and Dawson, White Horse would surely be a dead town.

Here it was we took the boat "Casca" to the Klondike, down the once famous Yukon River, a distance of more than five hundred miles, almost north, and but a few degrees from the Arctic Circle.

The sail down the river was uneventful as the valley of the Yukon is very similar to portions of the Ohio and Mississippi, and the slopes are covered with lark spur, golden rod, marguerites, dandelion, asters and other varieties of wild flowers.

It is a great undeveloped valley, capable of profitable agricultural development, except that portion I took to be covered with a volcanic ash.

The river is very tortuous and shallow and in places spread over broad flats.

It is not an infrequent occurrence to see moose, caribou or bear in the woods or swimming across the channell. We just now shot the rapids of Five Fingers which was rather thrilling as the boat must pass between large rocks, separated sufficient to just admit her. Here the water is very swift and dangerous. After safely passing thru we struck a rock

but fortunately no serious damage was done.

The interest of the Yukon is enhanced by associating the present with the early pioneer days when travel to the Klondike spelled "hardship".

One must draw on the imagination to feel the spirit of the "Cremation of Dan McGee" or the "Shooting of John McGrew." Nevertheless when Indian Camps, Old Hudson Bay, Trading Posts and Trapping Settlements are passed, he is blase' indeed who does not receive a thrill, urging him on to new fields and new experiences.

At last Dawson and the Klondike region is reached and as we walk thru the streets and by-ways of that now much deserted city the earmarks of the bygone days of ninety-eight could be seen in the old dilapidated saloons, dance halls and gambling dens; although the region of the Klondike and the Valley of the Bonanza have lost their former glitter, the old-time "panners" still dream of future gold, there they sit as human derelict, dreaming and hoping.

Little remains in Dawson of its former bustle, many are moving to the newer district Mayo, a rich find of silver and lead, a hundred and fifty miles down the Stewart River.

Such is life, the latest find draws men as a magnet draws the needle. Nevertheless there are promising prospects of mining, not only in this region but over the entire territory of Alaska, as the surface has but partially been scratched.

It is estimated there is enough coal here and in Alaska to supply the world for hundreds of years, and no man could estimate the amount of minerals.

The days of placier mining are fast being numbered. The hydrolic and dredging being more profitable even here in the Klondike. Such mining must be conducted by companies and, as a result, the laws,as well as natural conditions, are crowding the individual prospector out in the cold.

This country may be losing her gold nuggetts but she is more than "gainer" in acquainting the world with the fact that here in the Yukon Valley from Dawson to Nome is a country rich in agricultural possibilities, rich in furs, rich in fisheries, and yet rich in minerals, with a climate not so nearly disagreeable as is pictured. Indeed the summers are quite warm, and I was told in Skagway it was rare to have the mercury drop below zero in mid-winter.

Altho not exactly a dreamer, I must confess the romance and the beauty of this country took possession of me to an

extent that was surprising.

While standing on the side of the mountain just above the cabin of Robert Service, viewing the valley of the Klondike, as the river majestically flowed into the Yukon, I felt the "spell" creeping over me. The sun was sinking behind the mountains, and the waters of the Yukon reflected its glow. The beauty I shall never forget.

The spell now was upon me and as I turned my head westward I could hear the Bard of the "North" repeat these words:

"Its the great big broad land "way up yonder,

Its the forests where silence has lease;

Its the beauty that thrills me with wonder,

Its the stillness that fills me with peace."

To the Indianian the long, long day of light was a novel experience that almost resulted in Insomnia.

At a latitude of near sixty-five degrees north and at the top of the dome, - a mountain at the side of Dawson,- one may stand, on the twenty-first day of June, and no sooner see the sun set, when it again appears in the east.

Retiring at midnight we had difficulty in sleeping as the lightness of the hour seemed more like our dawn in the month of June, and but a few hours later the glare of the sun forced us to seek refuse in the darkness of the pillow.

On our return voyage from Lynn Canal we made Sitka, the oldest town in Alaska, and really of most historic interest. The Mission School for Indians would do credit to any State in the Union, much good being done the Thlinget Tribe. The park is interesting inasmuch as the collection of Totom Poles are the most grotesque of any yet seen. This trip affords one an opportunity to study "Totom Bore" which is extremely interesting. Mention should be made of the old Church, founded by the early Russians. This church contains many religious relics of Russia and Alaska. The museum is perhaps the most interesting in Alaska, containing rare relics and antiques of real value. These collections are from far and near Alaska, from the interior to the coast, preserving the customs and traditions from time immemorial to present date. The site of the old Baranoff Castle still remains and, as I labored up unnumbered steps to reach the top, I wondered no longer why such a site had been selected for a fortress and a castle. On this spot orgies and debauchery were

indulged under Russian Rule, that would please the vanity of some of our modern politicians.

With regret we sailed from this port thru porilious straits, into the open sea, leaving behind the beautiful Mt. Edgecomb which is a close rival to Mt. Kilawea.

Ten hours later we were aroused from our slumber with three blasts from the steamer, announcing the dock at Port Lathrop, one of the largest Salmon and Herring Carneries in Alaska. To one not familiar with the cannery industry it is intensely interesting to follow the fish from the sea to the labeled cans, yet most of the sight-seeing and observing passengers brought back but one vivid impression, that was the impression on the olfactory nerve.

Leaving this port our fastidiousness could again be indulged, as we sailed passed the wonderful Brady Glacier thru Icy Straights, passing icebergs chipped from the world-famed Glacier of Muir.

Making the circular trip around Baranoff Island, the regular "Inland Passage" was again found and sailed without interruption down to Seattle.

A summer could not be spent more profitably than the one to Alaska, profitable as a vacation, and profitable as a source of knowledge. As a vacation it is idealistic, restful, comfortable and panoramic. As a source of knowledge it is unlimited. It is just a little different. Here we can study and observe the northern lights, the coloring of which can never be appreciated in Indiana Skys.

The gold mining, placier, dredging, hydrolic and quartz are novelties to the middle west tourist. Fox farms, with their very valuable products of furs, revert our mind from golden fields of grain. The canneries filled with the "silver hord" is so interesting that the revulsion and scent are unheeded and we wonder what will become of this industry a few years hence as millions of fish are needlessly sacrificed. It might be said truthfully, any of these conditions may be seen in other localities, but one thing can better be studied in Alaska than any place in the world, not excepting the Alps of Norway, namely, the Glaciers. It is true as an area, they are in the process of recession but many there are in the making, young, alive, and beautiful. To see these glaciers, to walk upon them, to study them, to dream of this great icy sheet which covered this entire region from Idaho to the Arctic Circle, thousands of feet deep, in prehistoric time; then to observe and hear the invisible forces of nature as tons and tons of ice is pushed into the sea thru the great fiords, in the forms of bergs, giving to them scentillating prismatic color of great beauty and mammoth

designs. This indeed is a privilege found only in Alaska.

In contrast we will speak of the Totom Poles. Here again I know of no place where such "folk lore" can so well be seen or studied. To trace the meaning of these grotesque symbols to their creative, ceremonial and religious source is interesting even to a novice.

I have said little in regard to the general conditions of the country, suffice it to say the coast line from the Alentian Range to all southeastern Alaska is so tempered with the Japan current and the long days, that vegetation grows luxuriantly.

While traveling thru portions of this section,ferns, wild flowers and plants reminded me most of the tropics. The Yukon Valley and portions south of the Arctic Circle have been proven to be capable of great agricultural development.

Unfortunately the fur and fishing industries are doomed, unless some more drastic measures are enforced than those at present. The one truly lamentable natural condition for the development of Alaska is the short season. Yet on the other hand this is off-set by the long day, and when we stop to think that Norway and Sweden are practically in the same latitude it cannot be such a handicap after all.

There is no reason why Alaska will not come into her own in due time, but as I see it, such time is not yet ripe, as more profitable lands are yet available in our Western States without such hardships to overcome, in transportation and markets.

This we can say without any reservation - Alaska is a scenic paradise. Its mountains over top Mt. Blanc, Jung-Frou and the Matterhorn. Its glaciers dwarf those of Switzerland, fiords are numerous, some of them winding with serpentine fashion a distance of twenty miles or more into the mainland.

The great rivers of the interior drain immense valleys, the soil being suitable for domestic cultivation.

All along the southwestern coast the climate is surprisingly pleasant. In the interior it is about fifty degrees during the summer months, but extremely cold in the winter, as the warmth of the Japan current is felt only about 50 or 100 miles inland.

In the interior oats, barley and wheat are grown profitably, while along the coast all vegetables yield prolifically.

In this country the streams abound with fish, and the wilderness is full of fur-bearing animals, and the value of her minerals no man can truly speak. Furthermore, few lands are so full of tragedies and pathos.

It is no wonder Rex Beach, Jack London and Service, with their vivid imagination, threw away their "pick and pan" for the more lucrative find of fiction.

To dwell in such a land, surrounded with such geological facts, such tremendous valleys and mountains, whose terrible beauty grips the soul, in portraying the thrilling story of creation. Whose logical end invites suggestions before which finite minds shrink. To dwell in such a land is indeed a privilege. How eloquent, - how stupendous, - how sublime.

Throughout the world of scenery God gives to man His silent sermons, and hard is the heart indeed which does not respond to such titanic and magnificent forces, making of him a better, a bigger, and a wiser man.

No. 2

Old India, Young India and Gandhi.

Mr. Kemp spoke extemporaneously for an hour and a quarter upon the above topics setting forth the subject under the following outline:

I. Old India:

1. Geographical environment, especially mountains and sea which tended to isolate the early life of India.

2. Notwithstanding the features which tended to isolation, India was invaded many times through the northern mountain passes; thus building up a very complex Indian civilization consisting of different races, different religions, different social levels, different occupations and hence;

3. Castel-the rock foundation and the very bone of the bone and flesh of the flesh of the whole institutional life of India.

4. The origin, growth and essential meaning of Brahminism, Budhism, Mohammedanism and Christianity as they influenced Old India. Christianity though an Oriental religion in birth, was Occidental in development.

II. Young India.

1. Expansion of Europe through the 15th, 16th, 17th, and 18th Centuries which caused Portugal, Spain, France, England, and finally Russia, to develop commercial life in India.

2. Conflict between France & England for mastery in India with England final master.

3. India under the East India Company.

4. India under England, especially England's educational, military and commercial relations to Indian life.

5. Presentation of the conflict which has grown up between Old India and Young India as to what is the best thing for India at the present time.

6. Argument showing what England has done for India.

7. Argument showing what England has not done for India.

8. Shall India be absolutely free?

III. Gandhi.

1. Education, and facts as to his being at present the person having the greatest personal following of any person in India.

2. His advocacy that India should return to the standards and civilization of Old India by completely expelling every vestige of modern civilization (Young India), from her land and return to the Golden Age of the Vedas.

FREEDOM OF THE IRISH PEOPLE.

16

"The Struggle of the Irish for Freedom" would be more nearly correct than the title as announced; "The Freedom of the Irish People". When this subject was chosen the Irish had not been granted Home Rule.

The source of the material used in this paper I have gleaned from reading the following, "A History of the Irish People" by Hayden & Moonan; "Ireland's Fight For Freedom" by George Creel; "Ireland, A Study in Nationalism" by Francis Hackett; "The Irish Orators" by Claude G. Bowers; Lecky, Green and other historians, enclocypedias, magazines and newspapers.

Francis Hackett says: " It is the American way to spend five days traveling through Ireland and then come home and write a Book on "The Irish Question ". I have not written my book but what I saw during two or three weeks traveling over Ireland is the sum total of my first hand knowledge of anything Irish. For that reason I have made no statement in this paper on conjecture, but have back of what I have written the, 'Thus saith' of authority, who has first hand knowledge. Creel says: "The supreme tragedy of a race that has known nothing but tragedies lies in the fact that the record of Ireland's long struggle for freedom has been written down by enemy hands as seen by enemy eyes". As far back as 1599 Lord Exxes wrote to Queen Elizabeth "'Twere as well for our credit that we alone had the exposition of our quarrel with this people and not they also", and this policy of suppression and misrepresentation has been followed faithfully by every English government since the Virgin Queen. The Irish have never ceased to look upon the English as invaders and have never ceased to regard English rule as slavery. Their defeats seem

only to fire and strengthen their passion for liberty. This is what the world has never understood and what England cannot understand, because they expect after 700 years of struggle, a complete submission of the Irish people".

(Hackett, p. 129) "Seeing that England is Protestant and Ireland catholic, it is quite easy to identify Catholic interests with Irish interests, and Protestant interests with English interests. This is one of the simplest ways to misunderstand Ireland. Influential above everything else in the destiny of Ireland the power of Rome has been not infrequently exercised in conjunction with the power of England contrary to the desires and aspirations of radical Irishmen. The popular allegiance to Catholicism has undoubtedly helped to keep it national unsuccessfully. This intricate contest between the three influenses - the papal, the English, the National - deserves much more consideration than it usually receives. It is too simple to speak of Ireland as priest ridden. It is too simple (though so convenient that we all do it) to speak of Catholic Ireland as Synonymous with national Ireland. England has made much of Ireland's Catholicism indicating the difficulty of ruling Ireland, but often Catholicism has been a synonym for Vassalage.

In order to further understand the Catholic attitude before proceeding with early Irish history I quote the following: Michael Davitt, a true Catholic, but also a true Irishman, has explained the attitude of Rome more clearly, perhaps, than any other. I quote, "The secret opposition of Rome to Home Rule is not at all appreciated in its right motives in popular British politics. The silly fiction about Home Rule, meaning Home Rule for Ireland, has served a two-fold anti-Irish purpose, and very effectively so far. It has inflamed extreme Protestant minds against the rational demands of the Irish people, while

at the same time furthering the best interests of the Vatican policy in securing the continued presence of some eighty Catholics in the otherwise most exclusively Protestant Parliament in the world. It is known right well by English Catholics of the Duke of Norfolk order, and in Rome too, that the transference of the Irish representative from Westminister to Ireland would mean the exclusion of almost all Catholic power and influence from the House of Commons. On the other hand a national Assembly in Dublin would give prominence to the existance of a strong Protestant minority in what is believed in Europe to be an exclusively Catholic country".

And now to proceed with the early history of Ireland. Ireland was a federated nation of four kingdoms with an ard-ri (high king) and a triennial parliament at a time when England was a Roman colony and France a welter of small tribal powers. Their great book of laws gave organized justice to Ireland before England and France had risen above the oral judgment of individual chieftains. From the Irish monastaries and schools poured forth a stream of preachers and teachers, which illumined the savage darkness of early England and western Europe. The Irish lived by and to themselves a thousand years before foreign immigration threatened their ancient liberties.

It seems necessary to me to give these facts and some, others ~~one~~ which I expect to give later, to show the justice of the claim of the Irish people for freedom.

From the earliest times known to history Ireland was inhabited by a people speaking a language which they called Gaelic. This language was one of the several spoken by the Aryan branch of the human family. The four great groups of Aryans were situated as follows: the Teutons around the Baltic, the Graeco Latins around the Mediterranean, the Slavonic in the East, and the Celtic in the center

and west. All of the languages spoken in Europe at present belong to one of these groups.

The original home of the Celts appears to have been in upper Danube, from whence they spread over central and western Europe. into Spain and northern Italy, four centuries before the Christian Era. A century later some of these tribes crossed into Asia Minor where several centuries later Saint Paul speaks of them as Galatians. From this time the power of the Celts began to decline and gradually sank under Roman influence on the North. When first we get a definite view of early Ireland we find it inhabited by a people calling ~~calling~~ themselves Gaels, speaking a Celtic language, which they called Gaelic. Whether these people originally came from the Graeco Latin of Teutonic branch is not definitely known. During the period from 432 to 795 A.D. when the Romans invaded and conquered most of the countries of Europe as well as some of Asia and Africa and completely Latinized these countries, it is a significant fact that Ireland was the only Celtic speaking country which remained free from Roman Dominion.

At first paganism was the Roman religion, but at the conversion of Emperor Constantine (312 A.D.) Christianity became the official religion of the empire and soon completely supplanted the old paganism. Although Christianity was carried by the Romans to all her provinces, it was left to St. Patrick to carry the Christian religion to the Irish people. Through intercourse with the Romans of Britain the Irish must have known of Christianity before, but had not accepted it as a religion, and there was no organized church. The story of St. Patrick's work is a volume in itself. All the histories of early Ireland came from Christian writers. During the time of St. Patrick and after his death many schools were established. Ireland in fact was "honey-combed" with schools. Many schools were attended

by great numbers of students. There were three thousand students at Glonard and three thousand at Bangor, at which schools every nation of the civilized world was represented - Britains, Saxons, Gaels, Franks from the continent, Germans and Italians. Two kings at least received an education in Ireland, Afried of Northumbria and Dagobert of Western France.

The government of Ireland at this time was a federation of four kingdoms. For three hundred years before the invasion of the Norsemen in 795 A.D. the history of Ireland was mostly a record of the progress of religion and learning. For two centuries following there was ceaseless warfare against the invaders. The attacks of Norsemen upon Ireland lasted from 795 A.D. until the Battle of Clontarf, 1014 A.D. At this time Brian was undisputed ruler of all Ireland. The battle of Clontarf was decisive in that it put an end to the Vikings raids, not only in Ireland but elsewhere. The conquest of Ireland begins with the invasion of the Norsemen, but to this day they remain unconquered, but a subject people always. The Norsemen, who were invading and devastating Ireland and other countries, made a settlement on the banks of the Seine river. The king of Paris granted to them a large tract of territory along the English channel and this territory they called Normandy. In 1066 the Duke of Normandy, historically known as William the Conqueror laid claim to the throne of England and in a single battle of Hastings conquered the country. Matilda, daughter of Henry the first, who was a son of William the Conqueror, married Godfrey Plantaganat, Count of Anjou, and thus Henry the second became King of England at the death of Stephen, son of Adela, daughter of William the Conqueror.

William the Conqueror

Wm. I — Henry I 1100-1135 — Adela

Stephen 1135-1154 (died)

Matilda m
Godfrey, Count of Anjou

Henry II
1154-1189

At the time Henry II ascended the throne of England the Earl of Pembroke better known as Strongbow, assumed the title of King of Leinster with all the retinue of a fuedal king. Before this Ireland had been ruled by clans, many of them having supported Strongbow before he assumed the title of King. Now they fell away from him. He now had a greater danger to face than the hostility of the Irish, for his assumption of the crown of Leinster was redented as much by the King of England as it was by the Irish. It was with great difficulty that Henry had controlled the rebellious barons in England. Now he saw some of the most unruly of them erecting a feudal kingdom for themselves across the Irish sea. Henry made a peremptory demand that Strongbow should present himself before the king, which he did. It was with much reluctance on the part of the King and with much show of humility, both probably insincere, that Henry at length consented to accept the Earls submission and his offer of all his possessions. Lienster was regranted to Strongbow to hold as the King's vassal, but the towns and castle Henry kept for himself.

Pope Adrian IV, the only English man to ever become pope, issued a bull in 1155, which purported to make a grant of land to Henry II for the purpose of reforming evil manners, planting Virtue and increasing the Christian religion. In order to substantiate his power in Ireland and to reward his followers, Henry proceeded to

make grants of great pieces of Irish territory to his chief followers. Some knowledge of the fe dal systen is necessary in order to understand the new relations which were created between Henry and the Irish, when on the one hand the chiefs acknowledged the supremacy of the King and on the other hand he professed to give away large tracts of Irish land to his followers. The submission as well as the grants were looked upon by both parties from different points of view and their meaming was interpreted in different ways by the Irish, whose ideas were those of the clan system and by the Normans who were governed by the feudal system. The acknowledgement of the Superior power of Henry was at the most an ACT OF PERSONAL SUBMISSION on the part of those Irish chiefs who made it and conferred either under fuedal or Irish customs NO RIGHT OR DOMINION OVER THEIR CLANS OR TERRITORIES. The claim of even a rightful king to deal with the land as his own property was to them impossible. For a foreign king to profess to grant Irish lands to his own followers was AN ACT OF INJUSTICE AND CONQUEST, compared with which the piracies of the Norsemen were mere incidental robberies. This conflict between the two ideas begun by the grants of Henry of Anjou continues to the present day. On the assumption of Henry II to assume possession of Ireland rests the injustice of England to Ireland and was the beginning.of the long struggle between those two countries and which has been continued unto the present day.

When Henry IIIV ascended the throne of England, the religious difficulty between Ireland and England was made worse. Henry asserted himself supreme head of the Church of England, thus withdrawing himself and his kingdom from all spiritual dependence upon the See of Rome, yet to the end of his life he upheld the tenets of the Catholic church. Many persons were sent to the Stake or scaffold who either refused to accept the doctorine of the Catholic faith or declined to acknowldege his own ecclesiastical supremacy. In 1536 a Parliament assembled in

Dublin, which was required to pass the Act of the Supreme Head, which gave the King Our Soverign Lord, the only Supreme Head on Earth of the whole Church of Ireland, full power to punish and repress all errors and heresies. This law carried even a death penalty. Resulting from these laws was the destruction of the Irish monastaries and convents, numbering about six hundred. By the end of Edwards reign in 1553 nearly all in Leinster, Munster and most in Connought were destroyed. These religious houses had furnished useful purposes in the social life of Ireland. They were hospitals for the sick, orphanages for the poor and a home for the aged. Int 1539 a commission was appointed to search out and destroy relics and to remove the images and valuable ornaments of the public churches. Some were confiscated to the king's use, Some of the golden Chalices and crosses were sent to the English mint. Nothing could have more inflamed the Irish than such an act.of injustice towards what they held in highest reverence.

The English government under the reign of Henry VIII as adminstered in Ireland rested on two contradictory assumptions: that the King of England was Lord of Ireland and the Irish were his enemies. It was during the reign of Henry VIII that the devastating work of forraldings against the English took place. Henry, for various reasons, desired peace in Ireland: his soldiers were generally hired men, for there was no standing army: they soon succumbed to disase and many were killed; they were also inefficient and did not understand Gorilla warfare. Aid for the Irish had been sought on the continent. Since armed resistance nor complete distruction of the rebellious Irish seemed possible, Henry decided to make concilliation with the most powerful chiefs such as O'Toole, O'Byrne and the Earl of Desmond and with O'Neill and O'Donnell. The policy of concilliation and conferring of English title on Irish chiefs for submission to the king did much to improve the affairs in Ireland.

When Edward VI, son of Henry VIII, died, Queen Mary, half-sister of Edward VI, became ruler of England. Mary was a Catholic but being a Tudor and a Catholic she relinquished the title of "Head of the Church", but retained the title of "Queen of Ireland". Of all evils and miseries which affected Ireland during the 16th and 17th centuries certainly none were more productive of evil and suffering than the plantation policy, which was begun during Mary's reign.

Henry VIII had hoped by conferring titles to Anglicise Ireland, but his plan failed to introduce English customs, dress or language. There was another course which had been suggested by one of his ministers and that was the plantation of English colonies in Ireland. The lands of the clans that had caused the most troible were to be confiscated and parceled out for plantation of the English colonists. This sounded well on paper but these lands were still hold by these clansmen. To follow the course of these wars which followed would be tedious. By constant raids the land was laid waste. The Omores rose in rebellion eighteen times against such gross injustice of usurpation of their lahds. For fifty years these wars went on, marked by atrocities.even more memorable than the previous years of Irish warfare. Most horrible was the massacre of Mullaghmast in 1577. A number of Irish chieftains, the Omores, O'Connells, and O'Donnells and others were invited by English authorities to a conference on the hill of Mullaghmast near Athy. They were told that if they did not attend, it would be equal to an act of disloyalty. When they came they were all massacred in cold blood.

At the death of Mary in 1588 Elizabeth, her half-sister, succeeded to the throne. She was as great a champion of the Reformation as Mary had been of Catholicism. The act of Supramacy (declaring her Supreme Govenor) and the act of the Uniformity (prayer-book, attendanee at worship) were past. Her aim was the political subjugation

of Ireland. Language, dress and customs were to be English. This brought about a unity and nationalism more marked on the Irish than ever before.

During the reign of James I a commission had been appointed to consider the proposed Ulster plantation. This commission found that the counties of Tyrone, Armagh, Derry, now called London Derry, Donegal, Fermanagh and Cavan were justly forfeit to the crown on account of the rebellion led by Hugh O'Neill and the O'Donnells. The colonists were largely English and Scots. They were not permitted to have Irish tenants. When the news of this confiscation was learned by the Irish, whose lands lay within these boundaries, it came as "a sentence of death". The claim of the crown to these lands based on the rebellion of Shane and later of Hugh O'Neill and of Rory O'Donnell could not extend to those sub-chiefs and free holders who did not join in the insurrection. All pleas were brushed aside by Attorney-General Davys. The scheme went forward. Many Irish left their native land for the continent, some became outlaws and raided the English possessions. The Ulster plantation produced among the native Irish a burning sense of injustice and a desire for revenge. It was probably the cause of the great insurrection of 1641.

During the reign of James I and his successor, Charles I, many small plantations were made in Ireland. The Parliament of 1613 was called by James I to legalize the confiscation of the Ulster land and to raise some much needed money. A bill of Attainder and an Act confirming the title of king to the confiscated Ulster land was passed. He was also granted a subsidy of twenty thousand pounds. After havin g gained his wish the Parliament was dissolved by the King in 1615.

Map.

In 1641 the Irish people again arose in insurrection. At this time Ireland was absolutely exhausted. Of her 1,500,000 people 600,000 had perished by sword or famine. The famishing people died in great numbers. Many of the soldiers went abroad and enlisted in continental armies. Numbers of young girls and boys were siezed by order of the government and shipped to the West Iddies and and English colonies and sold as slaves. (history p. 319).

In 1649 Oliver Cromwell was appointed Commander General by the English Parliament for Ireland. He desired to put down all rebellion as quickly as possible and to procede with the acheme of confiscation and plantation, which had already been outlined. He had no scruples as to methods, no pity or sympathy for the Irish people. At Droghedd, his first point of attack, reliable history states that many old people, women and children were massacred. On his return he was enthaustically received because he had so completely subdued and slaughtered the Irish papist rebels, but the Irish peasants to this day can utter no direr inprecation than to invoke "the curse of Cromwell on his adversary". It was thought that now would be a most opportune time to attempt a plantation on a large scale, thus settling the Irish question once and for all so that it might never arise again to trouble the English Government. Even before Cromwell entered Ireland to subdue the uprising of 1641 a number of private gentlemen had formed an organization to advance money for raising, equiping and maintaining a special army to subdue the rebels with the understanding that each contributor should receive a share in the confiscated lafid, according to his subscription. Two hundred pounds would secure 1,000 acres in Ulster while in Munster it took 450 lbs. to give the exploiter 1,000 acres. It was decided to pay the soldiers who had taken part with Cromwell, in confiscated lands. The original lands of Leinster, Munster and Ulster were to be confiscated and the inhabitants driven across into the mountains of Connaught.

By the act for settling of Ireland, which passed English Parliament the inhabitants were divided into three classes, first there was a list of 105 persons including most of the surviving leaders, who were condemmed by name to death, but many of these had escaped to other countries. The second list, including less prominent persons received minor punishments. The lower classes were permitted to remain in Ireland. A clause in this act decreed that all Catholics, who had lived in Ireland during the rebellion and the Civil War, that is from 1641 to 1650, and who could not prove that they had borne "constant good effection" to the Parliament, were to forfeit one third of their estates absolutely, and for the other two thirds should receive compensation in land wherever Patliament might direct. Of course in the majority of cases it was next to an impossibility to prove "innocency" of "constant effection"to the Parliament.

MAP.

In September 1653 all Irish Catholics not "adjuged innocent", and those whose property exceeded the annual value of ten pounds were ordered to move across the Shannon into Connaught and not on their peril to be found east of the river after May 1, 1654. The poor was suffered to remain, must learn English and to bring up their children in the Protestant faith. There was much fraud and dishonesty in transplanting these territories. The laws which were passed to prohibit marriage of these soldiers to Irish Catholic girls were disregarded and some of Cromwells soldiers later married Catholic girls. The children became Catholics and spoke the Irish language. Isaacs Butts, reputed to have been the author of [illegible] Home Rule, was a son of a Cromwellian soldier. The precious rites of the Catholic church were

forbidden and all priests ordered to leave the country. Catholics were excluded from offices of trust and could not administer justice. All these restrictions were passed by English rule and were not based on ennity of religious factions in Ireland.

Lecky, the historian, and a Protestant states that 'no feature in the social history of Ireland is more remarkable than the almost absolute security which the Protestant clergy scattered thinly over wild Catholic districts have usually enjoyed during the worst periods of organized crime and the very large measure of respect and popularity they have invariably demanded whenever they have abstained from interferring with the religion of their neighbors. Among Catholics, at least, religious intolerance has not been a prevailing vice and those who have studied closely the history and charcter of the Irish people can hardly fail to be struck with the deep respect for sincere religion in every form, which they have commonly evinced. It is a memorable fact that not a single Protestant suffered for his religion during all the period of Marian persecution in England".

Green, the historian also says, "The history of Ireland during the fifty years that followed its conquest by William III is one which no Englishman can recall without shame. After the surrender of Limmerick every Catholic Irishman, and there were five Irish Catholics to every Irish Protestant, was treated as a stranger and a foreigner in his own country. The House of Lords, the House of Commons, the Magistracy, all corporate offices in town, all ranks in the army, the bench, the bar, the whole administration of government or justice were closed against Catholics. The very right of voting for their representatives in parliament was denied them. A few Catholic landowners had been left but the sweeping confiscation that followed the sucessive revolts off the Irish and oppressive laws turned the

immense majorities into hewers of wood and drawers of water to their Protestant masters.

When Charles II ascended the throne of England he tried to make ammends in his weak way for the confiscation of lands.

During the period from 1691 to 1800 often called "the penal days" there were so many restrictions on the Catholics that his very existance seemed in vain. He could not vote, hold office nor obtain lands from a protestant by a gift, dale or inheritance. Marriage to Protestants was forbidden. He could not become a barrister, solicitor, enter the army, nor teach school. No Catholic schools were permitted. The foreign Education Act forbade them sending their children abroad for education. Worst of all to them their orphans were given to Protestant guardians. A tentant was not allowed to make above one third h's rent in profit or he could be evicted. The bad affects of such laws are evident . The land owners developed the vices of slave owners, becoming idle, dissipated,and neglectful of their duties. Th e Catholics grew as a serf population always does grow, cringing, shifty, and untruthful. They were lazy because they had nothing to work for; lawless because they knew the law only as an enemy to be defied or evaded when possible. In professional and artistic work, in industry and agriculture the bad effects of these laws could be seen on the whole population of Ireland, both Protestant and Catholic. The Catholic abilities were lost to the world. The tenant, whose improvement the landlord might confiscate at the end of his lease, naturally did not improve. The tenant did not dare to show signs of improvement or prosperity either in dress or equipement of his house of farm. Even the purchase of a new coat or plow might result in the raising of his rent. All these evils were the result of English rule. While the English government allowed the Protestants, and especially those of the State Church to trample on their fellow-countrymen it was quite

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prepared to trample on them in turn, whenever any real or fancied advantage for England arose. As an example of this history is fil of the ruin of Irish trade. There has been so many laws against Irish commerce and industry it would be useless to try to enumerate. Ireland could only ship her goods in English ships to English markets. The cattle trade was prohibited by Elizabeth because it interferred with English profit. When the Irish turned to the industry of cured meats and hides they all met the same fate. The wool, linen, glass, publishing industries, were each in turn to be either prohibited or so restricted as to ruin them. Indeed it is pathetic to read this part of Irish history. As brief as possible some acts of injustice are submitted for your consideration which tend to further separate the Irish and English. These statements are all taken from history.

The confiscation of Irish lands from the time of Henry II to the 19th century was a source of hatred and the eviction of tenants by absentee landlords even as late as 1882 was an act of injustice which was condemned by fair-minded Englishmen. Between 1859 to 1882 98,723 families, representing 504,743 people, were driven out of shelter by absentee landlords. In 1880 750 men owned half of Ireland and the majority lived outside of Ireland. From 1851 to 1914 4,399,300 people emigrated to other countries from Ireland. In other words the present population of Ireland is something near this figure to-day. Until 1781 the Established Church of England was enforced in Ireland by exacting tithes and attendance, although in Ireland of a populatibn 5¾ million, 4½ million were Catholics and the majority of the rest were Presbyterians or Dissentors from the Established Church. Before 1831 at which time the Primary Education Act was passed there was no educational provision by the state. There were some private schools. The Gaelic language was barred from the schools until 1903. No Irish

history was taught in the schools until 1903. Ireland was mentioned only twice, just two sentences in the English histories used. The quotation 'this is my own, my native land' was struck out of the reading book as pernicious, and the Irish boy was taught to thank God for being 'a happy English Child'. All this sounds strangely like German rule over Alsaace-Lorraine. There was no education above Primary education until 1878 when the Intermediate education act was passed. This was similiar to our High Schools. There was no national University until 1908. The industrial conditions in Ireland has been deplorable, Poverty, poverty everywhere has been one of the great sources of trouble in Ireland. One of the early customs followed by the Kings was the granting of pensions out of the Irish funds. In plain words the Irish people were compelled to pay annual sums to such English and foreign favobites as the English crown chose to designate. By way of illusbration these names and amounts were taken from Irish records: The Duchess of Kendal, the mistress of George I $15,000 per year; the Countess of Yarmouth $20,000per year; the Princess of Hesse $25,000per year; the Queen Dowager of Prussia $4,000 per year; Lady Betty Walgrave $4,000 a year; DeVerios $5,000 a year; Lady Kilmansegg $ 6,250 a year; the Countess of Belmont $7,500 a year; Frederick, Duke of Brunswick, $33,500 a year; Lord Bathurst $10,000a year; the Duke of Gloucester $15,000 a year; the Duke of Cumberland $15,000 a year; Princess Amelia $5,000 a year; Princess Augusta $25,000 a year; Caroline Matilda, Queen of Denmark (banished for adultery) $15,000 a year.

Before the act of union in 1800 Irelandis debt was $15,000,000 One year after the Act of Union, which was foisted upon Ireland by England and which was supposed to bring such wonderful benefits and blessings to the Irish, their debt increased to $142,225,670. By the Act of Union it was explicitly stated that "in respect to past expenses

Ireland was to have no concern whatever with the debts of Great Britain", but in 1817 the two Exchequers were amalgamated. Their debt then leaped to $605,000,000. The Act of Union also expressly said 'that future expenses'would be borne'on 'a strict measure of relative ability', the proportion fixed being 7½ to one. England's popul ation rose, Ireland's fell. There was no re-adjustment. The Gladstone commission to investigate reported that since the Act of Union Ireland had been overcharged $2,000,000,000. The waste of money on salaries was something enormous. The Lord Lieutenant for instance received $100,000 per year salary, $25,000for his outfit.and an allowance of $225,000 for his household. This only as a sample. Time will not permit the rest. Sir Robert Hamilton the great English administrator offered to reduce Irish governmental expenses by $10,000,000 per year without loss of efficiency, but needless to say it was not accepted. The Irish constabulary police cost $1,66 per year for every man woman and chil d in Ireland. Redmond asked England to take away the 30,000 soldiers in Ireland for the World War duty but it was refused. Of the$200,000,000 taxes in Ireland $135,000,000 goes to England and only $65,000,000 goes to Ireland.100,000 Englishmen were given jobs in Ireland, and naturally they did not desire the freedom of the Irish people.

Much of the trouble in Ireland has been based on poverty, oppression, and the lack of hope of conditions ever to be improved as viewed from past experiences with England. There is nothing that brings hope, courage, ambition, and happiness so quickly and so surely as a little material prosperity. We are all idealists but we must eat and wear.

Economic Fitness. (Hackett p.322).

When the American Revolution came with its message of courage and inspiration to the Irish, the Volunteers made their demands for reforms more vigorous and England for expediency lifted many restrictions from Irish commerce. Grattan, then in the flower of his virile genius boldly launched the demand for Irish legislative independence. In dire straits with America, England granted the right of the Parliament of Ireland to enact its own laws. In 1783 England passed the Act of Renunciation, declaring that "Ireland's right to be bound only by laws, made by the Irish Parliament, was both established and ascertained forever, and shall at no time hereafter be questioned or questionable". Had Ireland at this time been bold enough she perhaps could have gained absolute independence from England as America did. Grattan was not a revolutionist and was satisfied with this Act of Repeal. There was no O'Neill to lead and the opportunity for independence for Ireland was lost. History records how the spirit of the letter of these acts was not kept by England. It was soon seen that this new freedom was a delusion. Green says, "Independence was a mere name for the uncontrolled rule of a few noble families and of the Irish Executive backed by the English Government. To such a length had the whole system of monolopy and patronage been carried that at the time of the Union more than sixty seats were in the hands of three families alone.

Of 300 members of the Irish Parliament not more than 70 were returned by the free vote of the people. Catholics could neither be a member nor vote for a member and by a system of pensions, gifts and open cash bribes the English government had an absolute majority at all times. Pitt set out deliberately to provoke rebellion. Fitz-William, the wised and beloved, was recalled and a hated bigot to replace him. The bloody code was enacted, also the lash, the pitch cap

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and cruelest of all the Society of Orangemen was formed under government authority and subsidy to revive religious hatred. In 1795 Pitt organized the Society of Orangemen. This marked the rise of religious factionalism.in Ireland, not as a national evulution in any degree, but purely as a product of Pitt's manufacture. He brought them into being, paid them, and protected them in their outrages, Out of cold blooded intent to break up the Irish unity which threatendd to defeat the Act of Union. In proof of this I submit the following: naive excerpt from historical records: "About the same time a number of delegates from the Orangemen met in the town of Armagh and entered into resolutions, which they published; in these resolutions they recommended to the gentlemen of fortune to open a subscription (for them) declaring, 'that the two guineas allowed them per man by the governement was not sufficient to purchase clothes and Accroutrements'. Seeing that Pitt was determined to push through the act of Union French aid was sought and Ireland was again in the throes of a rebellion which England with superior numbers and equipement put down.

Cornwallis, of whom every school-boy in America knows, was sent to command in Ireland at this time and even he said, "On my arrival in this country I put a stop to the burning of houses and the murder of the inhabitants by the Yeomen, or any other person who delighted in that amusement; and to the flogging for the purpose of extorting confession; and to the free quarters which comprehend universal rape and robbery throughout the country." He also shut up the torture houses and forbade pitch lined caps to be lighted on mens' heads. The English Courts remained, with their packed juries, pre-djuced judges and informers and the medthods of the Spanish inquisition prevailed. It was at this time with the stage all set that Pitt brought forth his Act of Union supporting it by a campaign of corruption

absolutely unparelled. Over $6,000,000 was spent in bribes. Thirty-two peers were promoted and twnety-eight new ones created. Pensions were given with a lavish hand and under these methods the Act of Union was passed by the Irish Parliament and it came into operation on Jan. 1, 1801.

Fox characterizes the the Union as "atrocious in its principle and abominable in its means" and a "measure most disgraceful to the government that was ever carried or proposed". Gladstone in 1886 said publicly, "I know no blacker or fouler transaction in the History of man than the making of the Union between Ireland and England". The famous speech of Robert Emmett arose from an insurrection in 1803 and was made just before his execution at 23 years of age. Daniel O'Connell after twenty years struggle secured Catholic emancipation in 1829. The Tithes war of 1830 was a just revolt against a flagrant wrong. In 1845 a new torrent broke over Ireland. There was a complete failure of the potato crop. In three years from 1846 to 1848 1,500,00 people died of starvation and fever. From this time on there was so many movements that it is impossible to name them all. The young Ireland under Michaell, Meagher, and O'Brian, the Irish republician brotherhood under James Stephens, the Fenian Society in 1861 originated in the U.S. following the Civil War. From 1870 to 1916 under the leadership respectively of Isaac Butts, Parnell, Redmond, the fight of Ireland for independence was the fight in the English Parliament for Home Rule. In 1916 Easter Sunday so near to our own day was the time set for the rebellion and An Irish republic was proclaimed with a provisional government, Padraic Pearce president, James Connelly commanding general. You all know with what results. Flame and fire turned Dublin into a hell, the cost of the rebellion was millions in money , 304 lives lost, thousand and two wounded

1,000 persons either executed or deported and worst than all a new flame added to ancient hate. So ends the story of English invasion and Irish rebellion.

The Real Reason of Ulster Attitude and English Acquiescence.
(Creel,p. 142)

"What are the reasons constituting the Ulster attitude? There are only two, one proceeding from politics and the other from selfishness of commerce. Opposition to Irish self-government is the Tory Party's sole remaining stock in trade, or to put it more plainly, the religious issue involved is the Tory Figleaf. Take it away and the ugly nakedness of Tory standpatism would be leveled mercilessly down to the last sordid detail. As long as Law, Cecil Balfour, Milner and Carzon can stand in the position of protecting the loyal Protestants of Ulster, just so long can they draw themselves away from the fact that the Tory Party's real reason is to fight progress and to resist every form that menaces the special privileges of the ruling class in England. It should be borne in mind that the control of Ireland is a rich source of campaign contributions and patronage. The Irish government costs about 150,000,000 per year and provides lucrative jobs for 100,000 worthy gentlemen, usually English or Scots, who have no burning desire to see these jobs turned over to the Irish. The second reason is a commercial one well stated by Austin Chamberlain, the Birmingham millionaire manufacturer and leading unionist, and son of Joseph Chamberlain, who deserted Galdstone in 1886 after agreeing to vote for home rule. He said, 'Ireland buys 32,000,000 lbs. worth of British finished products per year and home rule by interfering with or destroying this great volume of trade would bring bankruptcy and disaster to many British firms and their workmen'. Of course, this implies that Ireland might desire to build up her own manufactures under self-government and cease to be dependent upon England. The chief reason why Ireland at the present cannot do these things is simply that she has no capital and that British capital practically controls the banks of Ireland. Concessions are made to Belfast, but not to the rest of Ireland."

(Creel,p. 108)

Hallam says: "Either herself or in the persons of her representatives, England exploited Ireland as a dependency, a conquered country from which nothing could be secured, from which nothing could be hoped, a country that was done for, that could never revive and towards which the best policy to pursue was to draw from it as large a tribute as possible, of men for the army and of money for the empire."

Thus when all is said, and the Irish policy of England may perhaps be said to be inspired, not so much by hatred or vindictiveness as by selfish influence, narrowness of view and imperfect understanding, when we recognize that England has always shrunk from taking any definite or decisive step in Ireland, that she has toyed with problems without seriously seeking to solve them, that she has ever been satisfied to exploit the sister island intellectually and economically, can we not go on to say that at the bottom the English (Gladstone and his followers always excepted) have always been influenced by the idea of merely marking time till when Ireland is drained of her ancient inhabitants, some lost by emigration and by anglicization, the Irish question will in measureable time disappear of its own accord.

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Francis Hackett quotes from Mr. Lawrence Lowell as follows:

"Administration of Ireland has been the comspicuous failure of the English government. Its history for a century has been a long tale of expedients, paliation and concessions, which have never availed to secure either permanent good order or the contentment and loyalty of the inhabitants. Eash step has been taken, not of foresight but under pressure. The repressive measures have been avowedly temporary, devised to meet an emergency not part of a permanent policy, while concessions, which, if granted earlier, might have had more effect, have only come when attention to the matter has been compelled by signs of widespread and grievous discontent. Catholic emancipation was virtually won by the Clare election; disestablishment of the Anglican Church was hastened by the Fenian Movement. The Home Rule Bill followed the growth of the Irish Parliamentary Party, culminating in Parnell's hold upon the balance of power in the House of Commons and the land laws have resulted from agrarian agitation. The fact is that the Irish problems lie beyond the experience of the English member and his constituents.

From 1851 to December 31st, 1914, 4,399,390 people emigrated to other countries from Ireland.

Notes 1.b

(Hackett, p. 13.)

Woodrow Wilson says: "And there is another great piece of legislation, which awaits and should receive the sanction of the Senate — I mean the bill which gives a larger measure of self government to the people of the Philippines. How better at this time of anxious questioning and perplexed politics could we show our confidence in the principles of liberty as the source as well as the expression of life, how better could we demonstrate our own self-possession and steadfastness in the counsels of justice and disinterestedness than by thus going calmly forward to fulfil our promises to a dependent people who will look more anxiously than ever to see whether we have indeed the liberality, the unselfishness, the courage, the faith we have boasted and professed. I cannot believe that the Senate will let this great measure of constructive justice await the action of another Congress. (Signed) Woodrow Wilson, Dec. 1914.

1.

Quotation from Kipling's"Namgay Doola" from "Plain Tales from the Hills" Published in 1890.

He speaks of Namgay Doola stealing and maiming a cow. Later he tells the King of Tibet in the story: " Or thou canst, discarding this impiety, maiming, raise him to honor in thy army. He comes of a race that will not pay revenue, a red flame is in his blood, which comes out at the top of his head in that glowing hair. Make him Chief of thy army, give him honor as may befall and full allowance of work, but look to it, oh King, that neither he nor his hold a foot of earth from henceforward.. Feed him with words and favor and also liquor from certain bottles that thou knowest of and he will be a bulwark of defense, but deny him even

a tuftlet of grass for his own. This is the nature that God has given him, moreover, he has brethren, but if they come they will surely fight until they die".

On March 3rd, 1914, England was startled by the publication of a "British Covenant" declaring that the passage of a Home Rule Bill would furnish justification for any action that might be effective, to prevent it from going into operation. Among the signers was Kipling's name. One is surprised and grieved to know this, even though everyone knows that Kipling has always been an advocate of imperialism and all of its attendant evils.

(Hackett, p. 315)

The problem before Ireland today is the problem of survival and the terms of survival are economic fitness. Without economic fitness the Irish will as certainly perish off the face of Ireland as the Red Man perished off the face of Manhattan. If the Irish perfer survival to victimization they must strive for economic fitness. The Irish are unwillingly forced to compete with the English, the worst equipped with the best equipped.

(Creel, p. 5.)

Gladstone said in 1886: "Go into the length and breadth of the world, ransact the literature of all countries, find, if you can, a single voice, a single book in which the conduct of England towards Ireland is anywhere treated except with bitter condemnation. Are these the traditions by which we are exorted to stand? No, they are in fact the sad exception to the glory of England. They are a blot and black spot on the pages of its history. What we should do is to stand by the traditions of which we are the heirs in all matters except our relations with Ireland and to make our relations with Ireland to conform to the other traditions of all countries. So we hail the demand of Ireland for what I call a blessed oblivion of the past. She asks also a boon for the future and that boon for the future, unless we are much mistaken, will be a boon to us in respect of honor no less than a boon to her in respect to happiness, prosperity and peace.

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Ruskin -- Selections and Essays.
Chap. -- "The Mystery of Life and its Arts. p 411.

"And now, may I have your pardon for pointing out, partly with reference to matters which are at this time of greater moment than the arts - that if we undertook such recession to the vital germ of national arts that have decayed,we should find a more singular arrest of their power in Ireland than any other European country? For in the 18th century Ireland possessed a school of arts in her manuscripts and sculpture, which in many of its qualities, - apparently in all essential qualities of decorative invention - was quite without rival; seeming as if it might have advanced to the highest triumph in architecture and painting. But there was one fatal flaw in its nature, by which it was stayed, and stayed with a conspicuousness of pause to which there is no parallel: so that, long ago, in tracing the progress of European schools from infancy to strength, I chose for the students of Kensington, in a lecture since published, two characteristic examples of of early art, of equal skill; but in the one case, skill which was progressive - in the other, skill which was at pause. In the one case, it was work which was receptive of correction - hungry for correction; and in the other, work which inherently rejected correction. I chose for them a corrigible Eve, and an incorrigible Angel, and I grieve to say that the incorrigible Angel was an Irish Angel!

May I without offense ask you to consider whether this mode of arrest in Ancient Irish art may not be indicative of points of character, which even yet, in some measure arrest your national power? I have seen much of Irish character, and have watched it closely, for I have also much loved it. And I think the form of failure to which it is most liable is this, that being generous hearted, and wholly intending always to do right, it does not attend to the external laws of right, but thinks it must necessarily do right because it means to do so, and therefore does wrong without finding it out; and then when the consequences of wrong come upon it, or upon others connected with it, it cannot conceive that the wrong is in any way of its causing or of its doing, but flies into wrath, and a strange agony of desire for justice, as feeling itself wholly innocent, which leads it further astray, until there is nothing that it is not capable of doing with a good conscience.

But mind I do not say that in the past or present relations between Ireland and England, you have been wrong and we right. Far from that, I believe that in all great questions of principle and in all details of administration of law, you have been usually right, and we wrong; sonwtimes in misunderstanding you, sometimes in resolute inquity to you. Nevertheless, in all disputes between states, though the stronger is nearly always in the wrong the weaker is often so in a minor degree; and I think we sometimes admit the possibility of our being in error, and you never do."

No. 4

IS THE UNLIMITED OPPORTUNITY TO EXPLOIT COAL LANDS BENEFICIAL TO THE PEOPLE ?

This question will be asked by people in all walks of life in the near future and is being asked at present by various investigating agencies over the country, including the Russel Sage Foundation, U.S. Geological Survey, etc.

The right and opportunity to exploit coal lands at will, means that anyone, with the nedessary capital, can sink a coal mine and produce coal for the market, whenever and where ever he can buy or lease coal lands, without interference from anyone and bring about a condition whereby the industry becomes over-developed, as actually exists at the present time.

Although a condition of over-developement in an industry makes possible over-production, with the accompanying result of keen competition and the laws of supply and demand governing the selling price of the commodity, yet in the coal industry, the facts are exactly the reverse and the law of supply and demand has little, if anything, to do with the selling price of coal, because of the fact that coal is not produced until sold, and the price fixed by the operators must be

met, before coal is mined.

The mining industry in Indiana is developed to produce , at present, forty-two millions tons of Bituminous coal, annually, according to the testimony of Mr. P. H. Penna, Secretary of the Indiana Bituminous Coal Operators Association, before the House Committee on Labor, on April 8th,1922. Yet the peak of production of the same mines was but thirty million tons in 1918 and the out-put in the calendar year of 1921 was but seventeen million tons.

This condition is general in the mining industry and makes it necessary for the consumers of coal to pay sufficient, to not only meet the labor costs ,interest on invested capital, profits, etc., to supply the normal demand, but also sufficient to meet the interest, profits etc., on one-fourth more capital than is necessary, to supply the nation needs, under all circumstances. To meet the cost of maintaining this additional capital, that isn't needed in the mining industry, is one important reason for the high price of coal, and must be removed if the price of coal is to be permanently reduced.

The Over-Developement of the Industry.

When there are so many more mines than are necessary to supply the nations' bituminous coal needs, it necessarily follows that a greater coal acreage is be6

ing exploited than is necessary. The exploitation of such unnecessary coal area, means a waste of the coal recorces, not only of the additional coal territory, but also most of the total coal area that is being worked, because ; 1st. Only cheap coal will be produced in all the mines, as competition will not allow the operators producing high cost coal to survive in the competitive struggle for existance; 2nd. Coal easily reached and convenient to get, will be taken out of the ground, but all coal that cannot be taken out conveniently and necessarily cheaply, will be left, with the result that very few mines produce more than fifty (50) percent of their areas and a large number in Indiana have been abandoned when less than thirty (30) percent of the coal had been removed, and in some instances when less than ten (10) percent of the coal was removed, which greatly adds to the cost of production. The above is supported by the following language in report of Mr. Littlejohn, Inspector of Indiana Mines, Pages 56, 57, in 1920:

> " Under the present method of mining, fifty-percent of the coal is lost to future generations. There should be some regulatory methods adopted by the State to halt this reckless, useless waste of this valuable asset to the State , before it is too late.
>
> Every ounce of this coal represents stored energy; and it is our imperative duty to rigidly opnserve it, to the end that human progress shall not relapse."

As above stated, Mr. Littlejohn recognizes the useless waste of coal to future generations as the result of present competitive conditions in the mining industry, caused by the unlimited opportunity to exploit coal lands. Although such useless waste may not be materially felt in Indiana or other mining States for some time, yet the fact remains, that our coal resources will not last forever and unless something of a constructive nature is done, to protect and conserve our coal resources, the supply will become limited; and it is claimed by some that the Indiana veins of coal will be destroyed in fifty years, at the present rate of destruction.

If such useless waste of coal continues indefinitely, the miners may be compelled, eventually, to leave these United States and migrate to Alaska, where there are so many wonderful opportunities, as stated recently by Dr. F. E. Wiedemann, face the rigors of Alaskan winters and attack the unlimited coal stores of that country , if coal continues to be the chief commodity for fuel purposes.

Although the above is not probable for many

years, yet the fact that it is within the realms of the possible , makes it necessary for us to recognize its significance.

It is well to discuss the coal recources of Alaska, when we discuss Alaska, but its benefits to us as a fuel isn't great, as its cost of production, plus transportation, would be so great , that the price makes it prohibitive ahd therefore useless, as an article of commerce, under the present conditions. We, therefore , must provide ways and means to conserve our coal resources in our midst, if we expect future posterity to enjoy cheap fuel.

To the casual observer, it may be hardly conceivable to believe that the coal industry is so destructive of our coal resources, but it is never-the-less true and the sooner we try to discover a remedy, the sonner our coal resources will be protected for future posterity.

I trust that if the solution proposed in this paperm sounds a little radical, that it will not be finally condemned for that reason alone.

Coal companies, in buying ~~such~~ coal areas, pay for all of the coal in such areas, and when it isn't taken out of the ground, it is charged to the coal which is taken out of such mines, when sold, and adds an additional cost to the coal actually produced.

Then, again, when the mines are abandoned before all the coal is taken out, the total coal area for such mine is lost, as the cost necessary to reopen such mines, or the safety precautions necessary to follow, to recover same, would be so great as would make it prohibitive, with the result mentioned above.

Such premature abandonment not only loses the coal area, but also destroys the property valuations in mining towns, which depend exclusively upon coal mining. This result was very noticeble in Sullivan County, Indiana in 1915 in the towns of Sullivan, Hymera and Shelburn.

Over-manning the Industry as the Result of Over-Developement.

Figures recently given President Harding by Government departments, demonstrated that there were approximately two hundred thousand more bituminous miners than were necessary to produce all the coal necessary to supply the country's needs. Such over-manning of the industry, which is caused by over-developement of the in-

dustry , is responsible for the intermittancy and irregularity of employment of the bituminous miners, with the result that the bituminous miners cannot possibly work more than one half time, on an average, any year, no matter how anxious they may be to work, and when abnormal periods come, like the last calendar year in Indiana, they get but one hundred and twenty-five work days, which means considerable privations and suffering for themselves and dependents.

If such over-developement did not exist, there would not exist an over-manned mining industry and the miners would not be continually complaining of the lack of employment and the suffering which naturally follows unemployment.

Under present conditions, each mine has its proper quota of employees. They are expected to report for work when the whistle blows, even though it blows but once a week or month, as the case may be. The miner living in mining towns, far removed from other lines of endeavor, cannot get other employment outside of the mines , which in-turn is responsible for the many hardships among the miners and their families during certain periods of each year. The maintaining of the exces-

number of men in the Industry,mwhich causes the intermittancy of employment, is causing an additional cost to the consumers of coal, which can only be eliminated when the coal problem is solved.

Safety Appliances.

In addition to the above, the question of safety appliances to safe-guard the miners from the dangerous elements continually surrounding them, while in the mine, becomes an important factor and adds to the cost.

The keen competitive struggle continually going on among the various operators for markets, not only within the state, but also between states, compells operators in numerous instances to get along without installing certain safety devices, because the installation of same would keep them out of certain markets, with the result that miners are often compelled to face certain dangers, not because the operators desires same, but because the struggle for existance in the Industry often forces the operator to attempt to get along without them, as the introduction of such safety appliances would add to the cost of the production.

From the above you will notice that the unlimited

opportunity to exploit coal lands is not beneficial but instead , detrimental, as it materially adds to the cost of coal, without increasing its value to society , one iota.

We are advised that the penalty of over-developement of the industry is repsonsible for one dollar on the cost of each ton of bituminous coal produced, or five hundred million dollars annually as per the testimony of an Illinois Operator, Mr. Eugen McAuliffe, before the House Committee on Labor last spring.

Solution.

The solution of the coal problem is therefore national in character and can only be solved nationally as such.

The cost of coal production will not be materially reduced until the problem is solved nationally, palliatives will not help, as the ills affecting the industry are of such a character that their causes must be removed before the ills will disappear and as it is a national problem, it will require Federal action to solve it.

At present coal mining is a State question and comes under the police powers of the various mining States. As such, it brings about a condition whereby

no ~~informity~~ uniformity exists as far as mining legislation is concerned and since legislation pertaining to safety appliances, add to the cost of production, it naturally follows that the State that is the most strict along that line, burdens the industry to that extent, and prevents such operators getting an equal opportunity to get into certain markets with those operators producing in States very lax in safety legislation.

The placing of the industry under Federal control would have a tendency of bringing about uniform mining legislation in every mining State and thereby remove any unfair advantage in competition.

Such uniform legislation would also reduce cost, because of insurance rates being reduced, which would logically follow the introduction of safety appliances, where few exists now.

In my opinion, the first step to be taken in the solving of this problem, would be the enactment of legislation for the conservation of coal lands, by limiting the amount of coal territory to be exploited, same to be governed by the liberal fuel needs of the nation; and second, no new mines to be sunk until the fuel needs require same.

If the above suggestions should be followed, the amount of ~~such~~ coal left in the ground in each

mine would be reduced to a minimum, which would reduce the cost of the coal to the consumer; 2nd the introduction of safe and efficient methods , now lacking, to get a maximum tonnage out of a given area, would again reduce the cost to the consumer; 3rd, the reduction of the number of men in the industry , which would bring about more work to the miners employed, and would reduce the high labor cost, which is now caused by the intermittancy of employment, which would materially reddce the cost to the consumer; 4th, the reducing of the number of mines, as the result of such legislation, would reduce the cost of the up-keep of such mines, and which would materially reduce the cost of production.

Of course, the above program will take considerable time to bring it about, but it is absolutely necessary to solve this problem, and when this solution is worked out, there is no doubt the price of coal will be virtually cut in two.

John Hessler.

No. 5

READ BEFORE THE TERRE HAUTE LITERARY CLUB, OCTOBER 30, 1922

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A STUDY OF THE JOHN WILKES BOOTH LEGEND AS TO THE TIME AND MANNER OF HIS DEATH.

~~"THE CASE OF ST.HELEN"~~

by
L.N.Hines,
Terre Haute, Ind.

Abraham Lincoln was shot by John Wilkes Booth at Ford's Theater in Washington on April 14, 1865. Booth escaped from the theater at once and rode on horseback into Maryland with one of his confederates, Herold, and finally across into Virginia, where, according to the usual story in the histories, he was shot in the Garrett barn, at night, by Boston Corbett. History tells us Booth lived a few hours, mostly unconscious during that time, and then died. What was done with his body seems to be more or less of a mystery. The body of Guiteau, the assassin of Garfield, was turned over to his relatives. The body of Czolgosz, the assassin of McKinley, was turned over to his relatives. The body of Booth was taken to Washington or near Washington and disposed of. His relatives did not secure possession of his remains at that time. Whether they ever did is a question that has been much debated. As for the authenticity of the variety of stories told concerning the disposal of Booth's body, the author of this paper does not vouch. He simply relates here what he has read and presents to this Club some scraps of testimony along this line. This testimony may or may not be interesting to others, but the investigation of it has been exceedingly interesting to the writer.

History contains the stories of many men who have disappeared under mysterious circumstances, undoubtedly dead, but who have been expected to return, or who have been found afterward to be alive, according to claims of those particularly interested.

Nearly thirty years ago a murderer by the name of Holmes was convicted of the crime of murdering a wife, one among many, and was later hanged. A rumor afterward was spread that Holmes was not really dead, but, through some subterfuge or connivance, had escaped the gallows and was then living.

Lord Kitchener, the great English soldier, was drowned at sea during the World War. No one actually saw him go down and so no one is prepared to swear that he is actually dead, but since he was on the ship that went down and no one saw him afterward, there can be little doubt along that line. However, stories were circulated in England to the effect that Kitchener was not really dead but that he would appear in time and help England recover her staggering fortunes in the great war.

Other similar tales of reappearances have been told from time to time. One of these concerns John Wilkes Booth, the murderer of Abraham Lincoln.

Tradition has it that the lost Dauphin of France, Louis XVII, was carried to America and lived on the frontier of the states. A novel has been written concerning a pioneer preacher who contended that he was the lost Dauphin of France, This was a marked case where a man imagined that he was some one other than himself. History contains many such incidents. We have had here in Indiana an incident something like this. There died recently in Washington County a man by the name of Dr.Hiram P.Neyman. It was claimed that he was the grandson of the great Marshal Ney of France, who, according to the claims of this man's family, was not really executed in the gardens of Luxenburg on Decembe 6, 1815, but was saved by friends. Ney, according to the story, apparently fell before the bullets of the executioners, his body was carried out and exchanged for a real corpse. He, it was alleged, made his escape to the United States where he spent the remainder of his life mostly in South Carolina. It was also asserted that he taught French for a time in the schools of Philadelphia. This legend has had a wide circulation.

More than thirty years ago the writer remembers reading in a newspaper, as a boy, that John Wilkes Booth had been seen in a Southern city and that his brother had visited him there. I remember a tale, at another time, of Booth's appearing in the Southwest, notably in Texas, but disappearing with a suddenness that baffled all investigation. It has been generally accepted by the world at large that Booth died from a gun-shot wound on the 26th of April, 1865, but the evidence offered that Booth did not die at that time but lived many years afterward is interesting at least, whether it carries conviction or not.

In the Saturday Evening Post of October 30, 1920, is a story entitled, "As I Remember-- Glimpses of Old Actors-_ Edwin Booth". This article was written by Jefferson Winter, the son of William Winter, the famous theatrical critic. Mr.Winter says:

> "Of more than a thousand letters from Booth my father preserved about four hundred, giving away a few of the others, but burning most of them, including a formal statement relative to events subsequent to the murder of President Lincoln and removal of the body of John Wilkes Booth from a grave beneath the granite pavement of the old Capitol Prison in Washington to the Booth burial lot in a cemetery in Baltimore, where it now rests.
>
> "That was an interesting and important document, and I could wish that it had been preserved because, among other things, it bore upon certain facts which were grossly misrepresented in a tale, widely circulated and by some credulous persons believed, which one Finis L.Bates promulgated not long after the tragedian's death, to the effect that his brother, John Booth, was not killed at the Garrett homestead, Virginia, by Boston Corbett, Aoril 26, 1865, but escaped, fled into the Southwest, lived in Texas and Oklahoma under the name of John St.Helen until January 14, 1903, when he died a suicide at Enid, the latter state, after making a complete confession of his identity and revealing that Andrew Johnson, the Vice President of the United States, was the active instigator of the murder of Lincoln! A more monstrous fabrication was never printed, and it was, indeed, discreet to delay its publication until after Edwin Booth was dead."

Mr.Finis L.Bates is a lawyer living in Memphis, Tennessee. In 1907 he published a book entitled,"The Escape and Suicide of John Wilkes Booth, or the First True Account of Lincoln's Assassination, Containing a Complete Confession by Booth Many Years After the Crime." A sub-title explains that the book gives in "Full Detail the Plans, Plot and Intrigue of the Conspirators, and the Treachery of Andrew Johnson, Then Vice-President of the United

States." Mr.Bates goes on to explain that the book was"written for the correction of history."

According to Mr.Bates' story, in the spring of 1872 he was entering the threshold of manhood and was in the active practice of his profession at Grandberry, the county seat of Hood County, Texas. Among his first clients in that locality was a man who had been indicted by the Federal Grand Jury sitting at Tyler, Texas, for selling tobacco and whiskey at Glenrose Mills, Texas, without first obtaining a Federal license. Glenrose Mills was located on the Bosque River, and consisted of two or three small log houses, one of which was used as a storehouse by a man known to Mr.Bates as John St.Helen. St.Helen occupied this log house not only as a store, but the back part of the same as a living apartment for himself and a negro servant, he having no family or known relatives or intimate friends within the time he was doing business at this house at Glenrose. Mr.Bates, as the attorney for his client, hunted up St.Helen, who was the Client's successor at Glenrose, and learned from him that St. Helen was doing business at Glenrose in the house formerly occupied by the client who had lived at Glenrose. Bates insisted that St.Helen, as a means of protection to his client, should go to the Federal Court as a witness, showing that the defendant had been wrongfully indicted, because St.Helen was at that time doing the very business with which his client was charged--namely, selling tobacco and whiskey without the Federal license necessary. St.Helen admitted his guilt and the innocense of the defendant but declined to attend court in any capacity without giving any satisfactory reason, and when he was informed that the Federal law was not powerless to compel his attendance and that, if need be, he would be indicted before the Federal Grand Jury, St.Helen asked time to consider the matter, promising to act honorably in the affair to the complete protection of the wronged man, conditioned that he- St.Helen- should be protected from indictment and from any other process that would carry him before the Federal Court.

Mr.Bates says that this interview plainly showed that St.Helen was sorely troubled and seemed to think that his final determination in the matter would contain great consequences to himself, much more important than would ordinarily some out of such a situation. St.Helen seemed to labor under great excitement and was restless and ill at ease throughout the interview with the attorney. Bates says that the attitude, bearing and breeding and culture of the man were ill suited to his surroundings and vocation. A short time after that St.Helen walked into Bates' office with the announcement, "I come redeeming my pledge, and have to say, first, that I desire to retain you as my attorney; that you may represent me in all matters of legal business concerning my affairs, and ask that you fix your reasonable retainer fee." This detail attended to, St.Helen proceeded:

"Now that I have employed you and paid your retainer

fee you, as my lawyer, will and must keep secret such matters as I shall confide in you touching my legal interest and personal safety, and the prevention of my prosecution by the courts for the matters we are now considering or that might hereafter arise in consequence of my present employment, conditioned, of course, upon my making good to you the promises I have made."

"To which I replied, 'Yes, I understand'"

"'Well, then,' continued St.Helen, 'I say to you, as my attorney, that my true name is not John St.Helen, as you know me and suppose me to be, and for this reason I cannot afford to go to Tyler before the Federal Court, in fear that my true identity be discovered, as the Federal courts are more or less presided over in the South and officered by persons heretofore, as well as now, connected with the Federal army and government, and the risk would be too great for me to take, and you will now understand why I have retained you as my counsel, and as such I ask that you take your client indicted in the Federal Court at Tyler, and get him clear of this charge, of which he is certainly not guilty, using your best judgment in his behalf and for my protection, For this service I will pay your fee and all costs incident to the trial and trip.'"

The case in the Federal Court was adjusted to the satisfaction of all concerned, the details of which are not of especial importance in this story as it is now being told. St. Helen paid all the expenses as he had promised, and he and the attorney separated for the time.

Mr.Bates' book, in chapter three, goes on to tell something of the social life of the frontier time in Texas, of St. Helen's ability as an entertainer, of his evident culture and ability, of his moving from Glenrose to Grandberry where he became a part of the life of the community, of his evident knowledge of the world and of his familiarity of all that was going on in the political and social life of the country at large.

Five years after the acquaintance between these two men began St.Helen began to show the effects of disease. He finally took to his bed and required the aid of a physician. Bates undertook his turn in waiting at the bedside of the sick man. One night, about 10:00 o'clock, Bates was aroused out of his sleep by a messenger who informed him that St.Helen was in the last throes of death and wanted Bates to come. Bates went to the sick man's room when the doctor turned to him and said: "St. Helen is dying and wishes to speak to you alone." The doctor withdrew. St.Helen finally aroused himself but was so weak he could only speak in whispered words. He said, according to Bates' testimony: "I am dying. My name is John Wilkes Booth, and I am the assassin of President Lincoln. Get the picture of myself from under the pillow. I leave it with you for my future identification. Notify my brother, Edwin Booth, of New York City."

St.Helen then closed his eyes and Bates reached forward and took from under the pillow a small picture taken by a local photographer. Bates gave his attention to the patient's condition. St.Helen, to the surprise of his friends, lived through the night and in the morning showed some signs of improving. A few weeks brought him to final recovery.

One day, while in Bates' office, St.Helen said to the attorney :"Do you remember anything I said to you while I was sick?" The attorney replied that he remembered many things, when St.Helen said:"Then you have my life in your keeping, but, thank God, as my attorney." St.Helen went on to say, in part, "When I get well and feel like talking, and you like listening, I will tell you the story of my life and the history of the secrecy of my name."

Professional business took the attorney from Grandberry for some weeks. On his return St.Helen came to his office and invited the attorney to take a walk with him to the open prairies. They went out about half a mile from town and seated themselves on some rocks which had been placed under an oak tree. St.Helen began his story by saying :"I have told you that my name is not St.Helen and, in fact, my name is John Wilkes Booth, a son of the late Junius Brutus Booth, Sr., the actor, and a brother of Junius Brutus Booth, the second, and Edwin Booth, the actor." St.Helen said he was born on a farm in Maryland, near Baltimore. He went on to relate the story of his family affairs with considerable detail. He said he went on the stage at the age of seventeen, had succeeded, and up to the beginning of the Civil War had accumulated about twenty thousand dollars in gold which he had deposited in Canadian banks. He said his sympathies had caused him to a great extent to lose interest in the stage. He related that after the third year of the War he had determined that he could best serve the Southern cause by kidnapping President Lincoln and turning him over to the Confederate government as a hostage of war. There were thousands of Confederate prisoners in Northern camps and it was the idea that if Lincoln could be captured the release of the Confederate prisoners could be forced, as they were badly needed by the depleted Southern army.

At this point St.Helen grew passionate and full of sentiment, and after some hesitation, with much force of expression, said:

"I owe it to myself, most of all to my mother, possibly no less to my other relations and the good name of my family, as well as to the memory of Mrs.Surratt, who was hanged as a consequence of my crime, to make and leave behind me for history a full statement of this horrible affair. And I do desire, in fact, if it were possible, to make known to the world the purpose, as well as the motive, which actuated me in the commission of the crime against the life of President Lincoln. First of all, I want to say I had no personal feeling against President Lincoln. I am not at heart an assassin. I am not a physical

coward, or a mean man at heart, which the word assassin implies, by what I did was done on my part with purely patriotic motives, believing, as I did, and as I was persuaded at that time, that the death of President Lincoln and the succession of Vice-President Johnson, a Southern man, to the presidency, was the then only hope for the protection of the South from misrule and the confiscation of the landed estates of the individual cibizens of the Southern Confederate States, who were loyal to the South, by President Lincoln as the chief executive of the United States and the commander-in-chief of the Army; the success of the Federal forces and the downfall of the Confederacy having been assured by the surrender of Gen.Lee at Appomattox, on the 9th day of April, 1865, only five days before the final decision to take the life of President Lincoln. And I pause here to pay a tribute to the memory of Mrs.Surratt, for while she was hanged for her supposed connection with the conspiracy against the life of President Lincoln, she was innocent, and knew nothing whatever of the plot against the person to kidnap, or the final purpose to kill the President.

"It is true that I visited the home of Mrs.Surratt in Washington; it is true I stopped at the Surratt tavern, in Surrattsville, not, however, because it was the property of Mrs. Surratt, or that Mrs.Surratt had anything to do with my being at the tavern, but because it was the best , and I believe, the only place for the traveling public to stop in the village of Surrattville. It is true that I was at the Surratt home in Washington, but my mission there was to see for the first time, by letter of introduction, given me by a mutual friend, John H. Surratt, a son of Mrs.Surratt, who was at the time in the secret service of the Southern Confederacy as a spy, plying in his service between Richmond, Virginia, Washington, D.C., New York City and Montreal, Canada, as well as other points, as I was then informed. And it was from John H.Surratt I desired to get information respecting what was then called the underground route, because of its hidden and isolated way, over which Surratt traveled through the Federal lines en route from Richmond, Virginia, to Washington, D.C., with the purpose of perfecting my plans for the kidnaping of President Lincoln. This occurred covering a time I should say from the spring to the late summer of 1864. Prior to this time I did not personally know, in fact, not even by sight, John H.Surratt, and was informed that my only chancee to see him was to meet with him when he passed through Washington, D.C., when he would stop at his mother's home, at which place Mrs.Surratt was then keeping a boarding and lodging house. And this is the only purpose I had in going to Mrs.Surratt's home. Mrs.Surratt was at this time old enough to have been my mother, and I had only that casual acquaintance which my mission to the Surratt home had given me, and had only met her at intervals, and then for but a few moments at a time, covering the period and coupled with the circumstances which I have mentioned as happening in 1864. And as a matter of fact, at the final meeting

with John H.Surratt our interview was of such a nature that he had no further knowledge of or connection with any conspiracy to kidnap, or later, in the spring of 1865, to take the life of the President. This I say in justice to John H.Surratt, to the end, also, that Mrs.Surratt may live in the memory of the civilized people of the world as an innocent woman and without knowledge, guilty or otherwise, of the crime for which she was executed and whose blood stains the ermine of the judges of the military court condemning her to die. And could I do or say more in vindication of her name it would be gratifying, and would I had possession of Gabriel's horn and his mythical powers I would blow one blast to wake the sleeping dead that this innocent woman might walk from the portals of the house of death."

Bates goes on to say that out of charity he had begun , as he heard the story St.Helen told him, to consider St.Helen as an insane man. He assured St.Helen that he did not believe the story that had been told him; that he did not think a man of St.Helen's culture and attainments could do such a thing as murder Abraham Lincoln, Further, he reminded St.Helen that the government of the United States had announced to the American people that Booth was killed and the death of Lincoln avenged. He further said that if Booth was not killed at the Garrett home who was the man. St.Helen replied that he did not have positive proof as to who the man was, yet he believed it was a man named Ruddy with David E.Herold, one of the conspirators. St.Helen said he paid Ruddy with a check made payable on a Canadian bank to do as he was requested, namely, to get the letters, pictures, etc.,ouf of the wagon in which Booth had ridden from the Potomac and bring them down to the Garrett house on the day, or the night following the day, that St.Helen said he left the Garrett house. St.Helen said he understood that Ruddy and Herold came to the Garrett homewas prearranged and promised when we separated at the ferry on the Rappahannock river, so that the Federal troops, by some means, traced me to the Garrett home, where they found Herold and Ruddy, killing Ruddy and capturing Herold. They found on the body of Ruddy the check for sixty pounds, together with my letters, and I think a picture,and by reason of finding these with belongings of mine on the body of Ruddy, I presume they identified it as the body of myself. But this misleading incident, for I take it to be true that these documents unexplained found upon the body of anyone, and surely by those who did not know me, would reasonably and rightfully justify the conclusion that they had the body of John Wilkes Booth, but they were in fact mistaken."

St.Helen said he did not doubt the sincerity of the government or the officers who captured Herold and killed Ruddy, in believing that they had killed Booth. He went on to say that it was certainly a reasonable and justifiable mistake if they had no other means of identifying the body than that of the check and documents found on the body. St.Helen said he had no complaint to make of the treatment he had received. He said he considered it remarkable that it was possible for him to remain

within the Federal lines for seven or more entire days and nights, within forty miles of Washington City and the country entirely open and completely occupied by Federal troops, while he waited for Ruddy to go within the Confederate lines and arrange for Confederate soldiers to meet Booth at the Rappahannock River. St.Helen said he considered that the finding of the check and documents were the only proof that the government had that the man killed was Booth. Bates replied that, in his opinion, and in the opinion of the American people, Booth had been killed and his body disposed of. He told St.Helen that he would continue to consider him as St.Helen, but Bates said that St.Helen, in all directness and detail of statement, left a justifiable cause for serious reflection.

Bates began to study the case and said the story St. Helen had told explained why St.Helen did not want to go to the Federal Court at Tyler because he was afraid he would be recognized by Colonel Jack Evans, United States District Attorney. Later, Bates approached St.Helen and asked him if he were indeed John Wilkes Booth why he wanted him (Bates) to know it. St.Helen said that he wanted some one to understand his motives in the assassination of Lincoln, and that he could find some peace in the fact that he had confessed his crime to so me one. He later said that he wanted the pity of some man and that he wanted to share his dreadful secret with some one else. He said, further, that he would gladly give his own life to replace that of the martyred president. Bates said he questioned the connection of Andrew Johnson with the assassination. St.Helen alleged that Johnson's purpose in planning and causing the assassination of President Lincoln was to make himself President of the United States; that Johnson considered Lincoln a dangerous man to deal with the South, and that Johnson, a Southern man, and a resident of the South, would be able to do more for the South than could Lincoln, who, St.Helen contended, was the South's greatest enemy. St.Helen went on with the story of Johnson's alleged connections with the crime and said it would have been impossible for him to have arranged his escape through the Federal lines, then completely surrounding Washington, unless he had had help from some one in authority in the government. St.Helen said that he killed the President and passed out of the lines, as directed by Johnson, without molestation, at the same point where he had been arrested and detained in the morning on his getting into the city. He said he approached the same guarded spot with his horse at a gallop, at about 10:30 o'clock that night, gave the pass word "T.B" of "T.B.Road" to the Federal soldiers and was allowed to pass. Herold was permitted to pass shortly afterward with the same pass word, and caught up with Booth at Surrattville. Shortly afterward a livery stable keeper, who was endeavoring to gain possession of his horse that had been loaned to either Booth or Herold, endeavored to pass the lines at the same point, but was turned back. John Hay said in a wondering way in later years that the only honest man that attempted to get through the Federal lines that night was not allowed to do so.

Bates said that St.Helen left for Leadville, Colorado, in the spring of 1878, and from there he lost trace of him until the year 1898. In the meantime, Bates had located in Memphis, Tennessee, but he pursued the investigation of the incidents relating to the death of Lincoln. In his book he goes into extended detail as to what happened immediately after the assassination, of the escape of Booth and Herold, of their stopping at Dr.Mudd's, of their crossing the Potomac River, and the tragedy at the Garrett farm. Later, he found that Booth left Leadville and went to Nebraska City, where he met a man who employed him later as a teamster- a man by the name of Jesse Smith. This man had a contract with the government for hauling supplies to Salt Lake City. He said afterward that his teamster Smith did not know much about his job but he was the life of the company and rendered himself very agreeable by his ability as a reciter of plays, poems, etc. The teamster disappeared from the wagon train before reaching Salt Lake, and, according to the story, made his way to San Francisco where he met his mother and brother. He later went on down the coast and finally drifted back into Texas and Oklahoma. He finally assumed the role of a house painter- a trade at which he did not work- and went to Enid, Oklahoma, where he committed suicide in 1903.

Miss Clara E.Laughlin, of Chicago, the author of a book entitled "The Death of Lincoln," writes as follows:

"About nine mines from Fort Conway the wagon broke, and was abandoned by the roadside; a new conveyance was procured, Belle Plain was reached, and the Ide got under way for Alexandria, where it arrived at twenty minutes to eleven that night.

"A tug was there by Stanton's order, to meet the Ide; on it were Conger and his chief, and to it was transferred the body of Booth and the person of Herold. At a quarter to two in the morning the tug came alongside the monitor Montauk, anchored off the Navy Yard; and Herold was put in double irons and placed in the hold, while the body of Booth was, on Baker's orders, kept on deck under a guard. The body was noted by the Commandant of the Navy Yard, when he saw it in the morning, to be changing rapidly, and he so apprised Secretary of the Navy Welles.

"Secretary Wells accordingly issued an order permitting the following persons to board the Montauk and see the body; Surgeon-General Barnes and his assistant, Judge-Advocate-General Holt and his assistant, Hon.John A.Bingham, Major Eckert and William Moore, of the War Department, the two Bakers and Conger, Gardner, the official photographer and his assistant O'Sullivan, Dr.May, a Washington physician who two years before had removed a tumour from Booth's neck, and others. One of Baker's men took on board a girl who had known Booth, and she

cut a lock of hair from the dead man's head, but Baker, coming upon her, saw her, and took the hair away.

"' Immediately after the Surgeon-General had made his autopsy,' Commandant Montgomery's orders read,'you will have the body placed in a strong box and deliver it to Colonel Baker, the box being carefully sealed.' Thereupon the Commandant gave orders to have the box made, and there was a scramble among the Navy Yard workmen for the privilege of driving a nail in the coffin of the President's murderer.

"It was about two o'clock in the afternoon when General Barnes and his assistant out from Booth's neck a small section-- two spools-- of the spine, through which Corbett's ball had passed and-- the body having been fully identified, photographed and officially attested dead-- he left the ironclad, together with most of those who had attended the autopsy.

"At a quarterto three, without waiting for leave or license, without stopping for the strong box or the seal, Colonel Baker lowered the limp body into a small row-boat and took it away, leaving the officers at the Navy Yard astonished at its sudden disappearance.

"The boat was rowed down the Eastern branch and up the main stream of the Potomac, which bounds the city on the south . At the foot of Four-and-a-Half Street, on the river, was the Arsenal inclosure, with an old-fashioned penitentiary building, then used as an ordinary storehouse, midway of the grounds. The party in the small boat steered for the Arsenal wharf and there, about four o'clock, the body of Booth was landed and laid on the wharf in charge of a sentry. It lay there until after nightfall, during which time Baker and Major Eckert, representing Stanton's office, conferred with Major Benton, Commandant of the Arsenal, about its disposition.

"During the night it was carried into one of the cellar store-rooms of the old pententiary, some bricks were removed from the floor, a grave was dug, the body was put in a gun box and covered with a blanket, the earth and then the bricks were hastily replaced and the room was locked, the key being taken to Stanton by Major Eckert. That was where John Booth lay while rumors of his incin-eration, his burial at sea, his dismemberment, fil ed the air."

A footnote explains that this account was taken from the story given by one Groggon in the Washington Star of April 28, 1865, also January 5, 1907. We have the comment that "Croggon's veracious account of Booth's burial was almost lost sight of in the wild stories that filled the public prints." Frank Leslie's Weekly for May 20, 1865, contained a full page picture of the sinking of Booth's body in mid-Potomac at night, accompanied by the following note:

"The sketch below was furnished by one of the two officers employed in the duty of sinking the body of Booth in the middle of the Potomac. Although not authorized to divulge his name, I am able to vouch for the truth of the representation. F.Leslie"

Col.Wm.P.Wood, who was connected with the Secret Service at the time of the assassination of Lincoln, was in Cincinnati when President Lincoln was shot. A newspaper article, published at the time of Col.Wood's death, was, in part, as follows"

"The body of Booth was taken off the steamer Ide April 27, 1865, down the Potomac river; from the steamer it was placed on a boat by Capt.Baker and his nephew, a lieutenant in the New York Seventy-first Volunteers, and carried to an island twenty-seven miles from Washington, and secretly buried. there. That story given out that Booth had been buried under the flagstone in the district jail was only to keep the public mind at ease and satisfy public curiosity."

Mr.Finis L.Bates, before the publication of his volume, wrote to General Lew Wallace in regard to the disposition of Booth's body, since General Wallace was the surviving member of the Military Court which tried and convicted Herold, Mrs. Surratt and others. General Wallace wrote as follows:

"Crawfordsville, Ind.,Jan.27,1898

"Dear Sir: In reply to yours of the 25th inst., I beg to say that to my certain knowledge John Wilkes Booth was buried under a brick pavement in a room of the old penitentiary prison of Washington City; also that after he had lain there for a time, at the request of his friends, his remains were taken up and transferred to Baltimore, where they now lie, under a very handsome marble monument erected to his memory by men of whom I have reason to think as I did him. Respectfully yours,

(Signed) LEW WALLACE"

Judge David D.Dana wrote, under date of December 25, 1897, in reply to a letter from Mr.Bates, as follows:

"Booth, I personally knew; Herold I did not. After Booth was killed he was brought to the navy yard, and I went on the boat and identified him. But the body was very much thinner and features very much pinched up, as though he had suffered a great deal.

"He was buried near the old jail and a battery of artillery drawn over his grave to obliterate all trace of it."

In Herndon's Lincoln, whose authors were William H.Herndon and Jesse W.Weik, we find this quotation on page 576, Volume III:

"Booth's body was taken to Washington,and a post mortem examination of it held on board the monitor "Montauk", and on the night of the 27th of April it was given in charge of two men in a row-boat, who, it is claimed, disposed of it in secrecy-- how, none but themselves know. Numerous stories have been told of the final resting-place of that hated dead man. Whoever knows the truth of it tells it not."

In Holland's Life of Lincoln, written by J.G.Holland, on page 539, we find this statement in regard to the disposition of Booth's body:

"He was shot on the twenty-sixth of April, twelve days after the murder. His body was taken back to Washington, and was buried, no one save those to whom the task of sepulture was assigned having any knowledge of its place of burial."

The new International Encyclopedia has an article on John Wilkes Booth. At the close the article has this sentence:

"Consult Bates'"Escape and Suicide of John Wilkes Booth (Memphis, Tenn.1907)."

A letter received from Finis L.Bates reads as follows:

"The Palmer Hotel,
"Paducah ,Ky.
"August 25, 1920

"My dear Sir: I acknowledge with appreciation your recent letter addressed me to my home, Memphis, Tenn.

"Replying I beg to thank you for the interest you are taking in my book--'Escape and Suicide of John Wilkes Booth."

"The only suggestion I care to make which would lend interest to your paper is that the body of Booth was mummified in 1903, and is now the most perfect mummy in the world and after being dead 17 years is being exhibited to the American people as the scientific wonder of the world as a mummy-- in that it has human expression in the face and at once recognized as John Wilkes Booth in life.

"As the wonder of the age(in its line) for scientific reasons only it will be exhibited throughout the civilized world."

"With best wishes I am
"Sincerely yours,
"Finis L.Bates."

In pursuit of facts relating to the story of Booth's body being at Enid, Oklahoma, Mr.J.Q.Clark, of Crawfordsville, Indiana, wrote to Rev.A.G.Smith, pastor of one of the churches at Enid, and received the following reply:

"Central Church of Christ
"Enid, Oklahoma,
"The Study
"November 24, 1920

"Dear Brother Clark: I am in receipt of your letter of November 19, relative to the John Wilkes Booth story and will say in reply that I have frequently seen the body, purported to be that of Booth, in the undertaking parlor here. There were some who believed it to be Booth, while others did not; personally I do not.

"I have just talked the matter over with one of the old residents here and one of the best informed men of the County, Mr.Edmond Frantz. He says he has not the slightest doubt but that the body was that of John Wilkes Booth. He said that this man had been a painter near El Reno, and that he came here as a sort of tramp, completely down and out. He was a man sixty-eight to seventy years of age and his chief occupation, in the old saloon days, was to get a crowd in a saloon and read Shakespeare and other literary works, but especially that of Shakespeare, and he did so with marvelous power.

"He says that some two years before he committed suicide here, he was very sick at El Reno. The doctor who attended him told him that there was no hope of his recovery, The wife of a Methodist ministerwas in the room at the time and the sick man requested the doctor to retire. He then made his confession to the minister's wife, and said he was John Wilkes Booth, and made her promise she would not divulge his secret until after his death. He recovered from this sickness and after his death, two years later, the minister's wife gave this statement that Booth had made to the public.

"Mr,Frantz said that he was at the undertaking parlor and saw the marks and that the body in question had every mark of the body of Booth.

"Mr.Frantz said that corroborative of this story was the statement of a man who lived here, and whom he knew personally, Mr.Trailkill. Mr.Trailkill was in the Confederate army and said that after Booth's supposed death, after the shooting of Lincoln, Trailkill and a group of other confederates journeyed from St.Joseph, Missouri, to California with Booth in their party; that the fact was perfectly known to all in the party and that because of their sympathy with Booth in his shooting of Lincoln, they did not divulge the secret.

"Mr.Frantz is one of the best informed men in all lines in the state. He is a man whose word is unquestioned and whose judgment is excellent. This is the best information I can give you in regard to this matter. If there is anything further that you desire to know that I can find out for you about the Booth matter, I shall be glad to do so, or I am sure Mr.Frantz of this city would be glad to give you any information he can.

x x x x x x x x x x x x x x x

Yours truly,
(signed)A.G.Smith."

A letter from E.D.Price, Superintendent of the Enid Public Schools, December 14, 1920, says there was an article a column and a half in length in the Enid Wave(date of article not given in this letter-- I think Mr.Hines can supply it); also another article in the Enid Daily Eagle, August 25, 1909. An article in the Enid Daily Eagle, January 30, 1921, is as follows:

"That John Wilkes Booth Died in Enid Once Again Revived; Body on Display.

"Los Angeles Times Prints Account of Body Being Shown at 'Two-bits' a Show in Undertaking Establishment; Story Revived.

"John Brown's body may lie a mouldering in the grave but John Wilkes Booth's doesn't", declared the Los Angeles Times recently.

"It lies in an open casket, unclothed, exposed to the public gaze in a South Broadway shop. At least the kinky-haired, hooked-nose native of Russia, who draws quarters from pockets of passersby, says a cadaver with polished, tobacco-colored ivory-like surface and wavy gray hair is the embalmed remains of the assassin of President Lincoln.

"Thus has again been revived the story that a man who gave his name as D.L.George, shot and killed himself in an Enid rooming house in 1903, was in reality John Wilkes Booth, who

assassinated President Lincoln. This story has been told and retold, added to, and perhaps colored with the retelling, but the fact remains that George did leave a signed statement saying that he was actually the slayer of Lincoln.

"Former residents of Hennessey will tell you that George would stand in a Hennessey saloon and, under the influence of liquor, recite Shakespeare by the hour. Others will tell you that it was not Shakespeare but the type of poetry typical of the barroom in frontier days. These latter claim that George's claim was that of a demented mind.

"The body was embalmed by the Pennyman Undertaking establishment and kept here for a number of years while former relatives of Joh Wilkes Booth are said to have come and viewed the body. Many stories are abroad but none seem to be confirmed. The body was later removed to Memphis, Tennessee, and then to Los Angeles, which brought forth the story sent here by former Enid people.

"The story continues: "And the fat lecturer who sits at the head of the naked drawn figure tells a fine tale to account for its presence there.

"Booth escaped, he says, and lived a wandering, haunted, lonely life in frontier towns until 1903, when, unable to escape the consequence of his cowardly crime, he killed himself in Enid, Oklahoma. And if you doubt his tale he will offer you a book in which Finis Langdon Bates, once 'Attorney General of Shelby County, Tennessee,' gives all the details. Of course, if you see it in a book it must be true.

"There are doubters, of course, but they stand in front of the ticket office and sneer, and past them flows a stream of the credulous-- or the open-minded. Call them what you will, there are enough of their two-bit pieces to pay rent and keep the four fat custodians of the body in pinochle money.

"There are photographs of the pink skinned actor who fired his first shot in the Civil war after the battles were over-- fired it from behind, at a defenseless man-- on the walls of the store-room where the brown skinned cadaver is exhibited. And the features in the casket closely resemble those of the picture on the wall. The ears, of the so-called Satanic type, are especially marked. The mustache and hair, though of a silky gray as contrasted to Booth's luxuriant black, are the same as those shown in his picture.

"Booth, according to the story told by the lecturer and in his book, escaped in the false bottom of a wagon box, from the troops who pursued him. Papers and trinkets he lost from his pockets were found by his guide and were returned to him. It was his guide who was cornered in a barn and shot and killed afther the barn had been fired, the lecturer's story says. Booth, wandering into Texas,

Colorado, California and Mexico, and later Oklahoma, was supported by relatives, the tale says, and after he had committed suicide was recognized by a nephew and others.

"The Federal government has persistently refused to acknowledge that Booth escaped, the lecturer tells the knot of curious who continually gather about the casket on South Broadway. The cadaver there was recognized today by H.N.McClean, as one he saw in an undertaking parlor in Enid, Oklahoma, ten years ago. The undertaker told him, McClean says, that the deceased had confessed to the assassination of Lincoln while on his deathbed and acknowledged that the name he had lived under while in Oklahoma, D.L.George, was an alias."

"Lincoln and Episodes of the Civil War, Wm.E.Doster (Putnam)
Chapter on Conspiracy Trial, page 279:

> "The character of Mr.Johnson, as afterwards revealed, shows more clearly why these people were so summarily hanged. .. The suspicion that he might have been one of them made him hasten to show by severity that his hands were clean."

COPY

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THE ENID CITY SCHOOLS
E.D.Price, Superintendent

Enid, Oklahoma,
Dec.14th, 1920

Mr.L.N.Hines,
State Supt.of Schools,
Indianapolis, Ind.

Dear Sir:-

I examined the files of the Enid Wave which are in the Public Library here. The Wave is no longer published here. The article that you spoke of contains about a column and a half of material. There is another article in the Enid Daily Eagle, August 25th, 1909. If you desire to have us do so I can have a stenographer copy all of the material that was in the papers at the time. I was here at the time of the event and there is, as there always has been, a conflict of belief in the evidence. If you desire a copy of the material here, I can get a stenographer and have it all taken down for you.

Very truly yours,
E.D.Price.

EDP MB

No.6

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WHAT IS THE MATTER WITH OUR COAL INDUSTRY?

The history of coal mining, like the history of mankind, might be divided into ancient, mediaeval and modern. We have nothing definite or tangible about the ancient history of coal mining, which period would extend from the year one to about 1200 A.D. when we find the first records of coal mining in England and Belgium. There is some claim that there was coal mining in Germany as early as the tenth century but there seems to be no positive proof of it.

In the early history of the world there was such an abundance of wood for fuel that there was no occasion to search for a different fuel. About the year 1190 an early legend of Belgium has it that an old smith who, on account of his extreme age, was unable to compete with the other smiths in securing wood fuel for his work, at last went outside his little shop and was waiting for death to relieve his misery of starvation when an angel appeared and asked him what was the matter. Upon being told by the old man the angel said to him,"Come with me over the mountain and I will show you where you can secure some black rock out of the earth that will take the place of the wood which you are unable to get and which will enable you to go ahead with your work and live and prosper." He followed the angel who showed him the black rock and he became the most prosperous smith in the entire kingdom. And thus the world found coal.

The modern history of coal mining dates from the beginning of the 19th, century when the patents on railroad and other

steam engines were expiring and the demand for heat for steam power began to diminish the supply and convenience of the wood fuel. The first record we have of the mining of coal in the United States dates from about the year 1814 and in 1820 the census shows that the annual production of coal in the United States was but 500 tons. However in ten years it had increased to 318,072 tons and since that time this industry has been increasing by leaps and bounds until it amounted to 407,000,000 tons in 1921 and would perhaps have greatly exceeded that for the year 1922 had it not been for the recent strike.

Great Britain was the largest coal producing country in the world, with Germany a close second, until the year 1880 when the United States surpassed Germany and in 1902 we surpassed Great Britain and have since been the leading coal producing country in the world.

Coal is divided into two great classes, anthracite and bituminous. The anthracite coal supply is confined to Eastern Pennsylvania, except two small deposits in the Rocky Mountains, one in Colorado and one in New Mexico. This anthracite area covers about 3200 square miles but only about 640 square miles is workable. Therefore this supply is quite limited but the bituminous coal is produced in more than half the states of the union and the supply is almost unlimited.

During the first half of the 19th, century, the beginning of modenn coal mining, we hear very little of the labor question. And during that time the miners were little better than slaves, often not seeing the sun during the winter months except on Sundays and hol idays. However about a half century ago the in-

dustry had grown so large and the working conditions so bad that the miners began to organize. Their struggle was very slow and hard for a long time but they finally obtained recognition and since then, like the industry, their growth has been very rapid until now the influence of their organization is felt in every industry in our country. During its early life the organixation only demanded recognition and the right of arbitration as a last resort in the case of the failure of an agreement between the employer and employes. But that too, is quite differant now.

We have seen the coal industry in the United States grow from nothing to one of the largest and the most important industry in the world, with the possible exception of agriculture, because every other industry, to a very great extent, depends upon the coal industry. The world could get along for months, yes perhaps for years, with the loss of any other industry, except agriculture, but shut off the entire coal supply and it would take only days to reduce the most of our people to suffering and if it extended into weeks and months there would follow pestilence and death. Thus we see,"Coal is King", yea, even more, Coal is life.

One writer says:"If gasoline were ten dollars a gallon and coal one hundred dollars a ton, you and I, unless we invented substitutes over night, would have to go back to traveling in stage coaches and to making our own cloth and clothes. Our cities would break up, and the small fraction of people who did not starve to death would be grubbing for a living in the fields. We are absolutely dependent on cheap heat. With cheaper heat

we can all have more of every thing. With dearer heat we must all have less. We simply must have cheaper fuel, cheaper energy, of all sorts, or every one of us is going to have a harder time making a living."

What is the trouble? Why this great increase in the cost of coal?

The coal industry is perhaps the most disorganized industry we have today and our coal is being marketed with the utmost dissatisfaction to most of the people concerned. The operator claims he is starving and many mines were operated by receivers last year and a similar fate awaits many more. The coal miners, although perhaps the highest paid of any craft for the hours they actually work, do not, as a whole, earn enough annually to keep them and their families decently. The railroads that carry the coal to the consumer are not prospering and all the consumers are complaining and the entire world is asking, what is the trouble.

It is not because we are short of coal as it has been estimated we have enough coal supply to last the world for six thousand years; and it is no more difficult to mine it now than it was a decade ago. It would seem, therefore, that most of the trouble is artificial and can be overcome. However its solution is not going to come in a day and it will require the energies of our best minds working together and the one important fact that we must keep in mind is, that, we must have cheaper coal.

In searching for the causes of our coal difficulties, naturally, the first thing that comes to our minds is the war be-

tween the coal miners and operators. This I believe is the chief cause of the prohibitive price of coal and is going to be the most difficult to handle, but it is by no means the only difficulty that must be overcome.

In the first place there are many peculiar features of the coal industry that are not shared with any other industry. For instance, the unwieldiness of the commodity and the impossibility of storage for more than a small amount and that for only a short time. So far as I have been able to learn no one has ever conceived of a practical scheme for the mining of coal in quantities except as it is consumed. To my mind that is the most difficult natural obstacle in the solution of our coal industry. A great deal more coal is needed and consumed in winter than in summer and by what shhemo can we keep the mines going steady in summer as well as in winter? Come forward, ye Solomon, with your answer.

The waste in mining, transportation and consumption are among the important items that adds to the cost of coal, and, if it is not immediately remedied, will lessen the life of our coal supply alarmingly. It has been estimated that from 20 to 30% of our coal heating units are wasted in the use thereof by impproper firing of our boilers and furnaces; that by scientific firing ten per cent can be cut off our industrial coal bills and perhaps 25% from our household bills.

The railroads use about one fourth of our coal supply and the waste there is tremendous and then about one-third of the railroad tonnage is coal. An enormous saving would be realized

if the coal could be consumed at the mine and transformed into electricity or other form of energy and as such transported to the markets. This process is practical as shown by the enormous electric plants now under construction near Terre Haute and other places over the United States. This will double the utility of every ton of coal thus consumed.

Coal starts to be wasted the very minute it is reached in the mine and about one-twelth of what is taken out is used up in getting the remainder to where it is to be burned, and when it finally arives at its destination we can only guess, with the slate and sulphur sometimes carried, and the method of combustion, how much tonnage that should have been taken from the mine ever produces heat. Most certainly, less than half,probably as low as 25%. It is claimed that by scientific treating and burning a ton of coal it will yield 16 times the value now realized from it.

Another source of great waste is over capitalization and over manning of the mines. It has been estimated that the industry carries about a half billion dollars more capital and a quarter million more men on the pay roll than are needed to supply the demands. And this unnecessary expense is added to our coal bills.

These are a few of the unnecessary expenses that can be saved by putting our coal industry on a business basis and stoping these useless leaks. However, I think all these do not represent one-half of the needless waste that in the end is added to our coal bill. The war between the miners and operators

is a greater loss to the public and adds a greater waste to the coal bill than every thing else together. It is not the purpose of this paper to discuss this war from the right or wrong of it as between the contending sides but simply to call attention to the disastrous results from an economical point of view in the hope that we may add some little light upon the subject that may help in its solution.

Heretofore the strikes of the miners have been biennial but, for some reason unknown to the public, who pays the bill, we are now informed the next one will be in April, and, owing to the great profit to the operators, may we not expect to see as annual banquet from now on, unless, we the people, find some solution and remedy to stop this enormous, useless and destructive industrial war?

Our attention is called in a September number of the Literary Digest to an estimated cost of the last battle in this continuous war. It is there estimated that the last strike cost:

In lost wages to the miners	$450,000,000.00
In lost profit to operators	40,000,000.00
In extra cost to consumers of coal already mined	100,000,000.00
In loss of freight to railways on coal that would have been mined during the strike	300,000,000.00
In extra cost of coal to consumers from the end of the strike to April, the end of the truce	300,000,000.00
Grand total	$1,190,000,000.00

And who pays this bill? It is added to the cost of coal and you and I pay it. Let us juggle these figures just a little and see what they say and see if they will help us in discovering the cause or in suggesting a remedy for the prevention of this war. There is no doubt but the miners loss is permanent and certain, so we shall not change that item:

Loss to the miners from loss of work- - - - - - -	$450,000,000.00
The next item must be left out as that loss is so bountifully taken care of in the first item on the other side of the leger.	
Loss to public in added price of coal during the strike, on coal already mined - - - - - - - - -	100,000,000.00
Loss in freight to railroads - - - - - - - - - - -	300,000,000.00
Loss to public for added cost of coal to April, 1923, the beginning of the next strike - - - - -	300,000,000.00
Total cost to public and miners - - - - - -	$1,150,000,000,00

On the other side of the leger the items are fewer but more important in searching for the cause of the increasing frequency of these strikes.

Increased profits to operators on coal already mined -	$100,000,000.00
Increased profits on coal mined from end of strike to the beginning of the next one - -	300,000,000.00
Net profits to Operators from the strike-	$400,000,000.00

Thus it is an ill wind that blows goodto no one. And there we have the real cause for the strike, the real cause for the next one beginning April 1st, next year, and the chief cause of Bolshevik Russia today. What fools we, the people,are!

I have tried to call your attention to a few of the ailments of our coal industry but I hesitate to suggest a remedy. This is a problem big enough for a Solomon or a Roosevelt, but as the world only produces such wizards occasionally, we cannot wait, and the common people must search for the remedy.

In looking for a solution it might be well to begin by elimination as so many remedies have been suggested. The operators tell us to let it alone;"that every man has a right to work without either interference or compulsion when, for whom and upon such terms as he may see fit; that while the right of workers to organize for legitimate purposes cannot be de-

nied, such organizations have no right to impede or restrain those who do not care to join or deal with them; that the right of private property is and must remain inviolable; that in the last resolve, the law of supply and demand always has and always will determine prices; that no legislation can long interfere with this inflexible rule; that any interference can only be justified, if at all, in time of war and that at any other time it will inevitably produce greater evils than those which it seeks to surpress." Give us the protection, in person and property, that the Constitution guarantees us, and we will produce the coal. The miners on the other hand tell us to let it alone, leave it to the parties directly interested; keep off the injunction and the soldier and let the interested parties get together and see how soon it will be settled and all over. And, if the public cannot accept this plan, they suggest, "Nationalization of the Industry", which, when translated into common every day political Englinh, means Government ownership.

I do not believe either plan is practicable or feasible as the past fifty years history of the industry will prove. The operators logic sounds good and might be indorsed by an inexperienced class in economics had we not had such a glorious time a decade or two ago disabusing the Standard Oil Company of just such logic, and the most illiterate miner, with a single illustration, can show us wherein such a plan is not only impracticable but impossible, under the present condition of the industry. And the long list of cases under the Sherman

Anti-Trust Law confirms the miners argument that the operators plan is all wrong. Then again, when we turn to the miners plan we see no relief. One glance at the net result of the last strike convinces even the most biased mind that the plan of hands-off and let the parties directly interested settle it in their own sweet way, "by agreement" worked out by reprdsentatives across a table is just as impossible.

And, I think, the proposition of Government Ownership is just as far wrong as either of the others but as it is seriously urged by some, it should be given consideration and let us see to what it would lead. . It occurs to me there are several good reasons why it is not the proper and final solution. In the first place our experience with Government Management of the rialroads was so disastrous that the impracticability of government ownership of the coal industry is evident. I think our Republican form of government makes it impossible to run a big and important industry by the government and keep it out of politics. And politics mixed with business is disastrous and if continued will lead to anarchy. Then again, I have been unable to find any plan whereby the government can acquire back and carry all the coal in the country without straightout confiscation and I am fundamentally opposed to that. Can you imagine the labor questionnaires and the political turmoil about election time if the result of the election determined the business policy of a few of our most important industries? I do not believe that it is even a debatable question.

I think the solution of the difficulties of our coal industry lies in government control. However, we shall find this

no easy task and it will be beset by many almost unsurmountable difficulties. Our Constitution and our Courts are the greatest safeguards of our inalienable rights of,"Life, Liberty and the pursuit of happiness", yet, from the very fact of their infallibility, conditions may become such that, for a time at least, these very safeguards may delay our progress toward the end for which they were conceived. And it has proven so in the present instance. For several months, if not years, our government has been making an honest effort to find a remedy and solve this important problem. The first move of course was to find all the facts available in connection with the industry. Some time ago Congress passed a law creating a Fact Finding Commission, appropriated $150,000. for its expenses, instructed it to proceed and invited both miners and operators to co-operate and assist in the discovery of these necessary facts. Both organizations immediately responded and assured the commission of their hearty co-operation but, unfortunately, the operators had a change of heart as soon as they saw the questionnaires sent out by the commission and their next step was an injunction to prevent the inquiry on the ground that it was unconstitutional. And, unfortunately, the injunction was allowed, and thus the matter stands. Another bill was immediately framed and passed in a form that is hoped to avoid the difficulty encountered by the first and that commission is now at work. I believe the court was right in this injunction and I am not at all sure a similar fate is notawaiting this commission, but I am sure there is a way around it and that the time is not

far distant when these facts can and will be had and a remedy found in the form of government control.

Our Constitution, our Courts and in fact our entire government is founded upon the Common Law of England and it is the distinctive feature of this common law that it is so pliable, so elastic and so big that it can adapt itself to any and all emergencies that may arise in the development of human society. And, with that kind of a fundamental law back of the people, we are, in the end, going to be able to plow around these injunctions and all other obstacles that can be manufactured and produced by these profiteering operators or any other body or class of men within the bounds of this great country of ours.

Now let us point out a few specific things that can be done when we get past these injunctions and get the necessary facts. Our courts of last resort have long since held that an industry or business may be so vital to the public welfare as to become endowed with a public interest and thus become a public utility and as such may be controlled by law to at least a limited extent for the benefit of the public; that it is lawful to limit the profits of a public utility to a reasonable return on the capital invested; and that the government has a right to prevent the wilful destruction or wanton waste of natural resources even in the hands of private owners. With these well established principles of law, together with the information we are going to get from these refractory coal operators, it will not be an unsurmountable task to make a law creating government machinery that will fairly and econ-

omically solve our coal industrial difficulties.

Let us first prohibit the wanton waste in coal by requiring the maximum amount to be rempved from every acre of coal developed, the use of the latest safety devices and labor saving machinery, the latest improved methods of burning so as to produce the maximum amount of energy from every pound of coal consumed.

Second, limit the profits to a reasonable amount for the necessary capital to carry the industry with the mines running full time, and thus prevent, not only profiteering, but over capitalization, over production and over manning of the industry.

Third, create an impartial tribunal wherein all controversies connected with the industry, including labor, that cannot be peacably and promptly settled, by the parties directly interested, must be submitted and settled; thus preventing lockouts, strikes and profiteering.

Let us see what such a solution would save. In the first place it would prevent strikes and lockouts and as the above figures of the cost of the last coal strike showed more than a billion dollars, tangible and direct losses, saying nothing about the inestimable loss to business in general and the loss of perhaps a hundred human lives and much property by direct violence, we see the tremendous saving by preventing these strikes.

Next let us see what it would mean in times of peace. We are told the cost of producing coal may be divided into

two parts, labor and all other items of expense; that labor represents 75% of the entire cost and that all other items of expense represents 25%. We are further told that overcapitalization and over development of the industry represents 50 cents on the cost of every ton of coal produced and that the industry carries about 250,000 more men than are needed if the mines worked full time. We are also told that the average annual income of the miner is about $1000. and we agree with him that that should and must not be cut down. Now, by giving the men necessary to mine our coal steady work we can save in the cost of production this $1000. per year to these 250,000 unnecessary men and make a net saving of $250,000,000. on the item of labor alone and not cut the wages of the working miner either. Then add to this about $200,000000the saving of fifty cents per ton, that would result from limiting ~~over~~ capitalization and we find our annual coal bill cut down over 450 million dollars, over a dollar per ton and about $4.50 per capita, in times of peace, and we would have peace all the time.

These figures overwhelm us but this solution is not impossible nor impractfable and I seriously believe will in the end be the final solution. The closed-shop, the black-list, the lock-out and the strike are fundamentally wrong; their tolerance inevitably leads to bloodshed and wanton destruction of property and takes us back to the dark ages. The time is at hand when they must and will be prohibited and eliminated and the next generation will look back upon them fully as bar-

barous, inhuman and intolerable as we today see the slavery of a generation ago.

Frank C. Wade.

No. 7

TENDENCIES IN CHILD LABOR LEGISLATION.

Child labor problems are not new but have been made acute by development of the modern factory system and the machinery they contain. Child labor has always been underpaid and where not restricted by law, employers have used it to excess. The apprenticeship system of the mediaeval guilds imposed regulations, which were adequately enforced, proved checks against the baneful employment of children. The French Revolution gave quite an impetus to child interests and to the value of children to a nation.

With the decline of the apprenticeship system and the evolution of the modern factory system, the conditions under which the children had to work became unbearable. Early in the nineteenth century, the general public awoke to the evils of child labor and started agitation for relief in the form of child labor restrictions and active legislation. Throughout the nineteenth century all civilized nations have been more or less active in securing much needed and important restrictions of child employment. Each succeeding decade witnessed the raising of the standards governing the employment of children.

This interest in children has been very much quickened since 1885 - County Orphanges to care for such children multiplied rapidly since that day. Lodges and Secret Orders established Orphanges and secured school privileges for such children; the National Government established Orphanges with school privileges for dependent children of soldiers and sailors. In all these efforts children were kept from being made into human machines by industry and from being deprived of their birthrights.

In Children's Year Leaflet No.10, is found the following statement:"Perhaps the most important time in a child's life,and the one most fraught with danger, is when he leaves school and enters industrial life."

Each year an army of over 1,000,000 children between the ages of 14 and 16 marches out of the schools of this country to become wage earners. This does not include the children under 14 years of age, who, in a number of states are permitted to work at an early age. Some of this army do well; some receive some instruction from their parents; some receive help from their teachers, but the greater number enter the industrial world without such instruction; they soon tire from the monotony of the work and seek relief in a change of employment; these changes occur so frequently that neither skill or capacity of employment are acquired.

The army of the I.W.W. is the natural and inevitable result. These derelicts may be seen most any day along our national highways or in the streets of our cities with tales of a wasted life or hungry desires for the "Old Home", or a dead mother.

Three institutions are responsible for this army - the home, the school, and the factory. The war emphasized this evil owing to its strenuous demand for laborers. This very emphasis has aroused the thinking people, not only of our own nation but of our neighbors, to the danger of the evil. So aroused have they become that definite action for relief has been taken. England before the war worked out a plan for protecting the future of industrial children workers. The plan provided for the supervision during the first three years of their working lives. The establishment of a national system of labor exchanges, with separate Juvenile departments. It was found that such Juvenile department in a labor exchange would not in itself protect the children. They found that a close cooperation with the schools was necessary. An act was so drawn that it embodied the following provisions:

To see that children on leaving school enter as far as possible the trade for which they were best fitted. This involves a knowledge of the child's educational qualifications, physical condition, and his own and his parents wishes as to employment.

To see that children who enter Blind Alley jobs qualify themselves when possible to undertake other work by attendance at evening school, clubs and similar societies.

To provide for each child who is in need of advice and guidance, a friend who will endeavor to keep the child in touch with healthy ideals and pursuits and to watch over his industrial progress. Such work is looked upon in England as a national responsibility, and after the War municipalities were urged to set up such supervision as here described in all parts of the Empire. It was urged, in the national interest, that all children be given a good chance of health and satisfactory employment, and above all of developing character and giving them life, not a living.

The Child Conservation Section of the Council of National Defense is conscious of this waste and drain on our national labor resources. Its members with other educators and welfare workers feel that some provision should be made in every community to prevent the wastage that comes from a child's walking the streets in search of a job and still more from his haphazard choice of employment. So far little has been accomplished in this field; in some cities where industrial life predominates,

both private and school agencies have attempted such work. Vocational guidance is yet to be developed into a phase of school work that will properly function in relieving the nation of this stupendous waste and that will lead to life as well as a living. In our own system of schools no efficient agency has been developed. The work has been left in the hands of the principals, deans, teachers and attendance officers with varying success. The greatest work done in this line is through statute. The compulsory attendance until sixteen years of age, is our chief defense against such waste. Children that have been in school for ten years are better able to make vocational adjustments and are not so subject to the law of waste.

In the near future, high school graduation will be the child's permit to enter the industrial world. An aroused public opinion for the attainment of this limit is a work for all concerned. As a literary club - an agency for forming and shaping public opinion and public policies, we must add our mite to this constructive force. That legislation which recognizes the close relationship existing between the employment and placement of children and the schools is thought to be best. Our Child Labor Law of Indianapolis does this.

In the organization of the Boys' Working Reserve used during the war, such supervision prevailed, and injury to the workers was minimized.

While such progress has been made in freeing children from work that undermined their health and dwarfed their physical development and at the same time robbed them of their birthright to an education, the World War opened up new avenues to aid in reaching a solution of the Child Labor Problem. The question arose to National importance and Congress began to wrestle with it. Under the predominating feeling of altruism, idealism, mixed with a desire for sources of revenue from corporations, a law imposing a tax of 10% upon the net income of any company or corporation that employed children in violation of any of the provisions of the National Child Labor Law. This was looked upon by persons interested in Child Welfare as a real victory over the opposition, particularly from manufacturing establishments in the south where the custom of working children in plants was so common. With the other taxes levied by the National Government, plus this 10%, made a burden that few cared to bear. So the constitutionality of the law was attacked, mainly upon the ground that the question of Child Labor was one to be controlled by the State under the old doctrine of State Rights. The law was held unconstitutional. Two important things came from the decision: First - that immediate relief for proper protection of children against employment that has a tendency to destroy their right to well developed bodies and educational minds was to be sought in State laws. Second - that much work, education and propaganda must be done to change the attitude of the people of this nation to transfer this question from one of State Rights to one of National control. We have

made some headway in this direction in the matter of education and the day is not far distant, I hope, when some ground will be won on the question of Child Labor.

The attitude of Labor Organizations on this decision was expressed in the following resolution:-

> Vigo Lodge No.1497, Brotherhood of Railway and Steamship Clerks, Freight handlers, Express and Station Employes, at its regular meeting instructed the officers to draw up the following resolution:
>
> WHEREAS, The supreme Court of the United States by their recent decision, declaring the national child labor law as unconstitutional, have usurped and arrogated unto themselves the power vested in the legislative and executive branches of government, and,
>
> WHEREAS, Such decision nullifies and destroys the purpose and intent of the consitution, and,
>
> WHEREAS, The purpose and seeming intent of this decision is to drive children of tender years back into the sweatshops and factories of the country, dwarfing and ruining them both in body and mind,
>
> THEREFORE,BE IT RESOLVED, That we condemn Chief Justice Taft, who wrote the decision, and the four associate justices who concurred therein, as un-American and dangerous to the perpetuity of a free government,
>
> BE IT FURTHER RESOLVED, That these justices should be impeached and removed from the bench which they have disgraced;
>
> BE IT FURTHER RESOLVED, That we endorse the move of Senator R.M.La Follette to bring about legislation to curb the power of said supreme court, to prevent and make impossible such hideous miscarriages of justice as this and the Coronado Coal company decision;
>
> BE IT FURTHER RESOLVED, That we believe the power to reverse any national legislation should rest with the national congress or by a referendum vote of the people.

As set over against the Labor view of the solution is the view of Mr.Herbert Hoover, which follows:

Washington,July 8.-

A warning of the national peril involved in the increasing tendency to "let Uncle Sam do it"instead of the states that ought to do it was uttered today by Secretary of Commerce Hoover in the course of an interview on the subject of child labor,

Unless this tendency to substitute national for local self-government is checked, the sense of local responsibility will be destroyed and the foundation of social progress undermined, in the opinion of Mr.Hoover.

Yet he favors a consitutional amendment to eradicate completely the evil of child labor in those backward states in which about 300,000 children are employed, if there appears to be no other means of accomplishing the purpose. This would be the case,he holds, of the choice of the lesser of two evils.

Mr.Hoover's Views.

I asked the secretary what remedy he would propose for the child labor evil, now that the Supreme Court has held unconstitutional the two laws passed to end the employment of children.

"Every well wisher of children must feel deeply the failure of the last effort in national prevention of child labor," said Mr.Hoover.

"A study of the situation as it stands will show that a majority of states have forward looking and effective laws in child protection; that some others have enacted legislation that at least goes part way. But there is a minority that are still in the middle ages in their attitude to childhood.

"Child labor in these backward states is competitively unfair to industry in the states that have responded to the moral and social ideals of our people. But far beyond this, the moral and economic results of debilitated, illiterate, and untrained manhood and womanhood that spring from these cess pools where child labor is encouraged and is legitimate, infect the entire nation.

"All of us would agree in the wish that the sense of local government and local responsibility in our country were such that each and every state would advance itself to the forefront of progress in this, so vital a question. It would be far better for the future of the republic if this were true. With the growing population and growing complexity of our industrial and social life, the constant resort to federal control for solution of difficulties will yet undermine the very basis of social progress by the destruction of sense of local responsibility.

"However, if it is impossible to secure this necessary safeguard to our people by local government, I am one of those who consider the losses in our sense of local responsibility are less than the losses to the nation as a whole, and if all else fails I stand for amendment to the federal consitution that will give the necessary power and authority to compel action in these states which are negligent of their responsibilities.

CHILD WASTE WORSE THAN WAR.

Clearly,if economic waste is reprehensible, waste of child life, whether viewed economically or in terms of common or universal betterment, is a blight that in its measure is more deplorable than war.

It may be worth recounting that our system of individualism can only stand if we can make effective the supreme ideal of America.This ideal is that there shall be an equality of opportunity for every citizen to reach that position in the community to which his intelligence, abilities, character, and ambition entitle him. I am a strong believer in this progressive individualism as the only road to economic, social, and spiritual safety and to human progress. Without this tempering ideal that America has evolved, individualism will not stand.

There is no equality of opportunity where children are allowed by law and compelled by parents to labor during the years they should receive instruction; there is no equality of opportunity unless this instruction is made compulsory by the state.

There is no equality of opportunity for children whose parents are not restrained by law from exploiting them, and compelled to give them participation in the benefit privileges that the state provides for them.

Lest some would think because of the deep feeling of many of us upon this subject that these statements can be recited as evidence of the failure of America, let me also add: Out of some 26,000,000 children between five and sixteen years of age in America, the use of child labor so far as it retards proper development and education of children, probably affects less than 300,000 children. This number is 300,000 below the ideals of America, but no other nation can show so small a proportion.

Raymond G.Fuller, author of "The meaning of Child Labor" in discussing the decision, calls our attention to the fact that "It was said by the Court that the federal government though using one of its undoubted powers,(that of taxation) had used it to accomplish a purpose lying solely, under the Constitution, in the domain of state concern and authroity. This is exactly what the court had said in 1918, when it declared unconstitutional the Child Labor Act passed by Congress in 1916, based on the federal government to regulate interstate commerce.

The two decisions are virtually one in their legal logic and taken together they force the conclusion that the road to control Child Labor is not by way of federal legislation under the Constitution as it stands. Two courses offer themselves - amendment of the federal constitution and reliance on State action. As to the effect of the decision, he remarks, "Very many people regard this second decision of the supreme court, reenforcing the first, as a calamitous blow to child labor reform." Let us inquire carefully whether this view is entirely justified. Sweet are the uses of adverse decisions - sometimes. Fuller claims it is a blessing in disguise. One of the good results, he says, is the reopening of thw whole subject of child labor reform, which goes beyond mere legislation.

There is a renewed discussion of child labor as a National evil, and of its control as a federal problem. We must keep in mind that the two attempts made by Congress to control this evil were indirect. No direct regulation was known to be impossible under the Constitution. These attempts show that under the spur of the National Welfare Organizations the Congress is interested if it but had the power and that indirect action on their part was due to inaction on the part of several states.

One is struck with the inadequacy of the two federal statutes to meet the demands of an effective child labor statute. The following are the fundamental standards used in the two federal statutes:

No employment of children under fourteen in mills, canneries, workshops or factories.

No employment of children under sixteen in mines or quarries.

No employment of children between fourteen and sixteen in mills, canneries, workshops or factories, for more than eight hours a day, or six days a week, or at night.

When we recall that most of child laborers in industry in this country are children fourteen years of age or over, and that three-fourths of all child laborers are in agriculture, the weakness of the two federal statues becomes apparent. The federal laws did not apply to children in agriculture, or in street trades, or in stores, or in movies, or in tenement work. Only about 15% of our child laborers were affected by its age, hour or night work standards. They were especially weak in that they provided no educational or physical qualifications before going to work. Their inadequacy is shown by the minimum standard for state legislation adopted by the Child Welfare Conference in 1919, the main ones of which follow:

An age minimum of sixteen for employment in any occupation, except that children between fourteen and sixteen may be employed in agriculture and domestic service during vacation periods until schools are continuous throughout the year.

An age minimum of eighteen for employment in and about mines and quarries.

Prohibition of the employment of minors in dangerous, unhealthy and hazardous occupations or at any work which will retard their physical or moral development.

Children between sixteen and eighteen and eighteen years of age who have completed the eighth but not the high school grade and are legally and regularly employed shall be required to attend day continuation schools at least eight hours a week.

Children between sixteen and eighteen years of age who have not completed the eighth grade and are not regularly employed shall attend full-time school. Occupational training especially adapted to their needs shall be provided for those children who are unable because of mental subnormality to profit by ordinary school instruction.

A child shall not be allowed to go to work until he has had a physical examination by a public school physician or other medical officer especially appointed for that purpose by the agency charged with the enforcement of the law, and has been found to be

of normal development for a child of his age and physically fit for the work at which he is to be employed.

There shall be annual physical examination of all working children who are under eighteen years of age.

No minor shall be employed more than eight hours a day or forty-four hours a week.

Night work for minors shall be prohibited.

Adequate provisions shall be made for advising children when they leave school of the employment opportunities open to them, for assisting them in finding suitable work, and providing for them such supervision as may needed during the first few years of their employment.

Provision shall be made for issuing employment certificates to all children entering employment who are under eighteen years of age. The certificate shall be issued to the employer and shall be returned by the employer to the issuing officer when the child leaves his employment.

CHILD LABOR VS. CHILDREN'S WORK.

I desire to call attention some observations of Mr.Fuller on this subjec. He says - there is no such thing as a child labor problem pure and simple; it is a part of the general problem of Child Welfare; it cannot be considered alone. Child labor is essentially the labor of children that deprives them of a fair start in life, in terms of health, recreation, education and suitable work under home and school auspices. There is vast difference between child labor and children's work.

Child labor is the work children have to do through poverty or any other course that deprives them of their rightful opportunities of living the life of childhood, fully and happily. Children's work are the various activities that are necessary to the full development of child life - that are ends in themselves and not prompted by an economic reward. Not an unoccupied but a well occupied childhood is the aim of child labor reform. Taking chilfren away from certain phases of labor is only a partial solution in itself. Some think that our whole system of education must be, so readjusted and coordinated as to give to children the proper work. A school - play - work day organization in which each pupil gets its proper share of each.

It is said that less than 25% of our child laborers had to leave school and enter into the labor world for economic reasons. This fact is important in getting at the solution of the problem. More than 50% leave school because they did not like school. Schools that appeal to children and homes saturated with an educational atmosphere will do much toward reducing, if not entirely eliminating 50% of the problem. We shall have to continue the policy of com-

pulsory attendance and render it more effective than it now is, to protect the children until the proper education of parents is consummated.

Fuller says, that instead of allowing poverty to serve as a loop-hole in our compulsory attendance and child-labor laws, we must see to it, by scientific poor relief, that no child is deprived of his right to education and playtime because of the poverty of his parents. A very important question arises here. How is such charity to be dispensed so the process of dispensing tends to eradicate the poverty instead of perpetuating it. If we could legislate opportunity instead instead of charity in the form of supplies or money, I feel sure we should have less of the evil and less need for the legislation and more education.

STATE STANDARDS.

Since the first federal law was passed in 1916, most all of the states have raised their standards to what the federal law required. There are no states that have not provided some limitations on employment of children.

New Mexico, Utah and Wyoming are the three states having made the fewest provisions in this field. In new Mexico the only provision is that boys under 14 cannot work in the mines. In Utah, boys under 14 and girls under 16 are prohibited from working in any gainful occupation except fruit packing. No provision for boys over 14, except in mines and quarries or coal breakers, where they must be sixteen.

In Wyoming any gainful occupation applies to children under 14, No children can be employed under fourteen in underground work or mines, or in or about the surface workings thereof. The Constitution of Wyoming prohibits the employment of boys under fourteen in or about coal, iron, or other dangerous mines, or in under-ground work.

Six years ago there were twenty-seven states that did not have the sixteen year age limit for employment in mines; now there are only eighteen such states and few of them are mining states. Nine states have a fourteen-year age minimum for employment in mines and two a fifteen-year age minimum.

Six years ago there were ten states that had no prohibition of night work for children under sixteen. Now there are only seven such states. Six years ago there were twenty-five states which did not have the eight hour day for children under sixteen in factories. Now there are only seventeen such states without such provision. So we can see from tthe progress that has been made that the great majority of people are alive to the dangers of child labor and are seeking relief at the unquestioned source of power for such legislation - the various State Legislatures.

At the same time the Welfare Organizations are carrying on a campaign of both legislation and education that ultimately will bring relief to many children now being deprived of their birthrights - of an education, recreation, and children's work.

KINDS OF CHILD LABOR LAWS.

There are two classes of Child Labor Laws - direct and indirect. Under the first class comes all laws that prohibit children from working in mines, factories; they arcof two kinds in genesis - those passed by State Legislatures and which may be supplemented by actions of local councils in local political units; and those Child Labor laws enacted by Congress, both of which have been declared unconstitutional.

On the other hand, all laws establishing longer minimum terms of school and all compulsory attendance laws, are in their effect Child Labor laws and they are probably more effective than the direct laws.

All Child Welfare legislation may be viewed as indirectly acting as Child Labor Laws, for whatever influences the health of children and prosperity of patrons, aids in keeping children in school and consequently out of factories.

The introduction of Manual Training, Domestic Science and other constructive school work into the curriculum, has had its influence in keeping children in school and satisfying their desire that schools should be made more inviting.

The introduction of Vocational Schools for both boys and girls is a powerful antitoxin to the lure of the shops, mines and factories. In such schools part of the time is spent in shops and foundries and labaratories learning the fundamentals of an occupation by use of their hands, while the other half of the day is spent in academic subjects that the general intelligence may keep pace with the hands and supplement and augment hand training.

The movement during the past few years in encouragement of Physical Education is having a powerful influence in keeping children in school. This movement has been no small factor in accelerating the "Back-to-school" movement and in lessening the desire for withdrawing from school to go to work. The one gigantic obstacle to be overcome in this field is one hard to reach by direct legislation - it is the standard of living which the mass school establishes. There is no known means of establishing a median standard of living in a modern school. The best dressed becomes the standard and instead of the best dressed adjusting to the less well dressed, in obedience to the law of imitation all strive to pattern after the best well dressed - this leads the great majority to establish a standard of living higher than the

family income will permit; the next step is to withdraw from school and seek employment in mine, shop or factory. It is thought by some that co-education has something to do with this uneconomic adjustment, and our own Gerstmeyer Vocational School for Boys and Rose Poly are cited as illustrations where pupils attend school in work-a-day garb. There may be some truth in this view.

It is well to notice that the Milk Lunch, Hot Lunch and the Cafeteria in schools will tend to act as indirect Child Labor laws by keeping the child in school and out of the labor world.

In the pioneer days in the rural life there was and is a better opportunity to balance school life with practical work about the home and on the farm than city dwellers have. If our school systems could be organized on a school work-and-play plan, much of the worry over education of children would be eliminated. When patrons realize that not all pupils can take an academic education - that 10% of all children are definitely in this class - and provision is made by school officials and educators to meet this limit imposed by nature, the leak in human endeavor will be very much reduced.

The rapid invention of labor saving devices and application of the same to factory life, has intensified the demand for young people to manipulate such machinery in order to save cost of running and that dividends be increased. The wages are attractive, the work is not heavy, it is in a sense a blind alley job - without the machine you would have no use for the worker. Yet these inventions have had a wonderful effect on the youth of the land. This lure can be offset in two ways - 1st, By direct labor laws; 2nd, By education of employers as to the evil wrought and enlightment of both parent and child as to the inevitable results.

INDIANA'S RANK.

You are probably interested in where Indiana stands in such constructive legislation.

Indiana has one of the most comprehensive Attendance and Child Labor laws combined that is found on any states Welfare Program, so far as I know or have reports to show.

Our law prohibits children under fourteen being employed in any gainful occupation. It provides for an eight hour day. It prohibits night work of children under sixteen - girls under eighteen. It provides that work time be between 6 A.M. and 7 P.M. Certificates of physical fitness are required for all applicants for permits to work.

The Indiana law requires completion of the eighth grade or its equivalent. It prohibits boys working in the mines or quarries under sixteen.

Indiana compared with other states -- Five states have a minimum age of fifteen for employment,-Maine,Michigan,Ohio,South Dakota and Texas. Montana has a sixteen year age minimum.

In the matter of hours of labor for a day, no state requires fewer than eight hours; five require nine hours; seven require ten hours; one requires ten and one-quarter hours-New hampshire. Two states require an eleven hour day - North Carolina and her sister South. Twenty-seven states have the eight hour law, as shown by the Government reports.

There are a few gaps yet to be bridged in Indiana's Attendance and Child Labor law in application if not in reality. The questions of newsboys; this class of employment does not come under the attendance provisions of prohibition. They are declared to be merchants and not employees. Early hours, late hours, long days, cannot at present be reached. The state has given the power of enacting prohibitive provisions to the City Council in which such work is carried on. It will require some education and much cooperation to control this phase of Merchant-labor.

The provisions of one present law do not apply in vacation to agriculture. Long hours, long days, physical unfitness, and youth availeth nothing. Many a boy or girl may be stunted for life both mentally and physically through such work.

The state does not stop with the issuing of a permit to work but provides that such pupils shall attend school for four hours in each week. It is done on employer's time in some instances.

It is interesting to note the extent of certification in a city as large as Terre Haute. In 1919-20, 386 permits were issued to pupils between the ages of fourteen and sixteen. In 1920-21, 200 were issued; in 1921-22, 32 were issued. Up to date 1922-23, 24 were issued. Now of the 56 issued in the past thirteen months of school, there are but fourteen in force at this time - the others having reached the age of sixteen years. All of these are enrolled in our Part-time School.

It is plain to one who makes a study of the Indiana Attendance and Child Labor Law, that it is broad and comprehensive in its scope, and with the exception of newsboys and farm work, covers every known phase and condition now extant in the Commercial world. The things lacking are in cooperation of the community in its application and people of vision to administer.

A real campaign of education among the members of the community to acquaint them with the provisions of the law and the reasons and necessity for such provisions will aid much in making the law function properly. The administration force should be made up of people who have the vision of the educational system and the ripe judgment to administer the law among people not so informed and intelligent. To do this would require a new law regarding salaries in this department. Thoroughly equipped individuals cannot be secured for the salary now provided for such officers.

In conclusion, I desire to call attention to some phases of the school question directly or indirectly related to the Child Labor question.

The passage and enforcement of the Attendance and Child Labor laws in connection with the Back-to-school movement, have filled our high schools to overflowing. So much so that it has become a real problem for school corporations to furnish the proper facilities to carry on the work. The law requires attendance to sixteen years of age; this means, under ordinary conditions, two years of high school work. There is at present no two year course to meet these conditions. There should be such a course; they start in on a four year course and there may be unity in what they take or there may be no unity; no certificate can be given for such work; such a condition gives such a pupil little incentive to throw his heart into his work. Some such pupils when forced in, refuse to study or make any effort toward improvement - they sit out the time. Such a condition does not contribute to a good school spirit or result in the education of the pupil involved.

Our colleges are as crowded as our high schools, and there is a limit to the expansion of University and College. No new colleges or universities are being established; the cost of maintaining the present ones tasks the brains of all concerned. What is to become of our high school product when a city the size of Terre Haute turns out 350 high school graduates in a year?

Then, too, who is going to solve this question of Child Labor or Children's Work, so as to provide just the amount and just the kind to balance the pupil's academic training? Has the family put too great a burden on the schools, when it has forced us to put the children in school and to keep them there; to educate them and provide the children's work necessary in the process?

Then, too, the question of when shall a child learn to work? Is the age of sixteen years the time when a child should

pass from Children's work to Child labor? What shall we do with the 10% that virtually remain children in thinking power?

I offer these questions to this club for suggestions or solution.

No. 8

THE PROBLEM OF COAL
AT
HOME AND ABROAD

by

WILLIAM MITCH, Secretary-Treasurer
of the
UNITED MINE WORKERS OF AMERICA.
DISTRICT NO. 11

No. 8

THE PROBLEM OF COAL
AT
HOME AND ABROAD

The coal problem is, to-day, a subject worthy of consideration of the best minds in the world, and here in America, to-day, we find a commission, that was appointed by the President of the United States, delving into this complex problem. The men on this commission are able and the President, no doubt, recognized that it required able minds, and, this commission is one that is representing the public, that we have heard so much about.

We are hopeful that this commission will be able to find an intelligent solution but we recognize the tremendous handicap they are working under, as no member of the commission is in anyway connected with the industry, hence, they have naturally followed other lines, because we recognize that active Americans do something for society, hence, their interest, while not in coal, will place them in a position of knowing more of some other material interests in American economic, industrial, educational, or political life and will not be able to function as they should function, attempting to handle a problem of which they know nothing, or at least, very little.

Our subject is broad and takes in a vast territory, yet, we will only give consideration to the nations that are recognized as important coal producing nations.

In considering the problem of coal and the extensive use of same throughout the civilized world for the purposes of heating, illumination, public carriers and to carry on manufacturing and industry in general, it is natural that we have come to consider coal as a basic industry.

We note a great contrast between present day conditions, as developed through the extensive use of coal and conditions in past history and it seems strange that so little use was made of coal until about three centuries ago and that so its use did not spread earlier and more quickly throughout the civiliaed countries. The Britons before the time of the Roman invasion, are credited with some slight knowledge of its industrial value. Pre-historic excavations have been found in Monmouthshire and at Stanley, in Derbyshire, and the flint axes that were found imbedded in the layer of coal are held to indicate its excavation in the stone age. Coal ashes found on old Roman walls in conjunction with Roman tools, goes to prove the use of coal for heating purposes, was known in England prior to the Saxon invasion.

The Chinese were early acquainted with the existance of coal and knew of its industrial value to the extent of using it for baking of porcelain.

The fact of the extensive existance of coal in Great Britain and its valuable uses to which it might be put, did not, however, meet with much notice until the ninth century, when owing to the decrease in the forest area and supply of wood charcoal, made its use worth consideration.

Specimens of Newcastle coal were sent to London, but the city was loth to adopt its use, objecting to the innovation as one prejudicial to the health of its citizens. By the end of the 16th century, two ships only were found sufficient to satisfy the demand for stone-coal in London. This slow progress may, perhaps, have been partially owing to the difficulties which were placed in the way of its universal use. Great opposition was experienced by those who imported it into the metropolis, and the increasing amount which was used by brewers and others about the year, 1300, caused serious complaints to be made, the effect of which was to induce Parliament to obtain a proclamation from the King prohibiting its use, and empowering the justices to inflict a fine on those who persisted in burning it.

The attempt to prohibit the burning of coal was not very successful for in the reign of Edward LII, a license was again granted to the freemen of Newcastle to dig coal. Newcastle was thus the first town to become the home of the coal miner and to-day stands out prominent as a mining center.

The prejudice of the use of coal was so great that during the reign of Queen Elizabeth, laws were enacted by Parliament to prevent its use during sessions of Parliament, because of the objections of representatives, who contended that the fumes given off caused them great suffering and to-day (I am informed,) there is a law upon the statutes books of Great Britain, prohibiting the use of coal but evolution had automatically set aside this law.

AMERICA.

Our nation enjoys a prime position in the world of coal mining, having a potential capacity of over 800,000,000 tons of bituminous coal per annum, with an average production of about 500,000,000 tons. With this condition prevailing the mine workers cannot receive more than five-eighths of the working time. This is a problem of over-development which we understand necessarily adds to the cost of production and is paid by the consuming public.

While only about one-tenth of the coal produced is used for domestic purposes, yet, it is easily understood how the price of coal will reflect itself in prices of manufactured articles, railway fares, freight rates, etc. It is perhaps interesting to know that freight rates on coal, will, as a general proposition, exceed the F.O.B. mine prices, and will greatly exceed the labor costs, which according to Mr. Marrow, of the National Coal Association, the labor cost is $1.98 per ton for the entire country and we do not agree that it is that much and especially here in Indiana.

It would be expected that we in America would enjoy the best working conditions that could be found in coal mining, but, while we hold a prime position in the world of coal mining and, no doubt, enjoy the best wage schedules, yet, the European workers through their organization regard us as a draw back to them or a hindrance to their further progress. I here wish to quote Mr. Frank Hodges, Secretary of the British Miners' Federation.

At the miner's International Congress, held at Frankfort-On-Main, Germany, inAugust, 1922, Mr. Hodges speaking of"Uniformity, Aims and Object", pointed out that uniformity is almost an impossible accomplishment, even in one country for all of the miners in that country, that is to establish anything material, hence it would be a far greater task for the various countries to do, what one country itself cannot do and that countries with the best geological and geographical situation have not kept pace with advantagous uniformity relative to a short work day and points to America. "We go further and say, that of all of the countries in the world, America ought do lead the way in respect of length of the working day. With a potential output of eight hundred million tons per annum, a six hour day can be easily justified on economic grounds. It would not be practical to suggest that a progressive country should mark time until all other countries caught up, but there comes a point especially for exporting countries where the backward conditions of the strong competitor prevent any further progress in the advance country. Such, in fact, is the existing situation. For, if American miners do not succeed in getting a six hour day, it becomes increasingly difficult for European countries to make any further progress in this regard." All European countries work a shorter working day than America."

The public, of course, does not understand what an eight hour working day means to the mine worker, but in brief, it will mean that he is away from his home on his way to work and returning home in addition to his working

time,(as per agreement in America) approximately eleven hours per day;as he is required to be at his working place in the mine,eight hours. This is offered as an explanation and shows that the European workers have been able to so educate the public, as to the justice of a shorter work day under ground, that they have been able to negotiate agreements and secure laws providing for same.

As to how the workers regard the ~~the~~ attitude of representatives of our Government and the functioning of our Courts toward Labor is demonstarted in the statement of representative of the Belgium Mine workers: quoting."The United States is a lomg way off, and consequently we do not know much the conditions there. Nevertheless,we are not far away from the truth when we say that it is in that country that the workers enjoy least rights of all. We need not deal here with the councils in some industries in America, which Councils are the employers creation rather than the outcome of Trade Union activity."---

In considering the question of Coal, we must consider the most essential element connected with its production, and that is the Labor power. Nature has generously provided the great Coal resourses of which we boast and are proud, and our great regret is that the founders of our Nation did not reserve for all of the people our Natural resources especially the mineral rights.

Coal Resources.

America's Coal reserves are practically untouched , with billions of tons in the Appalachian mountains in the east

and the Rockies in the west, but for immediate use the coal in the Rockies especially is practically prohibitative because of excessive freight rates and will not be used untill coal more easily procured is almost exhausted.

We have the great coal resources and it is not too late for the Government to act in protecting them or even reserving them for all of the citizenship instead of allowing them to be exploited by corporations who have procured them for practically nothing and will charge to the capital stock of the corporation an arbitrary, excessive value and on which they expect to make a profit.

A vivid instance of overcapitalization is given by Charles F.Napier, Acting Chief Accountant of the Federal Trade Commission. "The Pittsburgh Coal Company refers to itself as the largest bituminous producing coal company in the world. The Monongahela River and the New Jersey cpmpanies were taken over by the Pittsburgh Coal Company. The first named company started with a capitalization of $1.000 which afterwards was increased to $30.000.000 ; $10.000.000 preferred and $20.000.000 of common stock. $20.000.000 of this stock was water for which nothing of value was paid. I refer to Mr. Napier's statement before the LaFollette committee and perusal of said statement will reveal more detailed facts relative to watered stock, and financial manipulation of this company.

The Mining industry operated steadily during the period of the war and we cannot readily forget our information regarding excessive profits as per statement of Mr. McAdoo Secretary of the Treasury, showing from

fifteen to two thousand per cent profits of invested capital. We however,will not attempt to deal with the question of profiteering, as it has been charged many times that both the coal operators and coal miners are guilty of this act or crime, as the case may be.

It is human to view any proposition from an angle epual to our capacity, and often when considering the coal problem as it applies to us by causing us to dig down into our pockets,the wise ones (who usually know nothing of the production problem) will charge all connected with the industry, with profiteering. We will not attempt to defend the Capital profit derived from the industry as We realize that they have able representatives and legal talent to take care of their interests, but we seriously object to the charge being placed against the miner, when it is understood in the sense of war time odium, but in the broad sense who is there amongst us that is not guilty of profiteering.

When we consider the human element and the dangers and hazzard of the occupation and note those who charge profiteering (with the war time odium) against the Worker, Yet, these who are so liberal as to make such charges show conclusively that they are insincere, ignorant or deceitful because they do not attempt to secure any of that easy money and the assurance is here given that no man is barred from securing employment.

In considering the coal lands of America and the exploitation of same, we find the great resources safely secured by great corporations and records show in many instances, that early history found men proceeding to manipulate deals to procure our great coal resouces.

The anthracite mining territory, a small strip of mountanous regions in eastern Pennsylvania and contains vast valuable mining seams, varying in thickness from three and one-half feet to one hundred and fifty feet, the average is about eight feet. Practically all of this land is owned and controlled by two great corporations; the Lehigh Valley Company and the Stephen Girard Estate. Most mines operated in this region are operating on a royalty basis whereby the fortunate land owner collects from forty cents to one dollar and ninety cents per ton on all coal mined.

This system is notso prevalent in the bituminous coal areas but we have many instances of an excessive profit made by the "land grabbers", where coal lands are purchased for, from five dollars to fifty dollars per acre and re-sold for, from one hundred dollars to five hundred dollars per acre. This same system is in vogue in Great Britain. (Quoting Frank Hodges in "Nationalization of Mines")

"Each company has in the first instance, to negotiate with a owner of the minerals for the right to work them. The owners of the minerals who have gained possession of them in different ways----some by inheritance, some by purchase andothers by means which neither legal nor historical investigation can properly determine."

"The total amount of royalty paid in the year 1918 was no less than 5.960.365 Pounds. Taken over a period of years it may be said that this royalty rent amount to something like 6.000.000 pounds per annum. The amount charged varies and ranges from 4 pence to 10 pence per ton produced." "In other cases the payment is based upon a sliding scale, varying with the fluctuating price in coal sold on the open market."

Statistical information on British coal show that in the last ten years the profits made on coal has been twice as much as all of the invested capital.

As has been stated, Britain mines coal from a scientific standpoint, that is, to procure all possible coal from a mine when sunk, because it an expensive propositions to sink a British coal mine, because they are much deeper than the mines in America and while that is true, they naturally encounter more dangerous and noxious gases and dangerous conditions but regardless of this fact and considering that they have one-third more miners employed yet, their fatal accidents are one-half the number that we have here in America.

The legislative bodies of our state and nation have recognized the hazard of the occupation and the supreme court and federal courts have ruled on evidence submitted, that the mining industry is one of the most hazardous in America. Federal Judge Anderson, when ruling on the compulsory feature of the Indiana Workmen's Compensation Act ruled that because of the hazard of the mining industry it deserved special consideration and this was sustained by the U. S. Supreme Court.

WORLDS COAL.

America today holds a prominent position in the World of Coal mining and Our Nation surpasses any other of the Nations of the World.

Untill very recent history, Great Britain led the world in the production of coal, but compared with American coal fields, those of Britain are small both in extent and thickness. Much anxiety exists in Britain when considering the prosperity of her great Industries as well as the use of coal for fuel for domestic purposes and comfort and realizing that an abundent and cheap supply is necessary, yet they recognize that there is little hope of procuring cheaper coal in the future, because most of the best and easily worked veins have or are becoming rapidly exhausted.

Recent estimates of the probable duration of their coal supply varies from 50 to 500 years but each year brings them to more expensive operations, hence higher price coal. This same condition to some degree prevails in France, Belgium Germany and other European coal producing Nations.

It may be interesting to know that the life of a mine is far greater in European Nations than here in America. I had the pleasure of visiting and inspecting part of a mine (in Durham Co. England,) that is reputed to be the oldest in the World.It is known as the "Willie Pitt" and has been operating for about one hundred and fifty years. A great deal of consideration has been given to scientific mining as they usually operate more than one vein at a time.

Scientific mining is a keen study of the European mining industry, both employer and employee and the result of their efforts is reflected in reducing the hazard of the occupation. I will not dwell upon this phase, other than to say they surpass the United States in this respect and also with respect to expenditure of energy and money for the purpose of protecting the life, limb and health of employees, as well as the various veins of coal, which are protected and conserved for future posterity at a great expense.

England and Scotland are, in comparison with their extent of surface bountifully supplied with coal areas, but in the sister island of Ireland coal producing areas are almost absent. The coal fields of Britain are classified as the northern coal field, which includes Scotland and the middle coal field, which take in six coal producing counties. The southern coal field, which perhaps produces the best grade of coal, includes the south Wales coal area. On the continent of Europe, the coal fields, though no occupying so large a proportion of the surface of the country as in Britain arevery far from being slight. The extent of forest lands still remaining in Germany and Austria are surprisingly large and are sufficing certain sections with wood for fuel for immediate use. Germany on the west side of the Rhine, has exceptional coal possessions, measuring from sixty mileslong to approximately one hundred miles and about twenty miles wide, covering approximately, one hundred and seventy-five square miles. Much of this coal lies deep and difficult to procure because of the enormous thickness of the strata.

There are about two hundred seams of coal but not over half are workable.

Besides other small producing areas in Germany, the coal fields of Silesia in the southeastern corner of Prussia are very valuable. It is stated that there exists over three hundred feet of coal. All of the seams, which exceed two and one-half feet thick. The coal field of Upper Silesia occupying an areas of about twenty miles long by fifteen miles broad, contains vast coal deposits and estimated that such deposit contains three times the thickness of the south Wales Coal fields, both in coal and the strata over-lying the coal.

The coal fields of Central France attain vast thickness. Many of them are reputed to be from forty to sixty feet thick. There are eighteen separate seams of coal, which give a total thickness of over one hundred feet, although the total area is not great.

The Belgium coal field is a narrow strip from seven to nine miles wide and about one hundred miles long. It is divided into three principle basins. There are eighty three seams of coal. none of which are less that three feet thick while all of these seams are not workable, yet the estimate is that over fifty are workable. It is here in Belgium that we find the deepest mines in the world, but it will be understood that the mines of the various countries of Europe are much deeper than those of the United States.

The question of coal for Europe is a question that is taxing the minds of the diplomats and it is felt that when British supplies are at length exhausted, if at that time, science has not made such progress as to make the use of coal

practically unecessary, that the earlier coals to be imported no doubt, will be those from the Upper part of Germany.

When we look outside of the continent of Europe, we may well be astonished at the bountiful manner in which nature has laid out beds of coal upon these ancient surfaces of our globe.

Professor Rogers estimated that here in the United State of America, the coal fields accupy an area of no less than one hundred and ninety-six thousand eight hundred and fifty square miles.

Estimates have been given that our great anthracite coal fields will furnish supplies on the basis of presant mining activitees for a period of one hundred years longer.

Alaska contains vast deposits which are valuable but so far removed that they are hardly to be considered at present, but unless future development of science displaces the use of coal, these coal fields of Alaska, no doubt, will be worked sometime in the future.

Pennsylvania leads all states in the production of coal and have at present abundance of untouched territory. West Virginia and Kentucky have vast valuable untouched coal deposits and are at present developing their coal fields greater than other states, but Ohio, Indiana and Illinois cannot be over-looked as great coal producing states.

As the population of our nation moves to the west we will find the great coal area of the Rocky Mountains, furnishing a bulk of the supply of the future and yet I cannot help but feel that the development of science will reduce the demand for coal, if not eliminate same in the future.

The world is up-setbecause of the recent World's War and the actions of the reparations commissions, who have placed the burden upon the coal industry and Europe especially, is bitterly complaining. This question was the most important subject matter considered by the recent World's Mining Congress.

The British miners in their report to the conference, says: "It will be seen from a study of this report that the economic situation in the mining industry in Great Britain is far from being satisfactory. The situation will improve only in so far as the world situation improves and ordinary trading relations are re-established. It is admitted that the effect of the Versailles Treaty for the distribution of German reparation to the Allies has been injurious to the British coal trade. The precise effects of this reparation coal upon the British coal trade are now being examined by a Joint Committee of Owners and Workmen."

The French National Federation of Miners in their report said:

"The chief characteristics of the present-day coal market is the dumping of foreign coal and the lack of demand for French coal. This gives rise in our country to accumulation of stocks, unemployment, and the closing of several mines, and this condition of affairs can only become aggravated during the summer season of 1922, owing to the lesser consumption of household coal.

"It is not to be doubted that a world industrial crisis is raging (especially in the metal industry), as a result of which the production of combustibles by all the

countries collectively is not being entirely absorbed. All mining countries are suffering the consequences of this to a greater or lesser degree, but in our country more than in any other, because of the fact that our rulers and our employers favor the disposal of foreign coal rather than French coal."

The German Miners' Federation in their report, Say:

"Since our last report was submitted to the International Miners' Congress at Geneva in August, 1920, the German currency has gone from bad to worse. As a matter of course this could but react on other States, and we witness at the presnt time an over-production of coal in the principal coal mining countries, where the currency is normal, whilst Germany is suffering from an acute coal famine. Railways and gas works, which formerly were stocked with coal for weeks in advance, nowadays have only a few days' stock of fuel on hand.

"The absurdity of present-day economic conditions is shown by the fact that Germany had to deliver 24 millions tons of reparation coal per annum to the Allies at home prices, whilst 2,000 miners were to have been discharged in May, 1921 from the Saar Mines---which are being exploited by the French Government--- because the stocks on hand were continually accumulating. France obtains a large part of the cheap German reparation coal, and for this reason she will not purchase Saar coal, which is much more expensive, being priced in French francs.

"In order to prevent the Saar miners from being unemployed Germany declared her readiness to accept delivery

of 200,000 tons of Saar coal per month. Railway material is being used to transport German reparation coal to France, which latter country is suffering from over-production, whilst Germany is obliged to take delivery of French Government coal at much higher prices because there is a scarcity of coal in Germany. A splendid example of present-day economics.

"The coal famine in Germany will be felt to its full extent when that part of Upper Silesia which has been ceded to Poland is finally handed over to thelatter country. The output of coal in Upper Silesia amounted to 2,691,906 tons in February, 1922. Three quarters of Upper Silesia is being given to Poland because that country favors militarism, and because there is much truth in the proverb "Vae victis",(woe to the vanquished). Included with the territory to be ceded is an industrial area with a purely German population.

"German currency is declining in value from year to year. A great clearance sale is taking place in the German markets, and every available thing is being bartered away to foreign countries in order to obtain foreign currencies, which in turn are necessary to meet Reparation obligations. The consequences is, however, that in other countries there are unemployment, reductions of wages, and attempts to extend working hours. It may be rightly said of both victor and vanquished alike that, "Whosoever has eaten of the bread of war shall surely die."

This state of affairs has up-set the entire economic structure of Europe. The British, French and German miners are bitterly complaining and the conference in considering this problem, adopted the following resolution, by

a unanimous vote..

"The National Miners' Congress held in Frankfort, August, 22, confirms the resolution previously passed by the Amsterdam International, concerning the reparation to the devastated regions, and without desiring to enter into the sphere of after-war politics, declare that in view of the extreme irregularities of employment and the bad working conditions in the mining indutry in all European countries and the wide-spread distress resulting therefrom, particularly in Germany, this Congress expresses itself that the provisions of the Spa Agreement respecting German reparation to the allied government in coal are, to a certain extent responsible for the present bad situation, and

"Resolved, that a request be sent to the Reparation Commission to receive a delegation of the International Miners' Federation with a view to securing a modification of the Spa Agreement so as to relieve the present enonomic situation in the mining industry."

Germany has paid this year, according to the estimate of the London Stock Exchange Gazette an amount of 9,511,943,119 gold marks in reparation and restitutions in kind, a sum equivalent to about 2,800,000,000 dollars at the pre-war rate of exchange. The reparation's payment proper come to 1,321,641, 102 gold marks, according to the following.

Coal.....	987,619,017	marks
Cattle.....	171,816,756	"
Dye Stuffs.....	49,353,864	"
Coal by-products.....	21,552,479	"
Pictures for Belgium.....	12,000,000	"
Drugs.....	11,558,641	"
Louvain Library.....	1,052,200	"
Various.....	66,688,145	"
Total	1,321,641,102	"

You will note that the bulk of payment of production for reparation is by coal and coal by-products, hence, by the action of this commission they have broken down economic conditions of the workers, not only in the mines but in all other industries. The workers in Germany in the mining industry are working night and day. In France and Great Britain, they have an over-production of coal and the miners are laying idle.

We do not desire to defend Germany because of their actions during the war or causing the war, yet, we condemn the reparation commission in placing a burden upon the workers who were not responsible. The workers of other nations are complaining because they can see in it a move by the diplomats, who made these reparation awards, to reduce the standard of the workers in all nations. Only recently, Hugo Stinnes, the great capitalist of Germany, came forward advocating that the workers of Germany work a ten hour day, so that they could continue to pay by their excessive production. If this scheme is accepted, it will mean chaos in the world because, industries in other countries eventually must compete. This system of taxing the workers to pay the war debts of the nation is so obnoxious and unfair that we wish to call your attention to it. Germany, no doubt, can pay, but only through taxation can they pay as a government and no matter how that taxation comes, it must come from the worker (the producer). It would not do for the bosses to so plan that such payment should be made by confiscation of property and yet, that is what they are doing with labor.

CONCLUSION.

During the present era of modern capitalism, the miners enjoy practically the same status as other workers, except they are more dependent upon the industry. The modern mine employes from three hundred to one thousand workmen, each performing his part to maintain and complete the present modern industrial machine. The workers are in the market selling their labor power when given an opportunity and as a component part of the industry, they are demanding some share in the direction of same. They are demanding safety measures and more humane consideration for themselves. Being far beneath the earth's surface surrounded by the many dangers and breathing the air which is forced into the mine by an artifical process and which in most countries, is required by law, that a sufficient amount be forced into the mine to render harmless all noxious and dangerous gases generated therein.

The miner puts all he has into the industry, taking his life in his hands or the hand of fate every time he enters therein and yet, those who would criticize officials of our government are branded as radical demogogues and unpatriotic, but to hear the criticism that is heaped upon the miner especially during an industrial dispute, would lead one to believe that it is perfectly right to not only criticize the worker but to brand him as unamerican even by our executive officials of our nation and being misrepresented by the press which is owned and controlled by the industrial "bosses", even though the miner is doing an act for society that those who would criticize, would refuse to perform, when he produces the coal to make possible the progress of our nation. It seems that we lose

sight of the human element and the sense of fair play. We recognize that there is a limit to criticism coming from any quarters, yet, no class of citizens have received more criticism than have the mine workers.

Honest criticsm is a virtue and should be welcomed by all good citizens but criticism that is prompted by an ulterior motive for the purpose of creating public sentiment is a disgrace to America. Apparently, selfishness prompts most criticism and we may all take it home to ourselves and see if there isn't a spark of selfishness there.

The properity of our nation depends upon the integrity of the citizenship and particularly, upon our sense of justice, not only on the part of the worker, who works with his hands, but, with those, who in a sense have forgotten that when they reach a stage in life that they work with their brain, that they are stillof the working class, also, on the part of the industrial interests and their special talented servants.

Regardless of what source propoganda may come, we must be big enough to recognize that there are two sides to a controversy and must know the facts before making up our minds and then have the moral courage to take a stand for right and a "square deal".

This thought is given because the functioning of this or any other industry in its relation to society is the main and impottant question.

WM.MITCH.

No. 9

THE EIGHTEENTH AMENDMENT

Terre Haute Literary
Club.

Jan. 15th, 1923.

Baxter Reed Nestit, Monon Indiana.

Introduction. In this address, I shall attempt to show that the Eighteenth Amendment to the Constitution of the U.S. is in harmony with the high ideals of government held by the fathers of our country, and, that it is the natural outgrowth of our Christian civilization.

In the second place, I desire to show that the prohibition of the liquor traffic is proving a blessing to society, and is worthy of the great struggle to put it onto a firm foundation where its enemies no longer attempt to defeat the ends of national prohibition.

I. The birth of the Constitution.

Abraham Lincoln said, "Our fathers brought forth on this continent a new nation, conceived in liberity, and dedicated to the proposition that all men are created equal." This democratic ideal must be, and we believe, is being more and more objectified in the life of the American people. Liberity, evidently meant to the fathers, religious, social, and political righteousness. It certainly did not mean license of evil. The liquor promoters would have us believe liberty to mean the right of men to do any personal thing, no matter what social evils follow.

Democracy is built upon the principle of prohibition of evil. What is democracy? Government where authority rests with the individual to propel and guide himself in harmony with social justice. Now there can be no social justice where the individual tresspasses upon the inherent rights of others. Wrong doing is guilty of this very thing. Righteousness is normaley. Inherent rights hold to this law. There is only one kind of personal liberity and that is the liberty to form and hold intact the brotherhood of men. No man liveth unto himself. One person's liberty stops where another's liberity begins. This is prohibition of evil conduct. To put the cup of drunkenness to a neighbor's lips is social injustice. National prohibition forbids this social transgression and such is in harmony with the highest laws of human progress.

The constitution of the U.S. is in harmony with this high democratic ideal. "We, the people of the U.S., in order to form a more perfect union, to establish justice, domestic tranquility, provide for the comon defense, prorote the general welfare and secure the blessings of liberity to ourselves and our posterity, do ordain and establish this Constitution for the United States of America." Under such principles, there can be neither a slave nor a drunkard. Our fathers fought the Civil War to prove them, and the hour is at hand, when we must make them secure in the prohibition of the liquor traffic.

The Eighteenth Amendment attempts to do such a thing. Can social justice, ...estic tranquility, general welfare, and the blessings of liberity come to ...runken people? The long struggle to prohibit the use of alcohol as a ...verage and prove to the world the principles of our Constitution has come ...fruitage, and the fight is on to maintain the high standard of national ...hibition. To be true, we must fight on till we shall have thoroughly ...eated the American people to live above drunkenness. Both the Amendment ... the Volstead act are not sufficient. Education is the final answer to ... whole question.

A growing social sentiment against the Amendment.

The liquor crowd is dying hard. Drastic efforts are being put forth to ...ate social sentiment in their favor, by every possible means to prove, if ...sible, that prohibition is a failuee. They are hiding behind the smoke ...een of light wines and beer, and displaying such headlines in the press as, "The Second Year of the Dry Law Shows Crime Increase." We read that an ...normous increase in crime in the U.S. during the second year of prohibition enforcement legislation, as compared with the first year's record is reported ... the Association Against the Prohibition Amendment. The increase has been ...st marked in crimes arising directly from the illegal liquor traffic, ...ording to the report made by the above named association.

In 1920, fifty-six of the largest cities of the U.S. showed a total of ...,810 arrests for drunkenness and disorderly conduct. In 1921, the number increased to 342,665, or 36.21 percent more than in 1920. Arrests for all ...ses in these cities in the same time aggregated 1,[illegible]3,304 in 1920, and ...,[illegible]06 in 1921, representing and increase in the latter year over the ...er of 19.67 per cent. In other words, arrests for all crimes in these ...ties increased about 19 per cent in 1921, while arrests for causes with the ... of intoxicants showed and increase of 36 percent. This certainly tells ... own story of the progressive development of the bootlegging industry and ...wers the fatuous claims of the prohibition enforcement officials that headway is being made by them in checking the illegal use of intoxicants.

I think that no body denies that the illegal use of intoxicants is increasing; but is this any reasonable evidence that the American people should ...ation the Eighteenth Amendment and the Volstead Law, and turn the flood gates ... to the return of liquor as a beverage under the protection of law? ... Association Against the Amendment dare not compare the status of liquor ...sumption and crime under national prohibition with the time, when the ...en saloon poured its poison into the veins of the race, and from two to three ...ople died every hour from alcholism, and 10,000,000 drunkards staggered ...ong the streets of our cities.

The aim of the Association Against the Amendment is to focus the attention of the public mind to the failures of prohibition, of which there are many, and by this turn the tide of public sentiment in favor of light wines and beer. National prohibition is seventy-five percent perfect. It would be more perfect if some liquor senators of the U.S. would exercise their good office in recommending federal officers of some of the districts, who are in favor of law enforcement. The main trouble in law enforcement lies in the liquor men holding legal power and they will not make any honest attempt at enforcing prohibition. It will take a good deal of time to turn the channels of executive government into the hands of the friends of prohibition. We cannot expect law enforcement to be perfect at this stage of the movement.

It is no time for good men to become weak kneed, but just such things are happening. Thousands of good men, who supported prohibition are facing about, with honesty of purpose, thinking that prohibition under the Volstead Law is too drastic and, that the permitting of light wines and beer would bring about better social conditions. Law violations and crimes would not be so frequent, and the drinking of White-Mule by so many thousands would be abandoned. The light wine and beer argument is only a smoke screen. The whole aim of the liquor crowd is to again open the flood gates and re-enter the old serpent, alcohol, to consume the nation. Some men are always willing to sell the virtue, and health, and happiness of society for money. Take the love of money away from the liquor manufacturies and there would be no argument. Too bad certain classes of society can be so easily hoodwinked to satisfy their gullets to fill the coffers of the liquor crowd with blood money.

The further answer to the wine and beer argument is that every state in this union that has tried to temper off on such, when prohibition of alcohol was in effect, has found that a little leaven, leaveneth the whole lump, and that the whole scheme of prohibition became a failure. Wine and beer legislation had to be as drastic as other legislation to prohibit alcoholism. Let good men, who are in a quandry about social conditions take note of the other side of the question. Is the principle of prohibition of the liquor traffic right? If it is a right principle, Can the American people afford to take a backward step? "Righteousness exhalteth a nation but sin is a reproach to any people." The good people of the world has decreed that drunkenness is a sin, and any nation that walks in that path, cannot prove a blessing to the upward march of mankind. Let us ponder the trend of the Christian centuries. The Christian Church has never yet thrown its weight against a great national evil, but what in the end it was forced to go. National evils, like serpents, trail across the centuries till the Christian church attacks them, when they become beheaded. Some of them were idolatry,

...cracy & slavery, These have fallen in the face of Christianity. There are ... more serpents that Christianity is attacking, viz. alcholism, war, and the ...ial evil. Alcholism has received its death blow by the American people, ... will in time receive its decapitation throughout the whole world. The ...istian church means business, and if history proves true with alcoholism ... with some others, it will not belong till there will be no drunkards as well ... no shackles to bind the hands and feet of weary slaves, who shed their ...t drop of blood in unrequited toil.

This is no time for men to become pessimistic and whimper about bad social ...itions. Conditions are not so bad as they were under the reign of ...g alcohol. It is not the question of social conditions for the moment, but ... social righteousness, without which there can be no government. How about ...avery? Would we argue the re-enslavement of the negro because of the bad ...itical and social conditions of the South following the Civil War? I ...ion not. The Christian church said, "Give the negro an education and bad ...ial conditions will be solved." So with the liquor crowd. Christianize ...em and they will cease to be, ~~longer of that stripe~~. Let us hope and ...elieve men will not always be blind to the upward struggle of the race and ...ow that alcoholism will curse any nation. The only remedy is prohibition ... such as much as the prohibition of murder, then the educational institutions ... our country will educate the oncoming generations to live above intem-...rance. Education at last will give us the answer to the whole problem. ...t us fight on for the day breaketh.

The habitual breaking of any one of the constitutional laws will mean in ...e end disrespect for all law. It is either enforce prohibition or law ...iolation will grip the whole nation, and we will have no constitution. ...f some are dark minded in regard to the effects of prohibition, let us examine ...refully what has been accomplished. Facts will give us the truth. There is ...o better proof than public sentiment expressed in the suffrage of the people.

II. Specific of social betterment.

It was expected, according to wet propaganda, that the last election would ...ow an overwhelming sentiment for light wines and beer, that all the drys ...ould be swept out of Congress, and out of power in the states, and elect only ...hose, who were in harmony with wine and beer nullification of the Volstead ...ct. We came through the election of Nov. 7th with as many dry victories ...n hotly contested campaigns, as ever; and instead of having a wet Congress, ...he drys have actually re-elected in the Lower House 224 bone drys, and re-elected only 79 wets. There have been 72 new dry members of the Lower ...ouse, and at the utmost only 84 possible wets. There is a net gain of three ...ore votes upon the drys' already overwhelming majority in the Senate. Ohio, ...s a pivotal state rolled up a majority of 187,000 against beer and wine,

wet buried the wets under an avelanche of prohibition ballots.

California, the boasted wet state, the home of the wine interests, has passed the bone dry Wright Bill by a majority of aproximately 48,000; and though New Jersey has elected Edwards, the wet, New York elected Copeland, a dry leader, Volstead was defeated by a combination of two parties against his one, but a wet dry prihibition preacher comes into Congress to take Mr. Volstead's place. Ohio has removed Pomerene, a wet United State Senator, and made a place for the leader of the drys, Simon D. Fess, in the Senate, elected a dry governor, and the author of the dry laws under which she has been governed, Mr. Cratte, as attorney general of the state.

As I survey the situation, wherever a wet representative was elected or a wet measure passed, instead of its signifying a change of sentiment, it will be found that the result came directly from an already wet state or a subdivision thereof, and did not signify a change for the worse in a single instance; but only the continuance of wet sentiment in such states as Massachusetts and New Jersey. The overwhelming dry majorities in Ohio and California indicate tremendous gains for the drys.

The recent election demonstrates that dry sentiment has not lost ground but has gained in a number of wet strongholds. This, however, does not present sufficient facts to make obvious to the world that prohibition is beneficial and should be fostered by the people of this great republic. Other questions must be answered. Has drunkenness decreased and the social, civil, religious, and educational life of the people been lifted to higher plains of living? We shall let Gifford Gordon, who came to us from Australia to make honest investigation as to the benefits or failures of prohibition, answer these questions. After more than one year's painstaking investigation in every state and city of America he publishes to the world his little booklet, "Holy East America," confirming that in every line of human welfare prohibition is proving its worth a thousand times. We state some of his conclusions.

Has Prihibition Decreased Drunkenness?

You would not think so if you lived in a foreign country and obtain your knowledge from American cable dispatches. You would not think so if you listened to the loose talk that is abroad in this country to-day. But what are the facts? Here are just a few of them, on arrests for drunkenness.

New York...	1913, 22,635.	Portland Ore.	1913, 3353.
" "	1921, 8183	Portland Ore.	1921, 3224
Decrease	14,452---	Decrease	2761.---

San Francisco decreased, 11,337, Detroit Mich. decreased, 10,193.
Los Angles decreased 10,671. DesMoines decreased 2479.

Do the figures in these cities represent the country at large? They do. The assertion of Judge Gemmill of the Municipal Court of Chicago, who has made a

...ity of the question says," There has been a decrease in the number of persons arrested in America for drunkenness of over 600,000 per year. This is estimated of course,but it is based upon the figures I have in my possession for all the largest cities in the United States, In most of these cities the decrease is from 100 to 400 per cent." When we consider these statistics, remember this important fact,-- that under the saloon system a man was seldom arrested merely because he was drunk;he had to be absolutely drunk, a danger to himself,a menace to society, but under the new system,he is arrested if he shows any sugns of intoxication.

Prihibition and Alcoholism.

People will tell you that since prohibition went in to effect there has been a great increase in alcoholism throughout the United States. I can scarcely blame those, who believe this,because since prohibition,a death or violent illness from alcohol poisoning has been raised to the dignity of first page news. But here again it is the test to get the facts,and the men,who can supply them are the physicians in charge of institutions where cases of alcoholic poisoning are treated. Here are the figures of Dr. Pillian H.Guilfoy registrar of records of the department of health of New York City.

Deaths from alcoholism and alcoholic poisoning in New York City.
1916, 697 from alcohol, 1st, 2 from wood alcohol, 1 from alcoholic poisoning.
1921, 113 " " 14 " " " 8 " " "

The statistics in other cities tell the same story. Dr. Doane,Medical Director of the Philidelphia General Hospital, says that admissions into the alcoholic wards ~~wards~~ in that institution have decreased from 2826 in 1918 to 794 in 1921.

Alcoholic Institutes.

To learn what effect the Eithteenth Amendment has had on the prevalence of alcoholism, we have no further to go than to the statistics furnished by the alcoholic institutes throughout the country.

Dr. Wallace of the SanFrancisco Neal Institute says,"There were 68 Neal Institutes throughout the United States. Twelve years prior to prohibition, those institutes treated more than 120,000 patients. After two years of prohibition,they are all out of commission."

Dwight Institute of Dwight Ill. tells the same story. Since prohibition, it has proved far too large for the number of patients. It has been leased to the United States Government and is being used as a hospital for soldiers. There used to be fifty such Keeley Institutes in in America. To-day there are only twelve and most of these are very small. The Dwight Institute has only thirty patuents to-day,where it used to have a number of hundreds.

In Chicago,the old Washington Home on West Madison St.established in 1865 for inebriates,in 1917 had 936 patients,but on March first 1920, it had

closed its doors and lately has been sold for other and more useful purposes. Dr. Horatio Pollock statistician of the State Hospital Commission of the State of New York says, "There are now no institutions in this country solely for inebriates. Restrictions on the liquor traffic during the war period undoubtly hastened the extinction of these institutions." The truth of this statement appears when one visits the old Inebriate Home of Knoxville, Iowa. Once there were five great building, but they no longer contain alcoholic patients. The buildings have been purchased by the government for a home and hospital for disabled soldiers.

Prohibition and crime.

You have heard that it is being said that prohibition is responsible for a great increase in crime. We read such things in the press most every day. There is only one place to go for information on that subject and that is the jails and prisons of our country. After careful investigation by Gifford Gordon, he submits the following report. "In Birmingham, Ala. I walked through a jail that cost $100,000 to build. It was practically new, having been in use only a few years before Alabama voted dry. For a long time it stood empty, and now it is used as a juvenile court and a receiving home.."

"In Pittsburg, Pa. I was taken through the county jail by John McNeil, the assistant warden. He said," We have 940 cells in this jail, and in the days before prohibition, we often had as many as 940 prisoners. To-day there are 7/8 of our cells empty."

"Another jail I visited was in Seattle, Wash. The seattle authorities told me that this building would accommodate 300 prisoners. On the day I visited it there were 35 prisoners there."

"In Salt Lake City I was taken though the state prison. Here again I looked into many empty Cells. Warden De Vine gave me the following figures:

In 1916 there were 237 prisoners.
In 1921 " " 129 "
There was a decrease of 108.

Here is some remarkable testimony from Chicago.

In 1917, the Bridewell prison housed 17,748 prisoners.
In 1921, the commitments were only 3653. A decrease of 8095.
In 1917, the daily number of inmates numbered 1093.
In 1921 " " " " " averaged 1304, Decrease, 789.

Adultery and fornication, assault and battery, assault with deadly weapon, breach of the peace, larceny and wife and child abandonment all show in the city of Chicago a tremendous decrease in the years from 1917 to 1921. Judge Cottrill, of Chicago, who has been collecting prisons statistics for the past seven years says, "Twenty per cent of the jails in the United States have been

without prisoners since prohibition went into effect, and in 90 per cent of them the number of prisoners has been reduced anywhere from 15 to 80 per cent."

If we look into the effect of prohibition on industry, labor,, putlic health, family welfare, the American child, and political life, we shall find that there has been wonderful improvement. We challange the liquor crowd to prove the contray.

In the face of these facts, the Association Against the Eighteenth Amendment, continues to hide behind their smoke screen, and are very careful to note any growth of sentiment in their favor. It does appear that 1922 was not as good a year for prohibition as 1921, It appears that the prohibitionists had just as well girit that law violation is no little matter, and must be viewed with great concern. We do not believe, however, that the bootlegging idustry has reached anywhere near as great a degree of corruption as the saloon age: reached. The Anti-Saloon Beague claims that national prohibition is seventy-five per cent perfect. Surely this is a great improvement.

As a demonstration, let us study Clinton Ind. Before prohibition there were from seven to eight car loads of beer consumed there in one week. In addition, we will take no account of the alcohol and wine consumed. Now they say that Clinton is the centre of the bootlegging industry of the Mississippi valley. One of the citizens of Clinton was visiting in Kentucky not long since, and made inquiry about the moonshiners of that state. He was informed that the citizens of Kentucky obtained their white-mule from a little town North of Terre Haute Ind. It happened to be the visitor's own city, Clinton.

Clinton, as a whisky centre is bad enough, yes too bad, but the good citizens of that little city will tell you that there is a wonderful improvement over the old days of the wide open saloon. I think the same can be said of Terre Haute and all the cities of this great state.

The Anti Saloon League affirms that ninety per cent of the illegal liquor traffic is carried on by foreign born citizens of this country. Deportation of such persons is the only remedy. Hasten the day.

In clonclusion, let me say that the American people have taken a grand step forward and they will never retreck. If law violations are growing worse, that is no reason for turning back to a more terrible intemperance. Let us educate and hold to law enforcement and time will bring us to the larger realization of the ideals of the fathers of our Constitution.

no.10

PLAYTIME FOR MEN.

Paper by Charles Timothy Jewett, read before the Terre Haute Literary Club Monday evening, Jan. 22, 1923.

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Somewhere between the president and the program committee part of my subject was lost. The purpose of this paper ~~is~~ is to call attention to the need of men for recreation, to suggest some playtime ideas or occupations and perhaps to enlist the cooperation of the public in a great welfare movement that will bring joy to the maturity of men and add years to the productive period of life.

Theodore Roosevelt in one of his strenuous addresses said:

"When you play, play hard; when you work, dont play at all."

In theory, on first attention the foregoing declaration appears just right. It is just another way of putting the old proverb:

"A ll work and no play, makes Jack a dull boy."

The trouble is that those who most need playtime for their physical well-being, cannot play hard. The youth can run and leap and wrestle until he strains every fibre of his body. He feels no ill effect, unless, perchance, there is a broken bone or strained tendon. Even such mishaps cause little concern.

But the man whose waist line has attained goodly proportions, or whose joints creak, or whose circulatory system has settled down to routine, cannot play hard. His wellfare requires recreation and playtime but naturally of the more moderate ~~extrem~~ character. If his play does more than assist in clearing off the body wastes there is danger of tearing down the structure rather than building vim.

Playtime for Men--2

The world is not playing. There is no playtime schedule in the program of business. Apparently it x is assumed that the business or professional man got all the play he required during his school or college days.

The unfortunate ~~thing~~ condition is that many men have reached maturity without learing how to play. Something in their youth slipped a cog. Some of them, we are prompted to believe, never were boys. It is deplorable when a boy lives his life tied to tasks that afford no time for play. This is being remedied as rapidly as possible through the recreation programs in schools and parks. Soon there will be no excuse for the youth being deprived of his playtime.

Happy is the man who grows up with his boys. He is one of the great army that contributes to the welfare of youth by supporting play and recreation enterprises. He believes in such institutions as the boy scouts. He may not feel able to join his boys in their strenuous games but he will go afield with them for health-giving hikes and for study of nature.

But what of the man who has outgrown ~~his~~ boys? What of the man who has no boys and whose companions are those whose most active occupation is gathering around the luncheon table? He has no playx time and there is nothing to prompt him to play. There is no institution that puts recreation before him. If he is to profit by play he must make his own program. He may not feel the need of play. He may argue with himself that later he will take a vacation, get away from business and have a good play. But he does not know how to take a vacation. Such period of idleness or withdrawal from business does not do the good he requires.

Your playtime should not be determined solely for your own personal satisfaction. It should be more than individual recreation. To make it really worth while your platime program should include something that will inspire your associates and suggest a way for them to engage in profitable play.

I have a profession. I have an office in which I devote my working hours. I write a lot of stuff. I have certain executive duties that vary the schedule of my day's activities. My profession assures my livlihood. It enables me to provide some of the conveniences and comforts of life.

I belong to several clubs and societies. Each demands certain time and effort. These serve to vary my work but do not provide play time. Each calls for serious attention. There is relief in change of occupation. To do the most good to the community and to best achieve the purposes of the clubs and societies I must step out of my profession when I engage in the duties to these organizations. One paper dealing with my professional duties, prepared and read before this club, would rob me of the value that comes in going afield.

I am a member of committees engaged in varied enterprises and movements. There is stimulation and inspiration in meeting with others devoted to certain causes and programs. But even the work of a committee to develop the playground facilities of a great city, and a group outlining a program to give wholesome recreation to youth becomes a task and a burden unless the way is opened to play. Discussing the needs of youth, while seated at the luncheon club or in committee, affords fine mental recreation. Sometimes the session even nears the the point of physical exertion. But the play value is about on par with a game of dominos.

One of the organizations to which I belong is interested in recreation for boys. Another looks to the welfare of girls through outdoor play. None has to do with anything that might make life more agreeable for the burdened business or professional man. The best recreation and play afforded by such organizations is ducking when the waiter swings into action with the coffee pot, passing the olives or taking a quiet snooze during a specially dry discourse.

The nearest any organization to which I belong comes to playtime is when the song leader does stunts and orders us to stand up for certain numbers. The appeal of this organization and the real value to business men, professional men and crafts men is the opportunity to flex the facial muscles in smiles. Sooner or later the man who gets the habit of smiling will make himself a play program. Some day the business men who are encouraging playtime for youth will find themselves. Somewhere an organization will set up a program for playtime for men.

Welfare work and movements so far have missed the men. They may organize outings, engage in ball games for charity, pitch horseshoes and get away from business long enough to attend a barbecue. But these enterprises are limited to one or two each year. They do not seriously consider the needs of men for playtime. The only thought is for an outing and the burden of work unloaded on those willing is not sufficient compensation. Trying to crowd a whole year's play into one day is next to omitting it alltogether.

Men who find time to play are worth more to themselves, to their families and to the community. They are refreshed. They may devote their play time to productive occupation. They may call it a vacation. Whatever they do for play will be a suggestion to their neighbors.

The recreation most sought by the popularly designated "tired business man" is the stage or screen entertainment. If he picks his shows for mental imppovement, satisfaction of his curiosity or just for smiles it is good. If he goes along to please some friend he may be compelled to sit through a depressing period and his playtime is lost.

The commonly termed vacation is not always playtime. This is true particularly when business men go to some of the so-called smart winter or summer restors, according to the time of year. He comes home and frequently admits that he was bored because there was nothing doing. Perhaps it was because he had not learned how to play. He would gain more real pleasure pitching horseshoes in his back yard. It would be more profitable for him to send his employe to the summer or winter resort, then sneak away on a fishing trip or join his boys in an overnight hike.

There are a lot of business and professional men in Terre Haute who never took a vacation and who never played. Some of them have never been able to find time to walk down Wabash avenue and view the beauties of the river. Some men have not found time to play golf and thousands never find time to go to a ball game. They never knew of an old swimming hole during their boyhood days and could not be persuaded to go into the water for a little playtime.

Explorers' clubs generally are listed among the strenuous professions. The explorer who goes out to solve the mysteries of the wilderness or to plant a Flag at the North Pole, is taking on a man's size job. But he who explores his own neighborhood will find happy recreation, agreeable surprises and open an opportunity for new friendships. For those who hesitate to undertake sports for play it might be well to organize some neighborhood explorers' clubs.

Such an organization likely would interrupt the orderly process of the business man's day. It would necessitate starting home from his desk or office without concern as to street car or motor. It would do him good just to walk. If he straightens up, opens his eyes and smiles, he will see things of which he never dreamed. What he learns about his own neighborhood in this playtime will mean more than nailing a Flag to the North pole or capturing a wild monster of the jungles.

All play and playtime occupation for men need not be for mere physical exertion. Such play does not necesarily mean participation in sports but may be applied to an undertaking which occupies the time not devoted to business or profession. Cultivating the back-yard garden may be made profitable as well as helpful in bringing about relaxation.

Business and professional men, outside their working hours, may turn to many occupations. They may dabble in arts or crafts. They may raise poultry or gold fish. If they undertake any definite program for hours of recreation it may be considered playtime. They will profit in the same measure that they conscientiously follow the playtime urge.

While some men have a well defined idea of what they wish to turn to when the have a few hours away from business or profession the great majority needs help in deciding what to do when off the job. One of the most interesting suggestions for a combination of play and profit is in the undertakkng of the Businmss Men's A rt Club of Chicago which was organized two years ago.

Plattime for Men--7

This art club answered the question of more than a score of men and now is a permanent institution that contributes wholesome recreation and personal achievement. The appeal naturally was to men who in their youth were compelled to forego an ambition to create canvasses that would preserve scenes and incidents of beauty.

Elbert G Drew, secretary of the Illinois Bell Telephone Company, is president and moving spirit of the art club. He admits that the organization is just a start in solving the problem before men of what ~~da~~ to do when off the job. The club is helpful to members and besides is an inspiration to the community. The program includes study classes from October to April under able instructors at the Art Institute. Membership is limited to men more than 30 years old. There are occasional luncheon meetings, Saturday and Sunday outdoor classes, informal sketching trips, meetings for exhibition and review of work, and group visits to the art galleries.

The members of the club are laymen. The purpose is to encourage ~~xxx~~ business and professional men to take up the study of art and landscape painting in connection with outdoor excursions. The club has opened the way for men to develop talent that has been neglected during business demands on the time of the men.

The art club is only one suggestion for profitable playtime occupation. Not every community can enlist enough art lovers for such enterprise. However the idea is good for other lines of study and recreation. The great value is in the association in small groups and the excursions into the big outdoors.

There appears no reason why a program of directed playtime for men cannot be developed along the same lines that have proven helpful to boys. Scouting offers a big opportunity although naturally the man should not be required to enter the sports and athletic events in which the boys are most proficient. The business or professional man will be surprised by the number of useful things he can learn in association with scouts. The mere attention to the constructive work in preparation for life will be a revelation to the man who did not have an opportunity to be a scout as a boy. The man who turns to scouting can adapt the program to suit his physical equipment. It will strengthen and revive his body and [redacted] rub the cobwebs from his mental machinery. He will be keener when he turns back to tackle the problems of business.

Country clubs, with the opportunity for golf, tennis, swimming and even less strenuous sports are providing for the needs of many business and professional men. But there are not enough country clubs. And some who are members neglect the opportunity. The craftsman, the clerk, the office worker need playtime occupation just as much as the professional or business man or public official.

More country clubs, public golf courses, municipal bathing beaches and similar equipment available for the use of a great number of men will be helpful. Men can work together with greater efficiency if they learn to play together. But their play, to be most profitable, must be directed. This is the opportunity for some organization to set up its program of playtime for men.

The Young Mens Christian Association opens classes to business men. The plan is helpful and encouraging. There is value in the association and in the direction. But only a comparatively small group can be served.-

Outdoor sports and recreation appeal to men just as they do to boys. But it is not wise for the mature man to engage in baseball, football, tennis or other games that require violent effort. However as a patron of these sports he will receive full value for the time and investment. At the ball game he can get all the thrills of the game, increase his lung capacity and generally speed up a sluggish circulation by just occupying his seat in the stand and rooting for the home team. The mental relaxation is wonderful. It is surprising how a man will be rested and enthused after two hours on a hard bench.

Swimming probably is the best suited to all ages and conditions of any outdoor recreation. But like golf the opportunity is limited. Golf has added years to the productive period of life by keeping men on their feet. A pair of sturdy legs is as big an asset to the business and professional men as a mind trained to solve the intricate problems of finance, promotion, building or other enterprise.

Fishing is about the happiest playtime occupation possible. It is not the province of this paper to dwell on the value of this field of recreation. Boating for men has drifted into the xxx same class as motoring since most men are willing to let another fellow operate the boat or drive the car. If a fellow will get out and paddle his own canoe he will find profit in his playtime. Horseback riding has been crowded off the highways by the development of gasoline transportation. Shooting appeals to a small class but the programs for trapshooters and riflemen are worthwhile. More profitably could turn to such recreation and find relief from eyestrain.

Not many men care to go afield alone for long hikes. Yet no better playtime occupation could be suggested. The big outdoors is the bes t cure for the body tired from confining business. It is a wonderful inspiration to the mind that needs refreshment in wholesome surroundings.

We must get back to the propoistion of what ~~&~~ to do when off the job. Most men accept the routine of family and ~~&~~ friends. Many casually will play golf or cards or motor along well defined routes. They even may go to shows because it appears to be the only thing left for them to do.

Such play helps but unless it hol s the personal interest of the player it has not accomplished lasting results. A man needs a play-time program that will make him eager to get ~~x~~ away from his desk, office of shop.

The trouble is that too many men have convinced themselves they do not have time to leave their work. They want to make money. Some of them do make a lot of money. It would be better if they had taken time to play rather than pile up fortunes for others to dissipate.

Money is wonderfully handy. It pays the rent and taxes. We dole out bits for church and education and contribute sparingly to the encouragement of fine arts. Money can provide fine motor cars and equip elegant homes but it cannot buy a tan soul deep. Money is of no value unless you spend it. It is the same with time. If you devote all waking hours to work without spending any of it in play you are poor.

Institutions are erected to care for broken men but no community yet has set up a program to save men from breaking. The group or organ-ization that has the vision to make playtime opportunity for men will do much toward extending the period of usefulness of the man to his community.

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A SOCIAL STUDY OF PROPERTY SURPLUS AND INCOME.

Terre Haute Literary Club

January twenty nine

NINETEEN TWERTY THREE.

Melvin C.Hunt.

A SOCIAL STUDY OF PROPERTY

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A study with so many ramifications,hoping to observe the time limits of the Club,must necessarily open more questions than it closes.Perhaps its value will be found just there. The paper does not propose the abolition of private property,and certainly does not engage in any debate between Capitalism and Socialism. It does suggest the necessity of finding a way to limit the private control of productive wealth.

The discussion will take somewhat the following form: The realtion of the question to the political,economic,social and religious aspects of life; a brief survey of the main historic sanctions of private property; the weaknesses and perils of the present system; and two or three suggestions looking toward a solution,or at least establishing a viewpoint. It is assumed that in any possible conflict between the legal and ethical phases of property,the latter has the greater weight,because more fluid and expressive of popular will.

THE IMPORTANCE OF THE QUESTION

In the Political field

Speaking before our Chamber of Commerce forum last October Congressman Everett Sanders said,"The biggest political issue of the day is not the tariff,or the bonus,or the League of Nations,but the private ownership of wealth". La Follettism,the Non-Partisan League, and other radical political tendencies were,in his judgment,taking their rise in relation to this more fundamental question than any of the issues now separating the parties,and as a result a new political alignment was taking place.

But there have been more startling results than these. The raising of this question of private property in recent years has filled the minds of legislators,judges,and executive officials with an almost insane fear,which has caused in many instances the most astounding reactions. Witness,for example,the Lusk report in New York,vetoed by Gov.Smith,but later passed under Gov.Miller. This report fills four large volumes which purport to give "the purposes,objects,tactics and methods of the various forces now at work in the United States to undermine and destroy it; and also to give the constructive forces to counteract that evil influence". The aim seems laudable enough,and a great mass of details were gathered,but the frame of mind that dominates it is the striking thing. No distinction is made between Socialists,Anarchists,Communists,and Bolshevists;all alike are seeking to overturn society.Indeed,the Pacifists and Internationalists,and "all who were seeking to abolish the patriotic,war-like spirit of nationalities" were classed,also,as arch enemies of society. The Lusk educational bill as finally passed under Gov. Miller forbids the licensing of any teacher who "has advocated,either by word of mouth

or in writing,a form of government other than the government of the United States,or the State of New York". The report classes Trtzky and Jane Addams together,condemns many of the educated leaders in America,and specifically condemns an article in the New Republic because it "made attacks on Attorney General Palmer,Mr.Lansing,and the New York Times". Thus one becomes a Bolshevist by speaking disrespectfully of the N.Y.Times.

If all the instances of the curbing of free speech and free press which have taken place in this country in the last few years were printed,a huge volume would result. Another instance of this mental hysteria is found in a recent court decision of the Court of Appeals for the District of Columbia,which declared on Nov.6 last,the unconstitutionality of the Minimum wage law,the Chief Justice dissenting in a minority report against the other two judges. If the decision were an honest interpretation of our fundamental law there could be no valid criticism;but on the authority of the Chief Justice himself,the decision reflected the sinister influence of partisan propaganda. In a passage that will become famous,and do more to spread contempt for the courts than all the soap-box orators in the country,it is declared "that ofthe three principles for which government exists-the protection of life,liberty and property-the chief is property,because the free use and enjoyment of property leads to anarchy and revolution". Such a clear violation of fundamental ethics can have no finality in a nation even of sixth graders, but it does witness to the fact that the epidemic of fear which arose when the sacred rights of private property were challenged has reached to the very place where reason and judgment were supposed to dwell.

The incarceration of 66 men in our Federal prisons four years after the war,charged not with violence but merely the expression of an opinion,is another evidence of our mental state. Other countries granted a general amnesty within a year-why haven't we? Those who were arrested for profiteering,or who were convicted of being German agents,or of giving direct aid to Germany,have all been freed. Even a man who left the contry illegally and sold plans of American guns to the Germans,has been freed. But these 66 men against the protest of some of the strongest secular and Church papers in the country,and the action of most of the great denominations,still lie in prison because so many of us still see "red".

In the economic field

When we get away from ancient shibboleths and groove thinking we are face to face with the question whether a political democracy can coexist with an economic oligarchy. The reading of two books will make this issue plain,Henry Klein's "Dynastic America",and "Income in the U.S.",by the National Bureau of Economic Research. The centralization of wealth thru inheritance and manipulation has proceeded unhindered,until a very few families control the basic industries of the country. The oil holdings of Rockefeller total one billion

dollars,and his annual income is estimated at $140,000,000. It would take over 135,000 men a year to earn that sum at the average working wage in the U.S. The Rockefeller-McCormick-Aldrich families have intermarried,and control over two and one-half billion dollars. Steel, oil,copper,coal,rubber,sugar,beef,and rail-roads are some of the industried controlled by a few families. The Rockefeller family alone in addition to their oil holdings have $400,000,000. in RR stocks,a like sum in mines and banks,$300,000,000. in domestic and foreign bonds,$200,000,000.in public utilities,and $100,000,000. in real estate.

We see the same sort of conditions if we approach the study from the standpoint of income distribution. And an evident unfairness meets us at the very threshhold of the study-what is income? The answer is"that depends on whose it is" If you refer to the income of corporations,partnerships,and individuals in business,then income is the net profits after a liberal deduction for operating expenses,cost of maintenance,replacement,obsolescence,et cetera. But if you are asking about wages and salaries,then income means gross earnings,with no comparable reduction for the cost of maintenance and replacement of the human machine. To be fair,the income of this latter class should be limited to the surplus over a fair living wage,and in 82% of the cases there would not be any.

Of the total national income the richest 1% receive 14%,the richest 10% receive 35%; the poorest 10% receive 2.5%. The richest 10% receive practically the same as the poorest 70%. In 1918 five hundred twenty-one persons reported incomes of $500,000. or more,or a total of $536,439,618.,equal to the earnings of 500,000 at the average of $1078. for that year. These figures by Basil Manly of the National Bureau of Economic Research raise the question of equity in distribution,and whether such distribution takes place on the basis of service rendered?

In the social field

It is a truism that whatever affects the living conditions of a people will profoundly affect every phase of social life. The 65% of property-less people in the U.S.furnish a fertile field for all sorts of social problems. It is hard to see how the fullest possibilities of citizenship can be realized under such conditions. Sickness,accident, unemployment and old age are ominous realitites in the lives of the property-less. And they receive doubtful inspiration from such arguments as appeared in one of the State papers recently,-"We are rapidly benumbing the self-reliance that has made this a great country. America is what it is today because Americans are afforded equal opportunity and each is thrown on his own resources. We are progressive and prosperous because we are thrifty,and each tries to accumulate a competence". It would be hard to conceive of any argument more unrealted to actual conditions than that of "equal opportunity". If the ownership of property is a condition ~~of~~ essential to liberty of the individual,as many hold,then we certainly have a good many who are not free in this land of-the Rockefellers and Morgans.

It is estimated by careful students that 30% of our population live on,or below,the poverty line,and this "in the richest country God ever made". This should offer a pretty stout challenge to the defenders of the status quo. The ever widening chasm between the social extremes promises no good to our Republic. Our present method of rewarding a very few with inordinate wealth blights those who receive it,and the social order which bestwos it. Surely there is a better way.

In the religious field

Organized religion is ,of course,inextricably involved in the present system,because of its huge fnancial holdings. The property and pay-roll of the Church make it the first in big business in this country.

But this is on the surface of the involvement. Our present system,to which can be traced much of the nisery and evil in the world,is in direct opposition to a plan which has had very high sanctions in the past,and was designed to protect men from the deadly perils so conspicuous in our present order. Religion can never have right of way in a life that is wrongly related to things.

HISTORIC SANCTIONS OF PRIVATE PROPERTY

What is property? It is the exclusive right to control some economic good. A thing to which all people could have equal access would not be property. If this right of exclusive control is vested in an individual it is private property. If the control is exercised by society,then it is public,or social property. The chief characteristic of private property is that of exclusion;not the right to use, so much as the power to keep other s from using. Rousseau begins his essay on "Inequality" thus:"The first man who,after enclosing a piece of ground,~~said~~ took it into his head to say,"This is mine",and found people simple enough to believe him,was the true ~~f~~under of civil society.How many crimes,wars,murders,and horros would that man have saved the human species,who,pulling up the stakes,should have cried to his fellows,"Be sure not to listen to this impostor;you are lost if you forget that the fruits of the earth belong equally to us all,and the earth itself to nobody".

Ely in his "Property and Contract" says that private property is a complex bundle of rights,and that while exclusive,it is not absolute. The Roman,Prussian,Napoleonic,and German codes all recognized qualifications to private property,as does also our own system,in that the State has the right of taxation,eminent domain,and police power. Ely holds that these three qualifications constitute the social side of property. Practically,however,as our system works out under the very definite prohibitions in the constitution against taking private property without due process of law,these qualifications do not constitute an abridgement of the rights of private property at all,but

rather are themselves based on the recognition of such rights,and are not therefore,social property in any exact sense.

The rise of property antedates the historic period,so that its origin is largely a matter of speculation,altho the customs of contemporary primitive peoples do furnish a clue. Very early two kinds of property must have been recognized:personal belongings,and the land,the great common means of subsistence. Ownership of the former was private,and of the latter usually it was communal,tho some of the Australian tribes have family,and even individual ownership of land.

The separation between the possessing and the non-possessing groups arose in the pastoral stage with flocks and herds,and an increasing inequality has marked our modern industrial development. This inequality,while very marked as we have seen,is not the most significant characteristic of our present system;that is to be found in the complete dependence of the masses on the land and capital which belong to others. Five out of every six children now born,have hands and brains,but no assured place in our industrial system.

The working center in Aristotle's theory of property was that property was an instrument of life,and he believed that for this purpose the amount of property should be limited. He advocated holding half of the land by the State,and half by private owners. He believed that some measure of private ownership was essential to the higher life,and held that private ownership was superior to common ownership economically,and morally,and that it was a greater source of unity and of pleasure. Aristotle was greatly influenced,of course,by the aristocratic mind.

Locke fathered a conception of property that has considerable weight with what might be called,archaically,the whig mind. He was not willing to admit that private right in property was a grant made by society. He was trying so hard to get awya from the Divine right of kings,that it influenced all of his philosophy. He held that every man has a property in his own person;the labor of his body and work of his hands are properly his. Whatever he takes from nature,and mixes with it his own labor becomes ipso facto his property. He partly qualifies this statement by adding that the property belongs to the worker "at least where there is enough and as good left in common for others". Of course,such a principle could be applied only in a pioneer society where private property had not reached the land. The principle would give one ownership of the land by "mixing a little labor"—amount not specified,and then just "sitting tight" and "letting the rest of the world go by". The theory is destructively individualistic,and at once raised the question whether or not society is bound to respect any such rights.

This individualistic principle as relates to private property is carried even further by Herbert Spencer and Hegel.Spencer,because of his belief in the struggle for existence,held that no social interference in privateproperty should be tolerated beyond a barely necessary

taxation. Anything more would be robbery.Which suggests Proudhon's saying, "Property is robbery".

Hegel was an incurable idealist,and saw in private ownership the opportunity to develop the id eal individual. Thru ownership personality could realize its full power of self-control and self-direction. This led to the conception of private property as final and absolute. The actual working out of the theory has proved a nemesis to Spencer's and Hegel's logic,for the personality of the inordinately rich has not been enlarged; and multitudes of others have,by that fact,been denied development. The ideal personality which was the goal has been largely sacrificed.

Blackstone's natural right theory has played an important part both in England and America."The law of nature",he said,"being coeval with mankind,and dictated by God himself,is of course,superior in obligation to any other. No human laws have any validity if contrary to this". Property he held to be an absolute right of the individual,bywhich he meant a right which would belong to the individual in a state of nature, and which every man is entitled to enjoy whether in society or out of it. He made provision however for inheritance and bequest under "civil rights" because they wer not natural rights. As a basis for legislation,the natural theory has been abolished in England,but not so in America,for it speaks out of our basic law as follows:"No person shall be deprived of life,liberty or property without due process of law;nor shall private property be taken for public use without just compensation".

The social theory of property,which is the most defensible of all today,holds that the right to privately control property exists only in,and thru society. Without a mutual recognition of rights and respect for law,property could not exist. A man's own is what society recognizes to be his. It is by virtue of this recognition that private property exists. There is of course a limit to this control,for if an extreme form of Communism were followed individuality-without which there ould be no society-would be destroyed. The wealth which men possess as property was made in co-operation,and it is impossible to single out the individual contributions. Private property is recognized by society not by virtue of any inherent right in the individual,but because it is an institution which is thought to be good for society as a whole. If private property does minister to the welfare of the whole society,then its existence is justified. If that good requires some modification or limitation,it is difficult to see by what argument society's right could be denied.

WEAKNESSES AND PERILS OF PRIVATE PROPERTY

Our economic order rests on the theories of private property, freedom of individual contract,and the universality and beneficence of competition. These theories have been woven into the very fabric of our basic law,but they had their origin in circumstances and conditions which have entirely disappeared. There had been very little industrial progress anywhere until the middle of this last century,when the rise of

the factory system,the rapid invention of machinery,and new processes, brought about an entirely unprecedented concentration of productive capital in large and costly enterprises. Before this time manufacture had been carried on in small family groups,with the few extra workers needed living with,and as members of the master's family. They produced in limited amounts,for a limited market,so that great profits were impossible,and social cleavage did not take place.

But with the advent of machine production the tools became so costly that no workman could purchase them,and he became obliged to hire himself to the man who owned the tools. This concentration made possible large scale production,and with that appeared what has been the bone of contention in industry ever since,namely,the surplus. This surplus is the undivided profits after labor,management and capital have each received their allowance. The taking of this surplus constitutes a prize for which no service has been rendered,since wages,salaries,interest on capital,and risk in terms of insurance,have all been cared for in the costs of production.

A successful business man of this city said the other day that he had made no money for over two years;yet during that time he has paid himself a salary that to a preacher,at least,looks truly magnificent:the business also paid very handsome salaries to two other members of the family;he had paid the union scale of wages to his employes,had enlarged his business stock,and had made the initial payment on a very advantageous purchase of a business block-yet he had "made no money". What he meant was,that over and above all of this,there had been no great amount of loot to swagger off with.

The distibution of that surplus is made today on the basis of ownership,which,measured by the conditions under which private property arose,is not only fictitious,but is unethical. That is to say,this surplus,which manifestly is not created ex nihilo,is distributed not on the basis of service rendered at all,but usually on the basis of an invisible and impersonal ownership in the form of stock. Do we need to seek further for the causes of class warfare,industrial bitterness,and inefficient production? Is not this a more potent cause of social unrest than all the radical teachings in the land? And does it really help greatly to forbid discussion of the theme,and silence those who are really seeking a solution? Go to the ostrich,thou sluggard. An economic system which rewards the idler and punishes the worker cannot endure.

Prof.L.T.Hobhouse has made a very helpful distinction between property "for use",and property "for power". Originally,of course,all private property was for use;but a very rapid and significant change is taking place,so that the present economic tendency ti to abolish all property for use,except articles of clothing,furniture,et cetera, and to accumulate vast amounts of property for power in the hands of a relatively few. Along with this tendency is the one of increased separation between the owners and producers. Property as a means of giving the few a power over the many has reached its zenith;but as a means of securing to the many the basis of regular industry,freedom,and self-support,it is at its nadir". Such a condition makes class struggle inevitable.

LOOKING TOWARD A SOLUTION

However incomplete this study may be,it should serve to show that we are at the very storm center of our present social order,and that no marked improvement can be made until some change is affected at this point.. The extremely cautious economist sees the evils,and agrees in a general way,at least,to the ascribed causes,but he sees so many possible blunders in attempting a remedy that his advice is "to bear with the ills we have rather than flee to those we know not of". But the mood of the times will scarcely accept such a suggestion.

Perhaps the most dangerous adviser we have is the one who counsels doing nothing,or even defends the present system in toto,as does the author of the pamphlet,"The things that belong to Caesar". Such a course will increase social disturbance and encourage revolution. On the other hand,the radical Communist,whether favoring evolution with or without the red "R",would destroy the very basis of individuality and freedom. There is a deep-seated and well grounded disposition to justify private property because of its tendency to promote the well-being of the whole community. "That arrangement of property is best"says Hastings Rashdall,"which tends to secure the highest possible life for the whole community,or for as many as possible". It is not a question of Capitalism on the one hand,or of Socialism on the other,but of making such recurringly needed adjustments of the system of social control as will best secure the common good.

There seems to be a permanent need for private property in the development of character,but that must not be taken as a blanket justification of our present system. It is not clear how leisure and liberty could be secured to the individual without some opportunity of acquiring property. And the force of this observation is precisely the reason for attacking a system ~~which~~ that condemns 65% of the population to a propertyless existence in order that the few may have extraordinary wealth. The plea of the paper is essentially a plea for private property,tho to secure it may necessitate the breaking of principles which have been counted axiomatic,and almost sacred. We can never justify private property on any a priori principle,but only on its beneficial social effects. Excessive wealth and excessive poverty are alike detrimental to the highest character,and demand a better social adjustment.

Increasingly insistent will be the question whether any man has a right to hold for himself more than he needs. It is argued that to limit accumulation would dampen the energies of the superior men,and society would therefore lose this superior ability. This suggests several replies. Assuming that large financial reward is necessary to call forth these unusual personal powers,are we not defeating our very purpose by withholding that appeal from all but the very few? If it is a sound economic principle in a corner,why not make it operative every-where?

But is it true that in order to draw out the full business ability of men society must hold before them the prize of vast wealth?

It is not true of the learned professions,medicine,law,pedagogy,or the ministry. It is not true of scientists,inventors,explorers,engineers, artists,authors,statesmen,or soldiers. Is the business man such a peculiar genius that he alone of all men must have the financial motive?

And who is it that we are rewarding?Is it the man who has a genius for production,who can wave his wand of organizing ability over men and material and cause new goods to appear as if by magic? The very question provokes a smile. NO! we reward the manipulator,the monopolist, the "Napoleon of finance",the ruthless,souless exploiter of men,who frequently does not add a single stroke to the productive process,or even come in contact with it. It is not the producer,but the financier whom we enrich. All that he ever does to production is to interfere with it,to corner the market,to limit the supply,to "bull" the stocks. His service is a dis-service,and should be penalized instead of rewarded.

John Stuart Mill said,"The social problem of the future will be how to unite the greatest individual liberty of action with a common ownership in the raw materials of the globe,and an equal participation of all in the benefits of combined labor". He ~~advocated~~ admitted that this would require a change in character on the part of the laboring masses and their employers,so that they would work together for generous, or at least social ends. The capacity to thus work together had always existed,he held,and a proper education would make a man as willing to dig or weave for his country as to fight for it. "Selfishness is deep-rooted in society only because the whole course of existing institutions tends to foster it".

The limitation of private fortunes by constitutional amendment has been frequently advocated. Pres.Roosevelt declared in favor af a progressive inheritance tax to limit the amount of the enormous fortunes which could be handed over to an individual. John Wanamaker,merchant prince,declared not long before his death,"No man ought to pile up money where there is so much need for it in the world".Carnegie said,"Too die rich is to die disgraced"—and he might also have added that one could be disgraced by the manner in which he became rich.

A statement made by Abraham Lincoln during the Civil War may prove prophetic,—in part it has been already fulfilled. He said,"As a result of the war corporations have been enthroned,and an era of corruption in high places will follow,and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people until all wealth is aggregated in a few hands,and the Republic is destroyed".

Just how this limitation should be accomplished has not been determined,nor much discussed. It is more important to decide the major issue of whether private fortunes should be limited,then the method of doing it would not be difficult.

Article 27 of the Mexican constitution adopted in 1917,and which has been copied by Germany,Peru and Czechoslovakia,provides that the

nation will have the right "to impose on private property such limitations as the public interest may demand,as well as the right to regulate the development of natural resources,in order to conserve them,and equitably to distribute the public wealth". It continues by asserting that the direct ownership of all mineral substances is vested in the nation, irrespective of who may own the surface soil. And why not? To whom should these great natural resources belong if not to all the people? Should American recognition of this Republic be held up because a few of our citizens have gained millions of acres in Mexico,and disapprove of that article?

This paper has already exceeded its proper limit,so that only bare mention may be made of another theory of ownership which has direct application to our discussion.This theory has the highest possible sanction so far as religion is concerned,and has the added advantage that it "did work",as an American would say. According to this teaching,which was the economic proceedure in Israel for centuries,absolute ownership of land is vested in God alone;man,who has a limited ownership in property,is in the position of trustee. This principle was recognized by ancient Israel in several ways:They recognized that the land-source of all wealth-did not belong to them,but this prohibition was effective,"The land shall not be sold forever,for it is mine". And so every fiftieth year the land reverted to the original owners,and concentration was prevented. The presentation of the first fruits of the land was recognition of this same principle,as was also the custom of letting the land lie fallow every seventh year. From the Old Testament idea of ownership came the New Testament conception of stewardship,which is not a method of church finance at all,but a method of adjusting men wisely and beneficently to to the great sources of natural wealth.

The old English prayer book of Edward VI used to have this prayer for landlords,which for some reason is now omitted from the list of prayers:

"We heartily pray Thee to send Thy Holy Spirit into the hearts of them that possess the grounds and pastures of the earth,that they, remembering themselves to be Thy tenants,may not rack or stretch out the rents of their houses and lands,nor yet take unreasonable fines or moneys after the manner of coveteous worldlings,but may so let them out that the inhabitants thereof may be able tp pay the rents and to live,and nourish their families. Give them grace also to consider that they,too,are but strangers and pilgrims in this world,having here no dwelling place,but seeking one to come;that they,remembering the short continuance of this life,may be content with that which is sufficient,and not join house to house and land to land,to the impoverishment of others,but may so behave themselves in letting their tenants,lands and pa stures,that after this life they may be received into everlasting habitations".

It was a good prayer,but it has never been answered in any large way. With all reverence may it be said,that the answering of that prayer is decidedly our present social obligation.

No. 12

THE MAJOR

John B. Wisely

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"If it begins before seven, it will stop before eleven," said Father Ludlow, in what was intended to be a comforting tone, to his six disconsolate children and their sympathetic mother.

"How often I have heard you say that!" replied his wife. "Sometimes you have proved to be a true prophet and sometimes not; but this time, I do hope you are not holding out false promises. Look at them," she concluded, as the children rose from their early breakfast. "Did you ever see a more perfect picture of despair?" Then she added, in her motherly way, as if to justify, at least in her own mind, the downcast, forlorn condition of her little brood, "Who could wonder at it? Not a chick of 'em has ever seen a circus in their born days!"

The Ludlow home was never wanting in activity. However, on this particular June morning, the old hewed-log farmhouse had been buzzing with excitement since long before day. To one on the outside, it might have sounded somewhat like the assembling of a mob. The first faint mutterings were heard among the three boys in the large room on the second floor, where they slept, when out of their land of dreams, covered with canvas tents and flying flags, peopled with comical clowns, gaily-dressed circus riders, strongly muscled acrobats, and bandmen, with glittering instruments and dazzling uniforms, they slowly emerged to hear the rain pounding down upon the clapboard roof over their heads. In their half conscious state, the rain on the roof had been to them the murmuring voices of a vast multitude of delighted and entnusiastic people on a holiday; the vivid lightning, which flashed so wickedly, at intervals, in at the one large window, and lighted up the big room, was the bright lights of the ring, where beautifully caparisoned horses, with daring riders in tinsel and gold, performed daring feats of horsemanship, now sitting astride their steeds, now sidewise, now standing on both feet, on one foot, now riding two horses with one foot on each, now jumping through hoops, always at top speed, to the crack of the ringmaster's whip; while the rumbling of the thunder was the roaring of wild animals in their cages. Once wide awake, however, these pleasing visions quickly vanished. The shuffling feet on the bare floor soon roused Father and Mother Ludlow and the three girls in the rooms below, and the protest against fate, in the form of the rain, became general, all over the house. Of all the days in the year, why should it rain today!

John Ludlow, when a young man, had lived in Allegnany City, Pennsylvania. There he had learned his trade of blacksmith, serving three years, as an apprentice, under uncle Billy Phillips, the leading blacksmith of the town. There he married Jane Scott and there Walter, the oldest son, now eighteen, and Elizabeth, the oldest girl, were born. Then John Ludlow's health failed. There was no other way, the doctor said. He must give up blacksmithing. It was shoeing horses that was killing him; and in that rugged country, with its pike roads

and heavy demand for transportation by horse power, not to be able to shoe horses meant not being a blacksmith. His case was not by any means hopeless the doctor thought. The confinement of the shop and the strain on his back were simply more than he could stand. Let him get out of the shop, into the open air, say on a farm, and in all probability, he would soon be a well man.

Ludlow was not a man of means. He had started with nothing. When he had finished his apprenticeship, his employer, "Uncle Billy" as everyone called him, was in the throes of the fever of "going West." John's desire for an opening business gave him his chance. The upshot of it all was that the blacksmith shop, with the good will and patronage, was turned over to Ludlow for a small cash payment and a promise to pay the remainder of the reasonable price as he could; while Uncle Billy and his family packed their belongings and moved to the far West, which was then Indiana. Here he became a "booster" of the first rank, and kept constantly writing back to his old friends, and especially the Ludlows, glowing accounts of the advantages and opportunities offered by this wonderful new country.

What could then be more natural than that Ludlow, in his extremity, and in line with his doctor"s advice, should turn to this land of promise? He had prospered, according to his notion of prosperity in that distant day, during the ten years that had elapsed since Uncle Billy had turned the business over to him. He had paid for the shop. His destiny was quickly settled; a public sale, the purchase of a good yoke of oxen, a canvas-covered wagon, afterwards known as a "prairie schooner", and with his wife and two children, and what household effects he could conveniently pack in it, John Ludlow was bound for the far West.

Uncle Billy Phillips and his family received the Ludlows, on their arrival in Indiana, with open arms and generous hospitality, for this was the universal practice among pioneers; and besides, in those days, there were no strained relations between employer and employes. Capital and labor were not then at swords points. On the contrary, an apprentice was next to a son. His welfare and success in life were near to the heart of his master. It is not strange, therefore, that Uncle Billy took a fatherly interest in Ludlow; that he had done some prospecting for him while he and his family were on the "long, long trail" to the new country; and that before many moons after their arrival, they were settled down in the same hewed-log house in which this story begins, on an eighty-acre farm, in central southern Indiana. Here the other four children were born, the youngest, Ellen, being now eight years of age.

The life of the pioneer is never an easy one and the Ludlows were no exceptions. Anyone who has tried to dig a living for a wife and six children out of the rugged hills of Southern Indiana will understand that John Ludlow had undertaken a man's job. The greater part of the farm was still in native forest and had to be cleared and fenced. The fine oak, hickory, poplar, and black walnut trees on the place furnished excellent material for rails, and Ludlow and his boys soon learned to use the ax, the cross-cut saw, the maul, and the wedge. Their grain was sown broadcast and cut with the cradle. Their corn was dropped out of the hands of the boys, covered with a hoe, and cultivated, at first, with a single-shovel plow, afterwards, with a double-shovel, as a great improvement.

Gradually, and with much hard work, the farm assumed shape.

The oxen were replaced by horses or mules; cows, sheep, and hogs increased in numbers; and the clatter of chickens, geese, and turkeys helped in creating an air of prosperity. A sawmill came into the neighborhood, and with lumber, thus easily obtainable and cheap, Ludlow built a frame lean-to kitchen and dining room, with a spare bedroom at the end on the south side of his square log house, to accommodate better his growing family. Then a little later, just across the orchard from the house, he erected a blacksmith shop, where he could do his own blacksmithing, and now and then, a little for his neighbors, by way of accommodation. These buildings, together with a rather large log barn, built soon after the house, made the farm as it was, in those days, called improved.

The Ludlows led a strenuous life. Everybody learned to work. The boys grew to be as rugged as the hills on which they toiled, and as hardy as the big trees with which they wrestled. The girls were not to be outdone by their brothers. They could milk cows, ride horses, dig potatoes, pitch hay, as well as make beds, and wash dishes. When their wishes were consulted, they preferred the work outdoors. At the head of these forces, early and late, toiled Father Ludlow. It was a healthful life, and the harder he worked, the stronger he seemed to grow. There was no lack of appetite now, and his back seemed as strong as his blacksmith's right arm.

John Ludlow was a man of few interests. He loved his family and his home and he was immensely proud of his farm, and well satisfied with the change in his life; partly perhaps, because he had regained his health, and largely, no doubt, because we are apt to take most pleasure in those things into which we have put most effort. He was interested in his neighbors, who formed the little community, and especially, in the little country school, in the log schoolhouse, which he had helped to build on the corner of his farm, where his children attended regularly from two to three months out of the year. He had only a passing interest in politics, but he was a devoutly religious man. In fact, he might be said to be rather Puritanic and stern in his religious code, and he practiced what he preached both in his family life and in his relations with his neighbors.

An Elder in the United Presbyterian Church, three miles from his home, which he had helped to found, he assumed the role of spiritual leader in the little congregation, holding himself responsible for the services conducted there every Sabbath regularly, as well as for the financing of the institution. Since according to the tenets of this particular branch of the Presbyterian Church, in those days, no money could be handled in the church, no collection taken up, upon the Sabbath day, he found this work no small strain upon his time and energies. The sacrifice was willingly made, however, because his heart was in the work. For him, his church work became his avocation in life, the one thing in which he was most interested and in which he found most pleasure.

To this beloved church, Ludlow and his entire family drove in the farm wagon, every Sabbath morning, except in winter, when there was snow, and then the bobsled was brought into requisition. The Sabbath School convened at nine-thirty; then there was a church service, including a sermon, an hour and a quarter to an hour and a half in length; an intermission of an hour, during which those who lived at a distance, as the Ludlows did, ate a lunch, which they usually brought from home, though sometimes they were invited to the homes of neighbors who lived near; then there was an afternoon service, with a second sermon. In

these long services, there was no sound of worldly musical instrument, no jingling of filthy lucre in the collection box, no strain of "lilting hymns," as Ludlow was fond of calling them; for only the Psalms of David, set to music, were sung within these sacred precincts.

Sabbath observance in the Ludlow home was quite as rigorous and austere as in the church. No unnecessary work of any kind was permitted. Shoes must be polished, baths taken, clothes mended and laid out, ready to wear, and wood for the fires prepared on Saturday. Nor was there any play with toys or sleds, or skates, nor whittling with a knife, nor whistling, nor singing of secular songs or even hymns, on this sacred day. "Remember the Sabbath day to keep it holy," meant reading no secular books, nothing except the Bible and the "United Presbyterian," which was the official organ of the church.

The entire family spent the long winter Sabbath evenings around the great open fire in the living room, learning and reciting the Shorter Catechism, the Longer Catechism, the Ten Commandments, the shorter Psalms, and other parts of the Bible. The Ludlow home was headquarters for all the itinerant preachers who came into the neighborhood. Nor were the elder Ludlows narrow in their hospitality. Nothing delighted them more than to entertain a Methodist, Baptist, or Campbellite preacher. Then, indeed, there was interesting conversation, long arguments, which sometimes extended far into the night, often quite heated, but always in the most friendly spirit, concerning infant baptism, original sin, emersion or sprinkling, falling from grace, and many kindred topics. The opponents, in these cases, whether ministers or neighbors of other sects, always left in a friendly frame of mind, and they usually called again to resume the discussions.

Family worship went on regularly in this home, night and morning, winter and summer, year after year. No untoward circumstance ever prevented it; no bit of work, ever so urgent, was permitted to interfere with it; and always the program was the same. It never varied; it was never curtailed or shortened to meet an emergency. The singing of a Psalm was always the first number on the program. In this the entire family joined. Then the head of the family read a chapter from the Bible. This was not selected, but taken in regular order, as it came in the book, beginning with the first chapter in Genesis. A fervent prayer with all members of the family on their knees concluded the exercises. John Ludlow's prayers were long and covered most of the interests of all the institutions, family, school, state, community, and church. Covering about the same ground each time, they followed about the same order, and the wording did not vary; but they were sincere; and they were delivered in full, round, stentorian tones, as if he might have a suspicion that the Ruler of the universe was a little deaf, though he would have been shocked at such a sacrilegious suggestion; and when he came to the sentence, "Build up Thy Church, O Lord, with additions unto it of such as shall be saved," the entire family knew that the prayer was about ended and began to make preparations to rise from their knees.

It might be thought that with all this hard work in establishing a home in this new country, with this rigid religious discipline, and with the limited means of their parents, the Ludlow children must have led a rather prosey, uninteresting, and monotonous existence. Young folks of the present lax times will likely think of them with great commiseration and waste of sympathy. No movies, no great white way, no automobiles, joy rides, no midnight dinners, no fraternity or sorority life, no basketball! What a humdrum existence!

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On the contrary, these children were happy, and contented. They were not unhappy or discontented, largely, no doubt, because tney knew no other life; they did not realize that they were enduring hardships. Besides, these pioneers had their enjoyment or playtime in their own way. Ludlow, like most of them, was stern and austere on the surface. He was an indefatigable worker, bore hardships without complaint, and scorned fear of physical pain. One day when he was hiving a swarm of bees, which he had found in a tree in the woods, one obstreperous insect alighted on the back of his neck and stung him unmercifully. When he could find time, he brushed it off gently with his hand and went on with his work. After the swarm was successfully corralled, his wife noticing the red and swollen neck, asked, "Why Father, didn't these bees sting you?

"Nigh about the worst I ever felt!" was the only response.

Later in life, he was troubled with a small tumor, which grew on the inside of his left thigh. He wanted the country doctor to cut it out. This the doctor refused to undertake unless Ludlow would go with him to the county seat, where they could have the assistance of another doctor, and where he could be given an anesthetic. Ludlow's scorn knew no bounds. Anesthetics indeed! These anesthetics might be all well enough for women and children or if a leg had to be cut off, but not in any case of this kind - not for a man! The tumor kept on growing, however and was more and more in his way, while he kept bantering the doctor to cut it out.

"But", said the doctor, "you couldn't stand the pain of it. You couldn't hold still enough. It would be dangerous to undertake it."

"Nonsense!" said Ludlow. "You try me. I'll not even flinch."

Finally, the doctor, goaded to desperation by the taunts of his patient, complied with his wishes. The tumor was removed, and if Ludlow flinched, it did not interfere with the success of the operation.

Underneath this crust of austerity, however, there was a warm heart and a kindly feeling for humanity in general, and for his family, neighbors, and friends in particular. No stranger was ever turned away from his door, and no one would go farther in helping people in extremities. He enjoyed life because he was a firm believer in the gospel of work and the brotherhood of man. He enjoyed a good joke or story and he was an excellent conversationalist and story-teller himself, in spite of the fact that he had had little schooling. It was, no doubt, this streak of grim humor in him, which prompted him at one time, when he had been unfortunate enough to break his leg and could not go to church, to write the minister a note. Changing one word in the familiar passage of Scripture, the note ran, "He keepeth all thy bones <u>but</u> one of them is broken."

The children could always count, therefore, upon parental approval at least, if not encouragement, whenever there was any wholesome fun, if it did not interfere with work. There were certain red-letter days in the year. First, there was Christmas, when the six pairs of stockings always adorned the wide fireplace as they hung suspended from the edge of the wooden mantel. They were usually well filled by a generous Santa Claus, in whom the children implicitly believed, not merely when they were babies, but until they were well along in life. Among the contents, contrary to present-day practices of Santa, was always a generous supply of firecrackers and torpedoes, much enjoyed by the boys, but thoroughly detested by Elizabeth, the oldest daughter, more to the delight of the boys. Then it was a day of feasting and merry-making, often with friends. It was the only day in the year when the

family ate turkey, though droves of them were raised on the farm.

Then there was the last day of school, at the little log schoolhouse, when the parents of all the children came with well-filled baskets, to be the guests of the teacher and the children for the day. Regular recitations went on as usual, under subdued excitement, until noon. The desks were then cleared for action. Long tables were made by placing boards on the top of the desks from one end of the room to the other. These rough boards were covered with the whitest of linen, and then out from the many baskets came such quantities of baked beans, chicken, pies, cake, sponge cake, spice cake, layer cake, jelly rolls, pickels, as would make a boy's mouth water. It was always a wonder how, after such a dinner as that, any boy could play town ball, but the game invariably followed the dinner if the weather permitted. The remainder of the day was spent in singing, in "saying pieces," and in listening to "remarks" from the pleased male patrons, who all protested that they were not public speakers and regretted very much that they had nothing to say, and wondered that the dominie had asked them, but who would have been, nevertheless "mad as wet hens" if they had not been called upon.

The Fourth of July was another day which was always celebrated with great patriotic fervor and much noise. On this occasion the old army musket was brought out at sunrise, loaded to the muzzle. The boys used to fire it by pulling a string which was attached to the trigger, while they stood at a considerable distance, on the other side of a fence. One thing they "lowed the critter couldn't do was to jump a rail fence," and even in that distant day, people believed in "Safety first." The anvils from the blacksmith shop were also brought into place, loaded with black powder, and tamped tight with plenty of tow or newspaper. When the fuse was touched with a lighted match and the boys were all safe, behind trees, with fingers in ears, what a tremendous, defering roar! It shook the rock-ribbed hills. Then the entire family, with well-filled lunch basket, found their way to one of "God's first temples," there to meet their friends and neighbors, and celebrate the day in true pioneer style. While the children and young people wandered among and lingered around the many "stands", well supplied with ice-cream, red lemonade, candy, and "fresh-roasted, two-legged, double-jointed, California peanuts", listened to and laughed at the many sallies and quips of the enthusiastic [illegible]kers, as they jealously plied their trade, the parents and older people, seated on the rude benches, made of split logs, heard the spread-eagle, silver-tongued Fourth of July orators, as they twisted the "lion's tail", or waved the "bloody shirt".

Of all the red-letter days in the year, however, none was of greater interest or furnished the children with more genuine entertainment than the day on which all their neighbors gathered at the farm to help thresh the Ludlow's grain. It took about twenty-five or thirty men to run one of these old groundhog threshing machines, and their wives usually came along with them to help Mother Ludlow and the girls prepare the meals. The grain and chaff came out of the machine together and had to be run through a hand windmill to separate the two. The straw was to be put away in the mows of the big log barn and there was no carrier with this machine to shunt it in at the mow-hole. The power to run the machine was furnished by five teams of horses, and these were kept in motion by a driver, who stood on a platform in the center of the circle of horses. His long whip was kept constantly circling over his

head and above the backs of the slow-moving teams; while his constant "hep", "hep", "hep", of encouragement could be heard above the roar of the machinery. The two men who stood at the mouth of the machine, one with a huge sickle-like knife, cutting the bands of the bundles, the other tossing them into the jaws of the monster, were objects of great interest to the younger children; but the man who stood on the platform, and drove the horses was the hero of the occasion. This crowd of people, their talk and jokes, the stir and bustle, the noise and excitement of it all, together with the big dinner prepared by the women, made for the children a day to be remembered throughout the entire year.

But there were also other times of relaxation, enjoyment, and entertainment. There were, during the winter season, skating and coasting, and sleigh rides, spelling schools, and debating societies, with a school exhibition now and then. There were husking-bees and apple-peelings in the fall. There were coon hunts and fox chases. There were oyster suppers and parties at which the young people amused themselves at such games as Blind Man's Buff, Ruth and Jacob, Guard My Sheaf, Keeping Postoffice, Picking Grapes, and Wading the Swamp. During the summer there were fishing and swimming, chiefly at odd times and on wet days, when work on the farm could not be carried on; and while school was in session, the boys' favorite games were Town ball, Long Town and Round Town, Hat Ball, and Bull Pen; while girls and boys together played Black Man.

It must be admitted, however, that in spite of all these opportunities for enjoyment, an undue proportion of hard work fell to the lot of the Ludlow children. The boys knew what it was to swing a maul, a cradle, or a scythe, all day; to follow a plow or a harrow from sunrise to sunset, to get up at three o'clock on a frosty fall morning, harness a team of horses to the farm wagon, and drive thirteen miles into the bottom lands of Ell River, get a load of corn, bring it home and unload it, getting into bed about nine o'clock, only to rise at three o'clock and repeat the performance, day after day, for a month.

And now, on this June morning, in the early seventies, when they had been promised by Father Ludlow that if they worked hard and got the corn crop in, they should all have a day off to go to the county seat, to see Dan Rice's magnificent, unparalleled Circus and Wild animal show, to rise about the same unearthly hour, to find the rain pouring down was enough to break a heart of stone. The corn was all planted; the conditions of the contract had been fulfilled to the letter; it seemed to the children more than they could stand.

Little wonder that Mother Ludlow's warm heart radiated sympathy for them, and little wonder Father Ludlow tried to cheer them up with the old prophecy, "If it begins before seven, it will stop before eleven". Had they not stood before the large posters, pasted on every available shed, barn, and fence, announcing the appearance of this "superb spectacle", while they read with open-mouthed wonder, the amazing statements, showing just what they might expect to see if they were fortunate enough to be present on this momentous occasion: "Finest array of talent," "Band on top of big lions' cage, drawn by forty horses, two abreast," "Lions and leopards loose in the street," "Largest circus in the world," "Emphatically pronounced by all to be the leading show of the period," "The undoubted and indisputible champion bareback and hurdle-rider of the world", "Most wonderful boy equestrian that any age ever had or ever will boast of," "Six monster lions," "Largest elephant in captivity," "Twenty-eight acts in the ring,"!

How their eyes dilated with excitement as they gazed in amazement at the wonderful pictures of riders and horses, daring leaps from

~~from~~ flying trapeze, comical clowns, with donkeys and ponies, long lines of teams of beautiful horses, with gaily decorated harness and plumes nodding from their heads! How could one man drive twenty teams of horses! Did any one think that a woman would dare to go into a cage of ferocious lions and fire a revolver! Was it possible for a man to stand on the backs of three horses and drive them abreast! Could one put confidence in these advertisements, or was it all a fake? To all of these queries, Father Ludlow had only one reply: "They'd have to do what they advertised or go out of business."

So when on this eventful morning in June, about six o'clock, in accord with Father Ludlow's prediction, the clouds began to roll away, the sun came out in all his glory to greet a rejuvinated and refreshed world, with promise of a fine day, with no dust on the roads, the children's joy knew no bounds. The gloom of the last three hours vanished with the mists. With what alacrity the boys rushed to the barn to harness the team to the farm wagon! With plenty of hay in the bottom of the wagon bed, with a bountiful lunch, stowed away in one corner, and with eight hickory-bottomed chairs, securely placed for the passengers, the entire family was on the way to the county seat by seven o'clock.

As they drove out the private lane, leading from the farm-house to the public road, they had the surprise of their lives. Sweet strains of music came floating in on the fresh morning air to their astonished ears. It was the most entrancing music the children had ever heard. The village band of twelve pieces, could produce nothing to compare with it. Old Charlie and Alex, sleepy old horses, worn down by hard work on the farm, began to prick up their ears, and with heads aloft, danced up and down in the harness. It was all Walter could do to manage them. Father Ludlow said afterwards that it was not the music alone but the odor of wild animals that excited them.

When the family reached the public road, here came the entire show, in one long procession, longer than any funeral procession the children had ever seen. In those days, shows had not yet taken to travel by rail. They drove from town to town and made it a means of advertising. That this was effective was evidenced by the long line of country conveyences, mostly farm wagons, like the Ludlow's, which followed the show and formed a part of the procession.

First, there was the "Chariot of the Muses," carrying the band of forty pieces, drawn by twenty splendid horses. Even the trappings of these horses were a wonder to the boys, accustomed only to the crude harness of the pioneer farm. What wonderful haims, what beautiful ornaments on bridles and backbands, and how the gaily-colored plumes bobbed from the motion of their heads as the horses moved in unison! Their sharp eyes took in every detail and they learned in an instant how one man could manage twenty horses in a team.

The "Chariot" was a vision of delight! The high front ended in two huge griffins, with open mouths, between which was the seat for the driver and his assistant, who managed the break. Perched thus high above the backs of his horses, with reins taut, and whip with short handle and long lash, which he could crack like the report of a rifle, the driver had complete control of his team. The rear end of the "Chariot" ran up to the same height as the front, making a crescent-shaped bed, in which the musicians were seated. Two muses, in flowing robes, were standing at either corner of the rear, while others were stationed along the sides of the vehicle, all blowing their trumpets. The entire "Chariot" was decorated with gilt and many-colored banners and streamers. In the

bright June sunshine it was a vision of splendor.

Following this "Chariot of the Muses" was the usual long line of red wagons, containing the wild animals of the jungle, "from all parts of the world, land and water monsters, beautiful birds of the tropics, etc.," all closed up tight to the wondering eyes of the Ludlow children. As they passed one by one, the children tried to decide by the number of horses drawing it, what beasts might be hidden away in each. This must have the lions in it; this the great polar bear; and that the huge hippopotamus, or rhinoceris. After all these, came the famous horseback riders, each on his favorite mount, a beautiful spectacle in gilt and colors of the rainbow. With them were the delightful clowns, who kept no regular place in the parade but seemed free to wander about wherever their freakish minds directed. One rode in a two-wheel cart, drawn by a small donkey. Sometimes he rode in the cart, sometimes he was riding the donkey; and frequently he walked; always doing queer tricks, much to the amusement of the spectators. Last of all, wonder of wonders, came the elephants, the camels, and the dromedaries, in charge of their keepers and drivers.

When the long procession had passed, the Ludlows drove out into the public road and brought up the rear, until still others, bound for the circus, fell in behind them. The long line of show wagons and farm vehicles moved along merrily, with music and much noise, until it reached the Coulter hill. This hill lay about half way between the Ludlow farm and the county seat. It was nearly a half mile in length and in places quite steep. Here the whole procession was brought to a standstill, when it was found that it was impossible for the horses to pull the heavy snow wagons up this hill.

Running along the road, on the south side, was a strong rail fence, and beyond it was a grassy woods-pasture. As soon as the procession halted, country people, by the score, began piling out of farm wagons, and soon the hill, behind this fence, was lined from top to foot, with interested spectators. In and out among this throng, from top to bottom, ranged the Ludlow children, determined that no feature of the free show should escape them. They seemed omnipresent.

The road was unimproved and the rain in the early morning had left the surface of yellow clay, which abounds in this part of Indiana, slippery as grease. The twenty horses, after the members of the band had deserted her, finally succeeded in dragging the "Chariot of the Muses" to the top of the hill. With much maneuvering, double-teaming, and prying of wheels out of holes with fence rails, the lighter wagons were also put "over the top". The horseback riders, clowns, and the elephants, camels, and dromedaries had also made the ascent. A man in fine uniform, on a splendid big black horse, who seemed to be the general manager, rode up and down the hill and directed all the operations of the entire company. How the boys envied him! He had such authority that everyone moved in obedience to his commands; and he seemed so capable and resourceful that the spectators did not doubt that he would finally succeed in getting the heavy wagons up the hill.

Teams of horses by the score were brought down the hill and attached to the first of these wagons; men pried with fence rails, and pushed with might and main to give it a start; but the horses, though they did the best they could, slipped and slid in the treacherous yellow clay; it was difficult to get so many of them to pull

steadily together; and the wagon, in spite of such herculian efforts, did not budge.

By this time the horses were bothered and nervous; some refused to try again, rearing and dancing in the harness, and refusing to start with the others when urged by their drivers. It seemed impossible to move the wagons, and there were four others, as heavy or heavier, just behind. The man on the black horse seemed to be at his wits' end. He had stopped in the shade of a big oak tree and was mopping his perspiring face, when suddenly he seemed to have a new idea. Turning to one of his assistants, he said, "Go up to the top of the hill and tell his keeper to bring Major down here."

Now Major was the largest elephant in the small herd; in fact, he was the "largest elephant in captivity," as the Ludlow children, one and all, could testify, for had they not read the bills on the barns and sheds? They were at the top of the hill as soon as the assistant and heard the orders delivered to Major's keeper. They accompanied him and his keeper down the hill, threading their way in and out among the spectators on the inside of the fence. What an animal! As he swung down the hill, with such gigantic strides that the children had to run to keep up with him, they thought that he was a monster. He seemed to them as large as their corn crib or smoke house at home. His legs were like small tree trunks; his ears, as big as palm leaf fans, flapped loosely at the sides of his enormous head; and his dark skin glistened in the sunlight as if it had been oiled with Ayres' hair tonic. Wherever he put down his huge feet, he left a track in the soft clay so large that the children could compare it with nothing less than a half-bushel measure. Every time his left front foot moved forward, his immense trunk, which he could use with great skill, swung far to the right, and when his right front foot was brought up, there was a corresponding movement of the big trunk to the left. All this action seemed to produce a rhythmic swinging motion of the entire body of the beast, which gave those who saw him a vision of dignity and power never to be forgotten. His dark, round, bead-like eyes looked straight in front of him in a determined way, as if he feared neither man nor beast.

His keeper, though a man of good stature, as he walked at his side, with his hand on one of his great ivory tusks, more to help him to keep up with the beast than to guide him, looked like a mere pigmy. He carried, in his other hand, a short stick or staff of wood, with an iron pike in the end of it. Such a weapon seemed to be unnecessary, however, for he and the Major were on the friendliest terms. The keeper talked to him much as he would to a human companion. "Take your time, old boy. That sun is growing pretty hot and we have a big job ahead of us." And the Major seemed to understand. He lifted an ear now and then, as if in reply and there was a twinkle of intelligence in his bright beady eyes.

All the horses, except the regular team of eight, which originally drew the wagon, were unhitched from it and driven away. The keeper told the Major plainly, repeating several times, what was to be done. He understood perfectly. He put his powerful trunk under the rear end of the wagon-bed. At the command of his keeper, he threw the whole weight of his immense body against it. How the powerful muscles of the great beast stood out all over his body! And he pushed the heavy wagon right up against the horses' heels. Up the hill they went at double quick. All the horses had to do was to guide the vehicle, while the keeper trotted along at the Major's side, talking to him

soothingly, praising him ardently, cautioning him to be careful, and to use moderation.

This performance was repeated quite rapidly until all the heavy wagons were safely at the top of the long hill. As the work went on, the keeper found it more and more difficult to restrain the animal. Sometimes he would lift the rear wheels of the heavy wagon clear of the ground. The great cage would sway from side to side, and seemed to be in danger of going over in the ditch. At such times, the keeper exerted his authority. He scolded. He spoke in sharp, reproachful tones, "Major! Major! For shame, sir! Will you upset it!" And at one or two critical points of this kind, when the wagon seemed to be in great danger, he prodded the elephant in the flank, viciously, with his sharp pike. This treatment seemed always to subdue the Major but it did not improve his temper. He was enraged and sullen. He evidently felt himself imposed upon. No doubt, he was trying to show his dislike and contempt for the weakling horses, whose duty it was to draw the wagons.

At the top of the hill stood a large barn, with a high wooden gate, leading into the barnyard. It was just about noon when the Major landed the last wagon in front of this barn. He was hot and angry, but he was evidently also hungry. He broke away from his keeper and circled round and round in the road, lashing his great trunk up and down in the air viciously and trumpeting until the ground almost shook under him. Animals from cages answered with savage growls and roars. People and horses lost no time in getting out of the way. Pandemonium seemed to have broken loose. Finally, the Major made a rush for the farmyard gate. He thrust his trunk between two of its boards, lifted the heavy gate from its hinges, and slammed it to one side. He rushed into the barnyard, circling round and round as if to find something that would appease his hunger.

All this time the keeper was following him, calling to him, commanding him to halt, coaxing him to come to him. Now he slipped into the big barn and soon came out with an armload of hay, which he threw down in the corner of the yard. This seemed to have a soothing effect upon the enraged animal. He accepted the olive branch and then and there peace was declared. Soon the Major was twisting up great wads of the hay with his trunk and cramming it into his capacious mouth; while his keeper was fondling him, patting his huge form, and talking to him in soothing tones to quiet his overwrought nerves.

The Ludlow children have long since forgotten all about Dan Rice's "unparalleled circus;" but the Major, with all his power, dignity, and intelligence, will always remain with them, a vivid memory.

No. 13

A. M. Wilson

The Corporation, an Economic Factor.

The word "Corporation", in this paper is used to mean the ordinary private corporation, organized for gain.

The corporation as a factor of importance is a comparatively recent development. Major Richard Venerable found in the notes of his grandfather who graduated from Princeton College about the year 1785, that it was stated as a fact beyond controversy that corporations must fail in competition with ordinary private business concerns, because the stimulus of self interest does not act with the same force on those who manage corporate enterprise as on those who conduct their own affairs in their own way for their own profit.

Adam Smith in his Wealth of Nations, publish ed in, 1776, said, "Trade of a joint stock company is always managed by a court of directors. This court, indeed, is frequently subject in many respects to the control of a general court of proprietors/ But the greater part of those proprietors seldom pretend to understand anything of the business of the company/ --- The directors of such companies, however, being the managers rather of other people's money than of their own, it cannot well be expected that they should watch over it with the anxious vigilance with which the partners in a private copartnery frequently watch over their own. Like the stewards of a rich man, they are apt to consider attention to small matters as not for their master's honor. Negligence and profusion, therefore, must always prevail, more or less, in the management of the affairs

of such a company. That a joint stock company should be able to carry on successfully any branch of foreign trade, when private adventures can come into any sort of open and fair competition with them, seems contrary to all experience. The only trades which it seems possible for a joint stock company to carry on successfully, without an exclusive privilege, are those of which all the operations are capable of being reduced to what is called a routine, or to such uniformity of methods as admits of little or no variation".

Contrasted with this view, President Nicholas Murray Butler, in 1911, when speaking before the New York Chamber of Commerce said, "I weigh my words, when I say that in my judgment the limited liability corporation is the greatest single discovery of modern times, whether you judge it by its social, by its ethical, by its industrial, or, in the long run,-after we understand it and know how to use it,- by its political, effects".

Another present day view is expressed by Mr. Day when he said, "In these times an association of business men stands for something more than the money getting interests of a great community. It has to do with the expenditures of money as well, in the interests of all the people, in sanitation, education, and all forms of thrift and morals. It perhaps is one of the most public-spirited institutions in all the land. Its scope is so wide that it is unembarrassed by any possible subject into which one's thought and discussion may range- for its field is the world. For in these days manufacture and commerce are the patron saints of philosophy, art, and letters, of war, peace, and religion, of invention, discovery, and politics. Love of money is the root of all evil; but lawful money making, the right use of money and the wisdom of the money-makers are the roots of all

practical good- or at least the practical application of all good."

Why the difference in the views of yesterday as expressed by the economist Adam Smith, regarding the place of corporations and the view of to-day regarding the same organizations.

The answer does not seem to be difficult. The one lived in the day of the stage coach, the canal boat, spinning wheel, in short, the age of man and mule power. The other is living in the age of the telephone, wireless telegraphy, the flying machine, in the age of man and the mule multiplied by millions of steam and electrical power units. If we recall that some of our older neighbors can remember when there was no telegraph or railroad and that many of us can remember the first telephone or automobile that came into our community we can have some appreciation of the rapidity of the change from the old order to the new. The co-partnership served very well the use of society when it had to deal with the age of man and mule power. But the economist of that age had no conception of the problems that confront the more complex civilization of today.

But if one considers the broad expanse of territory; its resources, its natural barriers to the progress of the American people that had to be removed, the engineering to build a Panama Canal, tunnel the mountains, bridge the impassable ~~cavern~~ Chasm, construct a subway for a great city, the machinery of almost unthinkable cost, the amount of human energy massed on one enterprise he certainly can see the need for an effective organization of mind and means for the purpose of attacking these gigantic problems. How could the iron ore from the Superior Region, coal from the bowels of the earth, artizans and laborers from every civilized country on the globe, have been brought together at Gary and there wrought into a thousand utilities had it not been for some great corporate organization such as the United States Steel Company.

If those who oppose corporate organization will but contrast our country homes with rural England or with those of our own county fifty years ago, they would readily see that there has been a tremendous improvement.

It is the corporation that has assembled the material and collected the capital to work these changes. Private capital and the individual is not adequate for such colossal enterprises.

These great enterprises carried with them great risk in the loss of capital as well as income and under the old form of organization one partner was liable for the whole debt of the partnership Men of means could not afford to risk all on one enterprise so society had to discover some better way of attacking the problem. At first the company which sought a charter that gave the company the right to do business as if it were an individual, limiting the liabilities of those who invested in it to the capital which they paid in, had to be secured from the legislature direct. This method proved too cumbersome and too liable to grant favors and rights with which the public should not part. In 1811 New York led the way with a general law for incorporating companies. This placed the beginning of every company on an equality with every other group that desired to incorporate. The growth of these corporations has been so rapid that now it is estimated that from one fourth to one fifth of the property of the country is held by corporations. Since this is true it would be idle to contend that the corporation is not a great economic factor in our social order. As to whether it is a factor for good or evil has been much discussed.

Lord Coke early in the reign of King James the First of England in Suttons case said, "For a corporation aggregate of many is invisible and immortal, and rests only in intendement and consideration

of law. They cannot commit treason, nor be outlawed, nor excomunicate, for they have no souls. A follower of Lord Coke has said that a corporation has neither a body to be kicked nor a soul to be damned.

In the words of a member of the English Parliament,quoted by Judge Farrar, he has found them,"A nest of wasps- a swarm of vermin which have overcrept the land. Like the frogs of Egypt, they have gotten possession of our dwellings and we have scarce a room free from them. They sup in our cup; they dip in our dish; they sit by our fire. We find them in the dye-vat, wash bowl, and powdering tub. They share with the butler in his box. They will not abate us a pin. We may not buy our clothes without their brokerage. These are the leeches that have sucked the commonwealth so hard it is almost hectical."

We hear much of the "Octopus", "Predatory Wealth", SwollenFortunes", the monopolist, the reactionist, Millionaires' Conspiracy and others.

On the other hand Bishop Ireland said,"Destroy great enterprises make impossible the unification of many individual energies, and if equality then comes, it will be equality of mediocrity and social poverty."

Mr. Day in his Raid on Prosperity refers to corporate organization in the following language:"No individual can use such capital or furnish the executive ability for such achievements. Men must be incorporated and money massed into thousands of millions for such purposes. It is the enormous times you see in all this. And it is idiocy to expect to reverse it. And the man who is shouting himself hoarse over trusts and corporations and swollen fortunes will take

his place in history with the men who smashed Arkwright's loom and Whitney's Cotton Gin and the pamphleteers who ridiculed George Stephenson's locomotive. And our friends who attack the mighty movements of the age are preparing for their posterity no greater pride of ancestry".

It would not be reasonable to expect as much property as is owned by corporations to be managed without abuses of power and opportunity being displayed in many instances. But is there anything inherent within the plan of corporate organization that makes them predisposed to antagonize the economic development of society. It would probably be conceeded that the corporations draw into their services many men of the highest business ability and moral integrity. Why should they become unfair as soon as they come into the services of a corporation??There seems to have been more agitation against the great corporations than against the small. The Sherman anti Trust Act was an open expression of this feeling. But it was simply a beginning of legislation against corporate organization and business. This policy has been pursued until it seems that there is danger of the corporation being treated as the old physician treated his patient. Was a man hot he was bled; was he cold, he was bled; was he faint, he was bled; was he flushed, he was bled; until fortunately for him he passed beyond the reach of leech and lancet.

It would seem that there has been too much legislation by commissions and judicial interpretation directed against the larger corporations simply because they were large. Great corporations are made by the general public and the general public makes them but for one reason and that is that they have been able to render the public greater service for the cost than any one else would. This has come about in the majority of cases because of some one or some group

of men bringing together an efficient organization. Is there any doubt but that the New York Central Railway Company restrained trade on theErie Canal when it equipped itself to do the work in five hours that it took the Canal Company two weeks to accomplish? Should it be prosecuted as a combination in restraint of trade? If not why? The answer is that that it is the principle pursued to the extreme of absurdity. But is it not always true that successful operation by one individual or corporation restrains trade for some one else just to the degree that the first is successful. Competition means success of one and the failure of another.

Hon. Martin A. Knapp, chairman of the Interstate Commerce Commission, speaking upon one of the proposed laws for regulation that require publicity of capitalization, etc said, "If then it is for the public interest to keep up competition, if the general welfare(will be con/served by its active operations, I query whether the proposed legislation will not enfeeble the very principle to which it is desired to give new life and vigor --- so far from accomplishing the purpose expected, in this regard, its practical tendency in my judgment would be in the contrary direction/ Just as the Sherman anti-trust law which is based upon an economic fallacy has indirectly aided the very results it was designed to prevent."

The crime of the corporation seems to be that it found little enterprises struggling with mighty problems. It united capital and ability to attack these great problems. The result was the United States Steel, the Standard Oil, the Pensylvania and other mighty developments. Under this system the price of commodities has been consistently reduced. Mr. F.B. Thurber, in his,"Basic Facts", says "As a rule the socalled 'Trusts' tends toward economy in production and distribution, improved quality and lower prices for consumers

and increased employment and better wages for labor. That while there may be exceptions to this rule they are always temporary and in the end it prevails."

The average receipts per ton mile of the leading Railroads in 1870 was $1.99, in 1880, $1.17, in 1890, $.91, in 1902, $.75, in 1904, $.77, in 1914, $.72 . While this reduction in freight rates was being accomplished, at the same time the service rendered by the roads was being constantly improved.

Practically the same story is told by the statistics of oil since the organization of the Standard Oil Company, in 1870. In 1871, the export price of oil was 25.7 cents, while in 1905 it was 6.08 cents per gallon.

Mr. Thurber goes on to say about the reduction in railroad rates, "This result has been obtained largely through combinations and consolidations, which contrary to the impression generally entertained, have not resulted in abolishing competition, but rather in economies of operation and improvement in service, accompanied by a steady reduction in rates, with but few exceptions, which prove the rule. During recent years rates have slightly advanced owing to a much greater advance in labor and materials. Railway freight rates in the United States are, however, less than one-half those of other principal countries. Our railways carry our chief products one thousand miles to our seaboard for less than the railroads of other countries charge for carrying these products two hundred miles inland from the sea coast after they have crossed the ocean."

Regardless of whether the corporations are producing commodities more economically than individuals could produce them, there is a great deal of outcry against them. But there are those who take the opposite view. General T.H. Hubbard says

"The oppressed are not the people but the corporations. A mighty outcry is raised against the large gas companies, the railroad companies, and the insurance companies. Some champion of the people who spends his time poring over Poor's Manual, declares that the gas companies can and do manufacture their product for thirty or thirty-five cents a thousand feet. The people listen and forget that there are other expenses to be met by the company aside from the actual cost of production. They are not aware that electrolysis, of which they know little or nothing, is constantly wearing out the mains almost as soon as they can be installed. They do not realize that the company is really supplying its product at a price counting cost and only a moderate profit. They forget that thousands of persons are dependent for their income upon the earnings of a corporation in which their money is invested and that these persons have a right to ask for a reasonable return on the money invested."

When any business is unjustly or unnecessarily attacked by the government or public, the consumers of the commodity produced by that business must suffer along with those directly interested in the business. An example of this is illustrated in the investigation started in 1906 of the meat packing industry, in relation to the canning of meats. The year following the investigation the export sales of canned beef were about 15,000,000 pounds as against 64,000,000 pounds the year preceeding. The direct loss in sales was about $5,000,000 and importers of American meat in London and Paris were ruined, because the people had been caused to distrust their product. This of course hurt both the consumer and the American producer as well as the corporation involved. To be sure it would give our competitors south of the Equator a great deal of satis-

faction and not a little profit and would lose ground that it would normally take years to recover.

An example of some of the extreme attacks on corporations is offered by the Standard Oil Company. By attacks through the news papers and magazines, legislatures and prosecutions the public has been prejudiced against the Standard Oil Company. It is true that in the fifty-three years of its development it has grown from a small organization to a world wide corporation. But during all this time it has maintained an unexcelled credit. Its products have been satisfactory to the public. Labor has been satisfied with its treatment. There is no natural monopoly in the oil business. The Standard Oil Company does now and never has owned the majority of production of crude oil.Before the organization of the Standard Oil Company the production, refining, transportation and marketing of oil was in a chaotic condition. The new company started out with a capital of $1,000,000. After it had been in business twelve years it had attracted $70,000,000 capital. It standardized the products and utilized the by-products. It entered the export business and thus further fortified its business position. It was natural for competitors to raise a great outcry against an organization that was doing things as efficiently as the Standard Oil was. The public took much the same view the English juror took when he said"Well if he ain't guilty what are they trying him for." The Standard Oil was accuse of accepting rebates from the railway companies, but Secretary of State Root,at the time, said that "Thirty years ago all railroads gave special rates to shippers. It was by giving special rates that railroad Companies induced people to build factories, packing plants, and elevators, and a great variety of other business establishments along the lines of their railroads. That was the way

that they had built up their business and built up the country through which the roads ran".

Commissioner of Corporations Smith said of the Standard Oil Company,"The scandalous railway discriminations obtained by the Standard in its earlier years as against its competitors did more than all other causes together to establish it in its controlling position." However he admitted that it was not a monopoly but assailed it because of its pipe lines and the rates charged for transporting oil through them. He seemed to have forgotten that other companies had equal opportunities to build pipe lines. Under the Hepburn Rate Bill pipe lines were brought under the provisions of the Interstate Commerce Law and made subject to the jurisdiction of the Interstate Commerce Commission. Commissioner Smith took the position that the Standard's Pipe Lines should be available to all producers and shippers at fixed rates that would a little more than would pay the bare cost. The New York Times said "The rule with carrying corporations has been to establish the rate that will move the traffic."

The country has recently seen vivid examples of the cost plus plan.

Finally the sins of the Standard Oil Company were all sought to be brought out in the case known as the Chicago & Alton case. The charge was that the Standard Oil Company had been guilty of using an illegal rate over the Chicago & Alton from Whiting, Indiana to East St.Louis, Illinois. There were three available routs between these points. The government contended that the legal rate on oil between these points was 18 cents. In 1889 that rate had been entered at Washington but there was an exception of the great staples under what is known as commodity classification and petrol-

eum was put in that class. The three available lines for these shipments were the Chicago and Alton, the Chicago & Eastern Illinois and the Chicago, Burlington & Quincy. The Standard was dividing its shipments about equally ~~between~~ among the three roads as each road had made a commodity rate of 6 cents. But the Chicago & Eastern Illinois was the only road that had filed the rate with the Interstate Commerce Commission. The Chicago & Alton did not file the 6 cent rate but had used it for about fourteen years. The trial judge held that the Standard Oil Company was bound to know that the rate had been made legal before accepting it. He also ruled that the General Freight Agent of the Chicago and Alton could not interpret his own tariffs and testify what the rate was but had a clerk from the Interstate Commerce Commission to testify as an expert that the only legal rate was 18 cents.

In the trial of the case after about a three days debate the court ruled that the Standard should be allowed to introduce evidence to establish lack of criminal intention and then ruled that evidence showing that there was a legal rate of 6 cents between the two points, over the Chicago & Eastern Illinois, should be excluded. The 6 cent rate was in line with the commodity rate on other staples but all this was excluded from the jury.

There was one indictment but there were 1,463 counts. A count for each car of oil shipped over the Alton. It did not matter though the cars were many of them coupled together in one train and shipped under one bill of lading. The fine was $29,260,000, fifty times more than tha value of all the oil shipped over the Chicago & Alton.

The Brooklyn Eagle said ,"Naturally, the verdict was hailed as

a signal victory for the people. Culpability, not to say criminality is assumed as a matter of course, when the defendant happens to be a great corporation, which is held to be synonymous with grinding monopoly.Still, the fact remains that law is not presumed to differentiate, that it is protective as well as punitive, that it is defensive as well as offensive. Also the fact remains that injustice can be done to none without peril to all, rich and poor alike being in the same boat. And there are facts in the case against the Standard Oil Company, account of which can well be taken".

In speaking of the Standard Oil Company the New York Times said "It cannot be doubted, we think, that if Mr. Rockefeller and the men about him had never been born and if no other men of equal capacity had organized and built up the great Standard Oil business and had normal competition always existed in the industry through the strife one with another of many companies with a few millions of capital, the price paid by consumers in this country for illuminating oil would now be much higher than the actual quoted prices."

If the corporation has developed to the place where it is able to furnish commodities for less cost than they could be produced without the corporations, then why should they be discriminated against as they are in the following respects:

1. Taxation.The home state taxes the privilege of regristration the privilege of continued existence, the privilege of permitting transfer of shares and any physical property. The foreign state can and does many times charge an entrance fee and sometimes an annual tax, and any physical property found in the jurisdiction. The Federal Government taxes the income and the capital stock.

2. The corporation is discriminated against as to protection

under the fourth and fifth ammendments to the Constitution of the United States, which amendments guarantee security for the people in their persons, houses, papers,and effects against unreasonable searches and against compulsory examination as witnesses against themselves in criminal cases.

3. Many states have statutes that forbid a foreign ~~state~~ corporation from removing cases to the Federal Courts.

5. Attitude of Juries toward corporations.

6. The anti trust law.

These tendencies have been pursued until there is serious question whether corporate form of business is advisable. Other forms of organization are being tried such as the Massachusetts Trust. But it is certainly not economy to burden a form of business that has been as efficient as the corporation has to the point where it must be discarded and another plan of organization worked out.

No. 14

Read Before the T.H.Literary Club,
February 26, 1923.

B.W.Tyler.

SOME PERILS TO RELIGION.

The place of religion in the lives of individuals and of nations is important in the judgment of the great mass of the world folks. Tho there are many types of religion with very makked differences in their fundamental beliefs and practices, certain underlying foundation facts are so essential to any definition of religion that a discussion of the theme of the evening may be had without narrowing it to a consideration of any particular form or faith. The things which may be said in such a discussion may be applicable, to a greater or less degree, to any of the various types of faith in the world. It is with that broad presentation, with its limited application as any one of us may desire to apply it to his own faith, that these facts and, etc enlargement of them, with inferences that seem fair to the writer, at least, are presented to this Club.

Possibly as good a definition of religion as can be written is that of L. de Grandmaison : " Religion is the sum total of beliefs, sentiments, and practices, individual and social, which have for their object a power which man recognizes as supreme, on which he depends and with which he can enter (or has entered) into relation."

Here the conservation of the values a man must require in his religion is maintained, for the desires which men have, desires emotional and intellectual, individual and social, are taken care of. Here, too, is included the experimental phase of religion which becomes a chief glory of his life as he is raised to a new dignity in relationship to his God, thus bringing a unity and peace to his mind which becomes an inspiring center for his whole life. Religion is more than intellect or feeling or willing, It is a combination of them all with a relationship to a Being who is Sppreme.

The history of the influence of the various religions of the world upon mankind includes the record of most of the history of the world- so important has been the influence of religion upon men.

Today, as in ~~xxxxxx~~ other important periods of the world's development, discussions with ~~the~~ the various religious folds seem likely to rend sunder these, various forms of faith, and within and without the various types of religious families certain tendencies and practices seem likely to bring religion into ill-repute or perhaps to destroy its influence upon coming generations. To ~~those~~ of these tendencies let us turn our thoughts.

Broadly speaking these tendencies may be grouped into three classes: those intellectual in their reaction, those ethical or social in their bearing, and those which may be termed more strictly spiritual. There is no hard and fast line of distinction, but we classify them thus because of the dominant note in each group.

I. The intellectual ~~xxxxx~~ tendencies of our age which seem perilous to religion.

On its intellectual side the present tendency of religion is to get away from what we were accustomed to call "doctrinal preaching". No one is more thankful than I that the day of controversial discussion in the matters of religion has passed - that time, when the most vital interest in any sermon was whether or not the rival organization in religion had received what was thought to be solar-plexus blow. But this much must be said. While men were often made very narrow by the preaching of those days, yet there was developed a group of religious leaders in each religious family ~~group~~ who were stronger men and women because they had great conviction of soul, even tho some of those convictions would be considered very narrow today ~~now~~. The old Scotch Covenanter and the Puritan contributed a type of character that in spite of all their faults has done much to make this country and Scotland what they are.

Under no circumstances would I welcome a return of that type of preaching or the development of that type of character as it was, But I cannot help but wonder whether ~~if~~ these tendencies of our times are not fraught with danger. We have become so tolerant that we are losing a sense of

conviction. I challenge any man to give another man with another religion than my own any larger liberty in following his ~~own~~ convictions than I am willing to allow, but I do not think that I will be as strong a man if I so thin out my own religious convictions that there are no marks of distinction between his religion and mine. A number of years ago, in the earlier days of my ministry, a neighboring pastor twitted me ~~with~~ about a presentation of one of the so-called hard doctrines of Calvinism which I had presented at Prayer-meeting and asked me how in the world I could say anything upon the subject of "Predestination" to a modern audience. I replied that I really said nothing of my own but had read to the people a bit of explanation of one of those hard passages of the Bible that I felt unusually clear and sane. I offered to loan him the book but received this answer " No, I do not care to read it. I know what I believe and do not care what others may believe". A good friend of mine, a Catholic Priest, was surprised to find that we used the "Apostles' Creed" and the "Lord's Prayer" in our church service. I use these two illustrations to show what I mean when I say that intolerance is not so much a matter of knowing differing view points in which we believe but rather a fear of knowing what others may believe lest we be compelled to change our belief. I have ever been anxious to know what the other fellow really does believe that I may either amend my own thinking or else be more thoroughly convinced that I see the truth as it really is.

I thus submit for your consideration the fact that men will not be able to formulate a definite body of opinion unless there is some discussion, along sane lines, of great questions which are necessarily called doctrinal issues whether we like the term or not.

Again, it seems to me that there is a sound psychological basis for the statement that great convictions are basic for great lives. We may not realize that we are in danger now for we have a group of leaders in our political, religious and social life today who have come out of these teachings of the past- many of them stern in method.

They have revolted against many of the teachings ~~of the past~~ when they consider the form in which they were presented. They are also in rebellion against many of the restrictions placed around their lives in that school of training but they are what they are today because of foundations well laid in spite of mistakes. Will the generations to come have the same moral fiber and strength of will power when the responsibilities of life are laid upon them.

I quote from an article in the Exchangite, the periodical of one the the National Luncheon Clubs- and thus not inclined to be trying to preach religion in any very direct way.

"Why don't they settle down to business"?

Teachers are saying it. "If I tell them stories they will pay attention; if I demand of them some serious study, they will not get down to it".

Preachers are feeling it. "Sermons are considered dull- and we cannot blame people for thinking so- sometimes. Vaudeville is amusing- tho there is little or nothing in it but froth".

Bosses are wondering about it. " If I could only find a young man who would get down to business I'd give him the chance of a life-time. But he'd have to work".

Mothers are complaining. The children want to be on the go all the time. They cannot bear an evening at home. It must be movies or a dance or a motor-ride or something.

His answer is expressed in a figurative way by the term Picture-itis. Maybe it is in our educational system. We begin by sending our children to Kindergarten. And there delightful ladies teach them to play. "Come now, this isnt work, it's fun. See we can sing while we exercise. See, we can recite jingles while we do things."

"They think most naturally that all learning should be entertaining and easy. Homeopathic doses of study is all that they will take; and they will not work at hard courses of study if they can get out of it.

'The Professors in our big universities will tell you the aver- go

pupil that comes to learn from them has not learned hard study'.

'The bosses will tell you that the boy fresh from school is looking for the easy job. Tell him of long hours and the fact that he will get his hands dirty and have to put on overalls, and nine times out of ten he will go somewhere else for work".

"Maybe, it is the lowering of ideals that everyone acknowledges to be an aftermath of the war. ** What with men fighting for their lives- fighting and dying, with the chance of winning or losing- talk about an exciting gambling game! ** We are hot settled down even today. The ordinary movie is tame. Ku Klux Klans and Poohibition ~~law~~ matters were a challenge for people to get more and more excitement".

What does it all mean? That some how or other, in spite of all our boasted advancement, we are failing to get charactere well rooted in good earth. And I cannot help but wonder if with all the spasm of doing good in the world, the elaborate system of working off our good ~~xxxxxxxx~~ impulses, in all our catering to the good times for folks in school, church and the world we are not somehow paying attention to spraying the blossoms that we may get beautiful fruit and neglecting the hard work of digging about the roots and ~~doing~~ performing the ~~hard work~~ task of cultivation that will keep the plant itself alive. I believe the same universal law prevails in education, work andreligion, namely that strong foundations must be laid for character building and theee foundations but be laid by implanting truths that are vital and not ~~by~~ merely, in a sentimental way, vaporizing about the beauties of a so-called world religion so inclusive in its teachings that there are ne differences of opinion which help to rake men strong.

In religious literature we need really constructive writing and even constructive controversy.

May I ~~impinge~~ upon your patience for a few minutes more to say that I have no patience with such spectacular episodes are are continually presented to us in the religious contpoversies ~~as we have~~ today when men, anxious to be known as conservatives or liberals, are rushing into

print with all sorts of startling statements with the evident desire to keep themselves in the lime-light and win a sort of personal popularity. But I do recognize the value of such constructive discussion as in a calm and dignified way- not in a controversial spirit, but in a well thought out instructive way ~~xxx~~ leads men to think and determine for themselves in matters of religious thought. In striking contrast, ~~to~~ in my mind, we must place Dr.Grant and Dr. Fosdick in the controversies that have arisen about their ~~h~~ beliefs.

II. But I must pass on to the moral perils to religion as I see them in the world today.

The ethical results and possibilities of religion are those which in a practical way touch humanity and not only make for the weal or woe of people but which make an impress for good or bad in the name of the religion which fosters them.

It is a self evident truth that many evils have been perpetrated in the name of the church- often-times by very earnest and sincere men who thought they were rendering God service. They were not always so concerned for the welfare of the human race. We who stand a s defenders of religion can take no pleasure in recounting those things which have been done in such a spirit. But are we today free from all of h the same possible tendencies which may bring present day religion into ill-repute?.

The crass materialism which is still the philosophy of many people- not alone of the unlearned but of many who ought to know better ~~h~~ but who ~~th~~ seem unwilling to know the truth, is all too prevalent.

There are theologies which in the teaching take all inspiration and every ideal out of life because some men think a mere formula is the essence of all religion. From what I have said under the first topic, I am sure that no one would accuse me of a desire to do away with the formal statements of religion called creeds. But we must remember that these declarations are but the best opinions of the Church at the time the creed was framed- and not even the mind of the church but

rather of a certain few who were assembled in Church Councils for the consideration of certain great questions which were agitating the minds of men and who came to conclusione whtth seemed to them to be both fair and true. And these Confessdons have been invaluable in preserving for us the thought of the past and handing down some unusually fine statements of truth that have not been outgrown. But the moment these great credal statements become mere shdbboleths and no advance may be made in the elaboration od truth, thus not only hampering the intellectual development but also the ethical ideals of a people, then a dangerous condition has been reached.

I think that we are scarcely aware of the tendencies along the purely materialistic lines in the world today.

A. Not long since a certain minister declared to a brother minister that any one who failed to believe in a God who had a human form with parts of a human frame was out of the pale of a true religionist. During recent times in our own city a great of furor was created by a group of people who claimed to do great things in the realm of "Faith Healing". It seems to me that all such crude forms of religious expression are crass forms of materialism. I know that much of it is cloaked under the guise of idealism and spiritualism but as I stood on the outskirts of the crowd and saw the manifest interest not in the message of spiritual power- for there was none- but in the waiting for the materialistic manifestation with the almighty dollar playing a prominent part in the transaction I felt within myself that a real injury had been done to the cause of spiritual life in this community. Medical science, psychological discoveries, the teaching of religious truth for years and years were all laughed at in an attempt to work merely material miracles.

I say all of this with a firm conviction that the Church has possibly lost sight of the possiblity of divine healing of a different type. Far be it from me to say there is no such thing as divine healing under proper limitations and conditions. A part of religion

is its Gospel of Health. As St. Francis put it "The proper care of our brother the body is a part of our Christianity". Some one has said "A man cannot be a saint, a poet, or a lover unless he has recently had something to eat". Soul and body are closely interwoven into a vital unity and mutually and profoundly affect each other. Religion has always been deeply interested in the health of the body and in fact, religion and medicine were originally united in one science and art." Many a man who is in the dumps spiritually needs first of all a dose of calomel to clear out his liver or a good long rest upon his couch for his worn out body and his spirit will soar again. God recognized that with the weary Elijah when he made him to eat and sleep after his contest with the prophets of Baal. There have been times when the body was considered a hindrance to religion and men mistreated this body of theirs that they might have spiritual power. Sickness does have some connection with sin- either directly by reason of personal violation of the laws of health, or indirectly through heredity or contagion, or bad sanitary and social conditions and racial history. It seems difficult to think of a God who is not sovereign in both the material and spiritual worlds. If that is so we have perhaps forgotten that He can, not by miracle, but bythe use of means, including the physicians skill and medicines, and by immediate control of laws without violating them, give answer to prayer and help even in disease.

To that end the great ehtical mission of religion is to make living conditions better, to use every means God has put at our disposal to provide health and happiness, to give mind its proper place in rising above the more sordid conditions of matter and with a real spiritual victory thru means, as God given as the spiritual power, to make this old world a better place to live in.

BUT in my judgment this can never be done by such crass methods or crude presentations of truth as I have indicated in the earlier part of this section, but rather by a broad, sane, and religious

conception of great fundamental ideals which underly all of life whether spiritual ot material. And these must some how or other be formulated and presented to thinking men for their consideration.

In addition to the relation of religion to the body in the matter of health it may be said that the same relationship may be shown in all ~~relationships~~ associations which men must sustain with each other and if we merely look at the material results we attain and forget underlying principles the next generations will be neither religious nor good, nor kind nor helpful.

III. This all leads us to the third section of my paper, namely the spiritual aspects of my subject. For after all the knowledge we have is of little value unless is increases spiritual values in our lives and the ethical reactions may help the other fellow but they have fallen far short in their purpose if their reaction upon the doer of the good things is lost. The larger blessing that comes to him who gives than to him who receives is the thing that ought to count.

The highest thought in all of the religions of the world is attained when a man realizes in some degree that he is a child of God and has a relationship that may be developed Godward in the enlargement of his own soul. The spiritual qualities of every man are really the more important ones ~~xxx~~ because they determine what he is in himself.

The materialistic tendency just referred to has caused the human body to outgrow the human soul in many ways. "We are now armed with contrivances and powers by which we stride across continents and seas take to the air on wings, prowl around, like terrible sharks, under the ocean, flash our thoughts and the very tones of our voices along telegraphic and telephonic wires and shoot them on wireless waves through ether around the globe. Our great guns and high explosives have extended ~~xxx~~ the reach of our arms to sixty or seventy miles and multiplied the punch of the human fist a million times.

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Our science, like Frankenstein, has created a frightful monster which is now getting beyond our control and is crushing us in its steel arms. ******

This overdeveloped human body also has an enormous appetite for wealth and pleasure and power. It is insatiable in its greed and is consuming everything in its way. ******

Science and industry have also multiplied the comforts and luxuries of life so that they have wrapped the body in a swathe of softness which breeds effáminacy in the soul. Our fathers labored hard to conquer their hard conditions of life and bequeathed to us easy conditions that are now conquering us. *** They wrestled against flesh and blood, but we must wrestle with spiritual hosts of wickedness and with vast doubts of which they never dreamed.

This development of the human body was inevitable and has in it great as power for good as for evil, but the development of the soul has not kept pace with it and has fallen under its power.

The cure for and safeguard against this dangerous materialism is the recovery and emphasis of the spiritual. Biology is more and more coming to the conclusion that mind is the architectonic principle that builds the organism of the body. ** We have seen how at times the mind may be kindled into such intensity that it will burn right thru the body and melt and mold it to its purpose. The philosophy of idealism asserts this supremacy of the spiritual, and we should translate this true idealism into life and conduct.

We must then come to a revaluation of ourselves. We must come to the point where our young people will be trained to find within themselves the source of real entertainment by the development of a real spiritual nature that runs deep enough in its relationships with God and man that they may with themselves and with God hold a communion which will give strength. Certain movements in the realm of religion have sought to replace something of this spiritual tone but only in part as it seems to most of us. No religion has ever

given to the world 100% of the Truth. I do not say that no religion has not 100% of the Truth if it knew it all, but that it has not given it out to men. Each man feels that his religion is the best for it holds out to the world that perfect possibility of 100% Truth. If I did not believe my religion had the perfect possibilities in it you would not respect me even a little bit and I could not respect you if I did not believe in your sincerity in your profession.

But since we have not learned enough to give out 100% unto men from every source and in every way there should be an openmindedness which will enable us all to be real seekers for the truth, not with fear in the search or in the expression of the truths we have discovered but with a readiness of mind to accept as truth that which in our earnest investigation will reveal itself to us the the Truth above all others. This reaching out after God can lone help us in our spiritual development and give us fullness of power through our Knowledge and in our Ethical relations.

But the peril is that we are afraid to seek for spiritual power. We are so well satisfied with the outward manifestations of a practical religion that we forget the secret processes which make these things possible.

A prominent teacher, who would be classed by our so-called "Fundamentalists" of today as a liberal of the liberals said to me not long ago " I believe that what the world needs today is something on the order of the old Methodist Revival" f or the deepening of the sense of a man's real spiritual need of and relationship unto God". I believe with all my heart in the practical application of our religion as we see it today- but--but-- I am wondering if we do not need a new spiritual vision which will keep alive the higher ideals and aspirations of the human soul.

No. 15

Some Tendencies in Secondary and College Education -

Faunot

Standing in the presence of the grand old man of our Club this evening, it is with some trepidation that I venture into the land of Retrospect. Lend us your eyes, Dr. Cooper, that we may hastily scan what they have seen. You have traversed the wilderness and seen it conquered and made to yield up its vast treasures. You have come from the age of the wood fireplace when, in America, coal was practically an unused and unknown fuel, when petroleum was not yet discovered; from the time when the ox was the usual means of transportation and the horse was the fast mail. You have lived to see the progress from the rush light and the tallow dip, thru the fluid lamp and the gas light to the electric brilliancy; from the ox-cart to the lightning steam and electric express; from the canal boat to the leviathan of the deep. You have beheld the three and four story buildings give way to the fifty and sixty story sky scrapers. You have seen the fulfilment of Jules Verne's romance of the deep in the mighty submarine, the vindication of Darius Green as men soar like birds in the air; and Mother Shipman's prophecy thrice fulfilled in the electric telegraph, the telephone and the wireless. You have seen the wonderful dreams of the alchemists put to shame as the modern chemist extracts from the black and repulsive coal tar the most fragrant perfumes for my lady's handkerchief, the most brilliant dyes for her gowns, potent medicines to cure her ills and subtle poisons to rid her of superfluous husbands.

You have also seen miracles wrought in our educational system. Do the members of this Club realize that when our friend here was a child there were but forty-three so-called colleges and no universities in the United States with a total attendance of only 2,809 students and a combined endowment less than that

of Rose polytechnic Institute? That such a thing as a high school was unheard of? The fact is, the high school as we know it today is scarcely fifty years old and the great expansion in the field of college and secondary education has occurred during the last three decades. A few statistics will suffice to make this clear.

Since 1897 the enrollment in our high schools has increased fourfold while during the same period our college attendance has risen in approximately the same proportion. Eight universities have now more students enrolled than were in all the colleges and universities in the United States forty years ago. Approximately 600,000 young men and women are pursuing college courses today.

Expenditures for high school and college training have assumed enormous proportions. Five of our leading state universities have appropriations for 1922-23 aggregating $39,067,000 - and every one of them asked for more. (Mich.,Ill.,Io.,Minn.,Wisc.). Exact figures on the cost of high schools are not at hand but you who have seen the growth and expansion of the Terre Haute high school system can conceive what it has been,since what has happened here has taken place all over the country.

The character of our schools has undergone even greater changes. Before the Civil War and some time thereafter, the college was a small institution offering one course of study and conferring one degree, that of bachelor of arts. Its curriculum was rigid, consisting of Latin,Greek,Mathematics,religious subjects and short courses in logic,ethics,natural philosophy and chemistry. The few scientific courses given were short and extremely elementary. There were no laboratories for the students;at most the professor performed before his class a few simple experiments. The college was preparatory to the four learned professions—ministry,teaching,medicine and law.No one was expected to go to college unless he had one of these professions in view.The first break in this tradi-

curriculum came as a result of the great impetus given to science by such men as Darwin and Huxley. About fifty years ago colleges began to offer courses leading to the degree B.S. and about the same time or soon after a third course developed, based upon History, Literature and Modern languages leading to the degree of B.L. By 1865 most of the American colleges were conferring all three of these degrees. Strong emphasis was, however, still put upon Greek and Latin and those who did not take the classical course were looked upon as weaklings. The intellectually promising youth was always advised to take the classical course.

About 1880 the engineering courses began to appear in our colleges and within a decade they had vindicated their right to a permanent place in our higher educational system.

The big factor in the growth and expansion of our college and secondary education has been the state university. Altho the beginning of the state supported college dates back 100 years or more the institution did not win for itself popular support and consequently did not exert any marked influence upon our educational system till the early eighties. From this time on it grew rapidly in prestige and power. About 1890 these State Universities began a movement that was destined to have far-reaching effects. In order to be able to discontinue the college preparatory schools which most of them had been maintaining, and at the same time to increase their enrollment they instituted the plan of accrediting high-schools. They inspected the high school, and prescribed what subjects would be accepted for college entrance and how these subjects should be taught. Whenever any high school met these requirements its students were accepted by the university without examination.

The changes in the high school curriculum were not great but higher standards were set, better coordination secured, better

teachers employed, and an ideal placed before them,all of which combined to give a remarkable impetus to high school work. This linking of the secondary schools with the colleges probably did more to stimulate the growth of both classes of institutions than any other thing. It fired the ambitions of the youth, fed the colleges with an annual crop of Freshmen who returned to their communities to receive the admiration, not to say the adoration, of their relatives and friends. They told of the wonderful things done at college - of college fraternities,sports, class organizations, junior hops, hazing, class fights - all spiced with college slang in the most picturesque manner. Imitation is the sincerest flattery and the high school imitated. Not only did they imitate in student activities but in the curricula. ~~Courses offered were multiplied~~ The number of courses offered was multiplied. The colige has electives - why not high school? Colleges specialized why not the high school? So now we have a perfect maze of subjects offered in many of our secondary schools from which the child of 15 is expected to select those best suited to develop him into a well-rounded intellectual giant.

As the high schools grew there was exerted with ever increasing effectiveness another force - community interest, that of the public which is more or less ignorant and short-sighted, but on the whole sincere. This force began to demand that the subjects taught should be made "practical". It was the force that substituted German for Latin, without any consideration of the relative educational or disciplinary value of the two subjects. It is the force that is behind vocational training, domestic science, business courses in all their branches, and many other subjects, the actual value of which in the development of brain-power is at least problematical (Do not misunderstand me;I am not condemning

any of these subjects; not questioning whether or not they ought to be taught in our schools. I have my own ideas but prefer not to intrude them here).

These forces working in the high school have reacted upon the colleges. So many changes were made in the high school curricula, so many new subjects introduced from which the student might choose that many graduates found themselves unable to meet the college entrance requirements. As there was much rivalry among the various colleges for students, the inclination was strong to yield. All the more willing have they been to yield because of the wide differences of opinion as to the relative value of the various subjects. The result has been an undoubted lowering of college entrance standards in the last decade. The number of specified required subjects has been reduced or eliminated entirely and the number of electives greatly increased. Some colleges have even reduced the number of units for entrance. There are now colleges which students may enter (theoretically at least) without any preparation in Mathematics, or Foreign language, or Science, or English, or History, or Literature. At present the whole question of college entrance requirements is in an unsettled condition. The colleges are realizing that the material coming to them is not what it should be - that many worthwhile men fail to get to college at all. Educators are in doubt about the best method of selecting good college material. They are experimenting and what the outcome will be, no one can accurately foretell. Something is surely radically wrong with entrance requirements or with the college when a great state university drops 50% of its Freshman class in the first semester - practically all high school graduates. It must give us pause!

But leave this problem for the colleges to solve.

Mention has already been made of the reciprocal stimulus exerted by the high schools and colleges upon attendance. Other forces have been working of course not only to increase attendance but to change materially our educational standards and courses of study. We need not mention the propaganda resorted to to get numbers; nor the strong appeal of athletics and other student activities. In so far as they have affected attendance they may be passed over. The general increase in wealth, however, especially the distribution of wealth among the middle and lower classes has enabled thousands to educate their children, who under former conditions would have found it impossible. This has brought into our schools an army of students coming from the commercial, industrial and laboring classes. Their views of life and their aims are quite different from those of the students of former years when the college was considered to gate only to the "learned professions". They seek an education to increase their earning power, to assure them an easier life, or to attain social standing, rather than to become scholars, teachers, or preachers. Therefore, the studies they wish to pursue are quite different. To meet the demand of this class the curricula of both the high school and the college have been greatly enlarged, whole departments have been created and the old ideas of what constitutes an education have been submerged under the deluge of new subjects. We must not overlook that large body of students becoming ever larger and more influential - those whose highest ambition is to get by. They go to school for a good time, to escape drudgery, or because it's popular. They select subjects they like, and they like those that are easy, the snap courses, and are satisfied with a pass. They look with disapproval upon the student who really tries to do his best because they appear the worse by contrast. They quote the stock phrase that it is not the leader in scholarship, but the "good fellow," who succeeds in life - a statement generally believed but

absolutely false as proved by statistics. Students of this type are found in different proportions in both high school and college life, we know them only too well.

There is perhaps need of an apology for this very superficial survey of the development and present conditions of our secondary and higher educational systems (or shall I say system?). The subject deserves fuller treatment but the present purpose is not to discuss at length nor to criticise but to open up the whole question for your discussion.

Criticisms.

That something is radically wrong with our secondary and college education there can be no doubt. Else why the host of critics? The educational periodicals as well as the daily press and our magazines are full of discussions of the shortcomings and the wrong-goings of our schools. College presidents, state superintendents, deans of teachers' colleges, as well as those in less prominent and authoritative positions have taken it upon themselves to point out the ills and sometimes to suggest remedies. Their criticisms are varied and interesting. Here are some of the most frequently heard.

"The humanities have been crowded out".

"The ethical and religious side of education is neglected."

"Education has been commercialized: 90% measure value of education in dollars and cents."

"I am weary,'says one college professor' of training young men to go forth to prey upon their fellows."

"The curricula are made up of short courses of little educational value, leading nowhere."

"Students are not trained to reason."

"Students are fed on predigested intellectual pabulum."

"Students fail to grasp 95% of the subject matter offered."

"Extra-curricular activities are absorbing all the student's energy."

"Students have lost their ideals."

"There is no coordination of studies according to educational values."

"The system is demoralized by electives when student is not qualified to choose.".

"The schools have become educational lunch counters."

"Teachers fear criticism if they attempt to hold student to any standard: hence teachers have lost their ideals."

"The fraternities are playing havoc with scholarship standards, and fostering cribbing and other evil devices to get their members by."

"Students'chief interest is in athletics, movies, dancing and parties."

These and many other strictures are passed, some aimed particularly at high schools, others at colleges but most often more or less applicable to both classes of institutions. The most unanimous and probably the severest criticisms, however, have been aimed at our athletics, especially at football. It is said that the game "sets up false values";"leads to immoral practices such as betting, subsidizing players, and any dishonorable act a school can get away with";"contributes to lowering scholarship";"overtrains the few and leaves the many untrained";"has degenerated into a bloody contest for the edification of the public";"has become commercialized to the scandal of the schools supporting it", etc.,etc.

These criticisms of athletics might more appropriately be called criticisms of football because within the last twenty-five years this one sport has come to crowd into the background all

other gymnastic and ~~allied~~ athletic activities. Baseball, track and field contests have sunken into insignificance in comparison. It is the one game that brings out the crowd, the one sport that stamps a school as great or small in the eyes of the public and the student world - the sine qua non of the college. As one critic puts it, it has come to be much what the arena was to the Romans or the bull fight to the Spaniards - an exciting gladiatorial contest to furnish thrills for the spectators and fill the coffers of its promotors.

Before concluding this rather desultory discussion may I presume to offer a few principles with briefest comment, which seem to me so elementary and fundamental that they should not be lost sight of in the consideration of our educational problem.

(1) The acquisition of knowledge is not an end in itself but a means to an end; it is hot the facts we learn but the power we develop to do that is of value; the ability to reason logically and to act consistently. In other words it is the discipline that is worth while.

(2) Men and women should be trained not merely to do but to be: the welfare and happiness of the individual and society depend in the last analysis upon what we are.

(3) The primary purpose of education is not to enable us to make a living but to get more out of life. To paraphrase the scriptures: Education is given, not that we may have life, but that we may have life more abundantly.

(4) Any training is incomplete and misdirected that does not give us a true perspective of life.

(5) No person gets out of anything more than he puts into it. "The price of something for nothing" is always paid.

From these premises I conclude that it does not matter so

much what subjects are pursued as how they are pursued. What the student should get, is largely habit. Just as a good carpenter would make a good mason,or plasterer, or paperhanger, or plumber, so will a properly trained mind be able to grasp any problem and solve it. It is no uncommon thing for Rose Polytechnic Institute graduates in one course to find their life work in quite a different line. The well trained mechanical engineer,for example, finds little difficulty in making a success in Electrical engineering or in a line entirely outside of the engineering field.

Non without attempting to offer a solution to the problems or answer any of the criticisms, I desire to make an earnest plea for a return to fundamentals. Why not reconstruct our curricula, especially in the high schools, not of subjects that Tom, Dick, or Harry thinks he wants, but of subjects selected according to their educational values. Let us scrap that much used and much abused expression "practical" subject. If the average person were asked what is the most practical subject in our public school he would reply Mathematics. Yet 95% of Mathematics is never used after you leave school. Latin is quite as "practical" if properly taught. No subject is of practical value in education that does not contribute to the building of brain power. Many of the so-called practical subjects as taught lead to dissipation of energy,distraction, loose and shallow thinking. What we need is not more study, but more study; not easy courses, but difficult problems that require persistent application and concentration. Three or four hours worry over a mathematical problem is worth more to a student than thrice that time spent on an easy subject.

I want to raise my voice also against the short courses. They too frequently lead nowhere and give the student nothing really worth-while. Students often come to college offering one unit or

even a half unit in French or music or civics. My experience tells me that such a course has no educational value. If the high school student is to be permitted to elect at all,(which I very much doubt) require him to pursue the subject far enough to lead him to some definite consclusions. A problem or a process of reasoning half solved is of little value.

Now as to athletics.-

(1) In general no sport can be justified on the sole grounds of advertising, or developing school spirit, however desirable this spirit may be.

(2) The dollar label must be removed from all athletic events.

(3) Inter-high school and intercollegiate contests bring into the games only the few who least need the training and over-train those few. The welfare of the individual is lost sight of in the ambition to win. The coach has displaced the physical director. The high salaried coach should be abolished and full time teachers of physical training employed as members of the faculty, whose principal duties should be to give instruction to the whole student body, and incidentally to coach ball-teams and track teams. Out of this general training, let there come special groups of efficient men for baseball, football, track and other sports, precisely as a debating team is selected by the department of public speaking. By what peculiar process of reasoning can anyone justify the selection and over-training of a few stalwart men and the utter neglect of the cripplod, the anemic, the under developed, the short, and the whole body of those who need attention. You are taking the well man into the hospital and leaving the sick crying at the gate.

As to football in particular it has assumed undue importance and should be reduced to the level of baseball and the other sports. Indeed in the minds of many thinking men it is a serious question

whether it can justify its existence in college life; and beyond question in my mind it has no legitimate place among high school sports. It is too distracting, too strenuous, too dangerous for the immature high school boy.

I have emphasized the athletic problem because I feel that by its correct solution many other problems will resolve themselves.

In conclusion I am convinced that our secondary and College educational system is fundamentally sound. The very fact that the multitude of critics have risen within the ranks augurs well. Although many of them are mistaking symptoms for diseases and prescribing wrongly, but of it all will come knowledge of the true maladies and the remedy will ultimately be found. We shall never attain perfection: that is impossible, if not undesirable. For "to have attained is the curse of man. Things that have seemed beyond us enlarge and ennoble our lives". "A man's reach should exceed his grasp, or what's a heaven for?"

Albert A. Faust
Jr.

Terre Haute
Literary Club,
March 12, 1923.

With apologies for typographical errors.

No. 16

Theodore Roosevelt,
by
William H. Wiley.

Theodore Roosevelt—

Outline of a Paper Read before the Terre Haute Literary Club—

March 19, 1923, by William H. Wiley.

Foreword.— Resumé of discussion of Theodore Roosevelt as Vice President in my paper before you two years ago "About the Illustrious Obscure".

Lineage and Early Life.— Born October 27, 1858, in New York City—a sickly babe in the arms of a wise and loving mother—a native of Georgia with an honorable ancestry.. Father was of the seventh generation of the name in this country—a wealthy merchant—charitable—a man of peace—and upon his death, the flags of the city were displayed at half staff in his memory. Great pains taken to stabilize the health of the child. He himself early caught the spirit to become well and strong; and spent much time in the open air, simple physical exercises, and the study of nature and animal life.. Graduate of Harvard 1876-1880, 22nd in his class; and spent the next year in Europe in study and travel.

Early Activities.- Married, studied Law, did writing, and went to Legislature in 1881-Fought "bosses" 3 years-Went to Chicago at 26 at head of New York delegation. Health failed and went West.

On the Plains.- Description of his life and work in that wild country. Laid foundation unwittingly for "Rough Riders"- a wonderful band of men as well shown at Santiago.

Later Movements.- Spent time in reading and writing; defeated for Mayor of New York; married second wife.

Civil Service Commissioner for 6 years-4 under Harrison and 2 under Cleveland; raised merit men from 12,000 to over 100,000.

Police Commissioner for two years; fought Corruption in the department successfully, at great personal hazard.

Assistant Secy. of Navy for a year to a day; repaired battle ships; on the blowing up of the Maine, assembled the fleet for Spanish American War.

Roosevelt at Santiago.- Organized "Rough Riders", and fought valiantly at Guasimas, El Caney, and San Juan; Commanded a brigade at Santiago; left the U. S. with more than 1,000 men and finished the fight with 216! In company with Gen. Joseph Wheeler, and others, won great praise.

Governor of New York for two years; jobbers & lobbyists afraid of him, and hostile; discharged corrupt officers; compelled reform legislation; signed teachers' compensation bill for New York City.

Vice President. - Made a strenuos campaign, apparently more in President McKinley's interest than his own.. Presided over the U. S. Senate for a few days only... Made a wonderful address in Minneapolis three days before the assassination of McKinley.". We must shackle cunning, as heretofore we have been obliged to shackle force". Personal note.

Change of Personnel but not of Policy.

Buffalo, New York, Sep. 14, 1901.

"It is God's will, and I am content" - McKinley.

Oath of office taken by new President immediately.. Spoke as follows: "In this hour of deep and national bereavement, I wish to state that it shall be my aim to continue absolutely and without variance the policy of President McKinley for the peace and prosperity and honor of our beloved country".

.. Mckinley cabinet asked to remain in office.

President's proclamation on the death of McKinley a great and sympathetic document.

He kept his Word.- Informed Congress from time to time of the country's needs - kept peace with foreign nations - Encouraged industry and clean living, and patriotism... He "emphasized the necessity of judging men regardless of their wealth or poverty... The door of the White House while I am President shall swing just as easily to the pressure of the hand of labor as of the hand of capital, and no easier".

At the Louisiana Purchase Exposition.- Great ovation. April 30, 1903 - Great address - "Upon the success of our experiment in government, much depends..... Our first days have been great because the men who lived in them had mighty qualities; and we must make the new days great by showing these same qualities of courage, x x x Strong virile virtues. x x".

Campaigning for the Presidency. - What Roosevelt did for Mckinley - In 1904, made a brilliant campaign on his own account - Followed everywhere by vast throngs of people - Came to Terre Haute in the early summer - Given a royal reception - A great speech at the Wigwam - Writer fortunate in greeting him - Terre Haute Tribune's cartoon of Roosevelt riding on 'G. O. P.' labeled 'The Whole Show' - Amusing, but not a vote getter.

The Presidential Election of 1904.- Both political parties claimed New York until well along in the summer, when Roosevelt settled a complaint of the Catholics in the Philippines through the Captain Father Vattman- The 'pivotal' Empire State went in favor of the republican ticket by 175,000 majority- Every other Northern State went for Roosevelt- Conservative Missouri joined the procession 30,000 strong- 33 States and 3 territories for Roosevelt, and 12 States for Parker- 349 to 133 Votes in the electoral college.

President Roosevelt.- Accomplished many desirable and necessary things for the people- Settled the war between Russia and Japan- Kept the McKinley-Roosevelt cabinet- Fortunate in the selection of ambassadors- Sent representatives to conferences of foreign powers- Great messages to Congress- Built the Panama Canal- By a forceful address at the Iroquois Club luncheon, he very materially assisted Mayor Dunne in settling the Chicago Teamsters' Strike... "I strongly sympathize with you in your efforts to keep the peace in this great city.. Remember, if you will, that behind you stands the State, and behind the State stands the nation."

-Settled a great labor strike where violence had been threatened - Made an inspiring address before the National Education Association at Asbury Park, July 7, 1905 - Selected the Star Spangled Banner as our national song - and for the balance, let U. S. Senator Ralston speak!" Mr. Roosevelt was not an ordinary man. xx Whether we consider him as a statesman, as a soldier, as a historian, or as a lover of nature, we institute no comparisons. xx He went in front. xx We can not here make a review of this marvelous man's record as President of this nation. His was intense Americanism... He loved his country and her institutions with all his heart and all his mind and all his soul!"

Two Great Men of Opposite Political Parties Akin.

Theodore Roosevelt and Stephen A. Douglas each bolted his party, and ran for President independently. Each one let a political opponent go to the White House on a minority popular vote. Each one helped the President in a war immediately following - Doulas in the Civil War in America, and Roosevelt in the World War.

In the World War. - A boy from Terre Haute went to California, grew rich, and met Roosevelt.. When the Colonel was coming home

from Africa, he fell in with this Californian, on a vacation in Europe, and was advised to go home and run for President. "No, I must go home, and tell our people to prepare for war". His warnings were of no avail. In four short years, the Kaiser was within sight of Paris, and drowning American citizens by the sinking of the Lusitania. We Loaned the entente money; but declined to let Roosevelt raise a Volunteer army of 300,000 men. And still U.S. Senator R. said- "He grew impatient because his country did not resent Germany's insult sooner than it did; but when it finally declared war, he became a flaming sword back of our war declaration, and back of the boys who went to the front".

His Broadside Against Race Suicide- Compares the birth rate of France and Germany for forty years; and claims this condition of affairs to have encouraged the Kaiser in his war plans- Claims that America is rapidly following in the ways of France. "The willfully idle man, like the willfully barren woman, has no place in a sane, healthy and vigorous community."

Short of Money for Once- Sold a fine limousine for some charity money, and thereafter used a roadster.

Theodore Roosevelt at Church_ Joined church at 16 years of age- Popular at Harvard- Parents God-fearing people- Politician found fault with him because he could not tell a lie- "He was genuine", said another. While President, worshiped with a little congregation at 15th and O streets, N.W.- Did not like off-Color stories- Religion comfort in seasons of distress- Had nine rules for attending church.

"Chief Scout Citizen"- Recent Pageant of Progress in this city had Roosevelt booth, and over door- "His Voice Will Never Die". Terre Haute Star described Scout Day, October 27. 13th Anniversary recently celebrated. He kept the scout rules.

Roosevelt in Literature- Great and voluminous writer on many different subjects.. Books very popular.. Some titles are "Life of Oliver Cromwell; "Life of Gouverneur Morris"; "Life of Thomas H. Benton; "The Naval War of 1812"; "History of New York City"; American Political Ideas"; "Essays on Practical Politics"; "The Winning of the West, (4 Vols.); "The Wilderness Hunter"; "Ranch Life and Hunting Trail"; "Rough Riders"; "The Foes of our Own Household"- Many articles in Magazines- Broadsides- Kasas City Star- "His letters to his Children", edited since his death, show the humanity of the man. Messages to Congress were wonderful state papers, and popular.

Roosevelt's Mistakes._ Like most of us, he doubtless made them - He withstood his critics fearlessly - Wrote a letter after 1904 election that he would not stand as candidate in 1908 - He promoted General Wood irregularly - He bolted the Chicago Convention, and put a democrat in the White House - The financial flurry of 1907 was the people's fault as most panics are - Critics said he was "ruining" himself by executing the laws.

The Last Night._ Prepared address on Americanism read by friend - At midnight he had penciled "Hays - see him; he must go to Washington for 10 days; see Senate and House; prevent split on domestic policies" - He knew the responsibility for legislation just then rested with the republican Congress. He wanted peace and prosperity for the country.

The Morning After._ All Cleveland was in mourning on the 6th of January, 1919; and what the writer saw in that great city was true throughout our broad land. Telegrams were sent everywhere by great men praising Theodore Roosevelt. Far-a-way Versailles heard with regret and astonishment of his death. A sorrowing woman wrote, in imitation of the World War's greatest poem,

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"211

"'Tis not alone in Flanders field
The poppies grow;
To him who spent his life for us
Comes Death's fell blow.
× × × × × × × × × × × × × × × × "

In Perspective.— We are just beginning to see Roosevelt in perspective, and learning to understand his greatness and worth to the world. May he live forever in our lives as our ideal citizen, the man with "one flag, the American flag; one language, the language of the Declaration of Independence; one loyalty, loyalty to the American people".

William H. Wiley.

Terre Haute-March 19-1923.

No. 17

An Ordinary Fellow.

H. W. Byrn

William Johnson seemed to have none of the characteristics that usually mark the heroes of fiction. His hair was not red nor black like the raven's wing. nor was it straw colored. It was merely a very ordinary dark brown and was not even curly. His face was not freckled, his features were regular without being conspicuously so. and his eyes were a very ordinary cross between blue and gray with nothing piercing or steel like in them. He was not tall nor yet short and his figure while it was well proportioned gave no indications of unusual strength or agility. His clothing was as inconspicuous as his face and figure.

Nor were his actions more likely to attract attention than his looks. He had been at Wallace six months and it was doubtful whether more than a score of his fellow students could have called him by name. He was intimate with a few of his class mates and entered into most of the school activities in a quiet sort of way but nothing ever happened to set him off from the others. In class he was always prepared to recite when called upon, and on a few occasions had been known to offer a pertinent suggestion when a difficult question was being discussed, but he never followed up any advantage thus gained. In the gymnasium he did most of the exercises

set by the instructor in a satisfactory way but remained satisfied always to let well enough alone without trying to outdo himself or others.

When spring came and track work was the order of the day at Wallace College Johnson went out to the field with the rest of those who had athletic aspirations. He ran and jumped and had the same sore legs which made it difficult to descend the stairs and he had the sore spots made all the sore by being massaged too vigorously by his companions.

Late in May came the great event of the year, the dual track and field meet between the ancient rivals, Wallace and Central College. The teams were evenly matched and during most of the afternoon the score favored first one then the other.

Johnson, after a hard struggle, had won a third place in the high jump making one point for his team and thinking that nothing more was expected of him he was taking it easy and watching the other events.

Late in the afternoon a ripple of excitement ran through the crowd when the announcer reported the results of the last field events and the news spread that the score was now tied with only one event left. This was the half mile run and upon it depended the result of the whole meet. This the crowd soon realized but the coaches of the two teams saw something more than that. They knew that the meet must now be decided by a single man, for if any man could win the

first place for his team the others could not equal his
core even if they should take second and third.
The announcer had issued the first call for the
vent and the contestants and officials were already moving
to and their stations when Coach Manwaring of the Wallace
team chanced to catch sight of Johnson standing
beside the track. Something in the appearance of the
young man caught his eye and he stopped. He had been
racking his brain for some plan by which he might
make up in generalship what his team might
lack in speed. He knew that he had one steady reliable
man for the event but he was not quite sure what
style of running the opposing team would use. Now when
he saw Johnson a plan took form in his mind.
He called the boy to him and said, "Come up Johnson,
I want you to run this race."
At the second call for the half mile he gathered
Johnson with ~~Smith~~ the other two runners into a
brief conference in which he explained his plan.
"Now Smith" he said "you know your pace and
what you can do. Just start out and hold your speed
regardless of what the rest do. Channing follow
Smith and when you come to the straightaway
sprint past him if you have any sprint left
in you. Johnson, I want you to lead out at a fifty
second pace and try to get the Central fellows to run
themselves out at the beginning. Try to get the

:le at the stat and then pull ahead gradually till
:u are twenty or thirty yards in the lead. Then hold
hat lead ~~till the men have passed you~~ as long as you
:n. When the men pass you stop and drop out."

"What if they don't pass me at all," asked Johnson.

"Go ahead and finish then, but it is not likely
that you will have the endurance to finish after
you lead out so fast!"

"Ready!" called the starter and with his heart
thumping violently against his ribs Johnson
took his place on the track.

"Get set!" was the next order and six tense bodies
leaned forward.

"Bang!" went the pistol, and the deciding
race was on.

Johnson sprinted hard for a few yards till
he was a little ahead of the man on his left and
then crossed to the inside of the track. Gradually he
drew ahead till twenty yards separated him from
the other five, who were closely bunched.

Coach Manwaring gave a groan. "It's no use"
he said. "They know Smith is our main man
and they must have guessed that he can't run
much. They are going to trail him around letting
him break the wind for them and then pass
him on the finish"

The runners had now covered half the distance
and Johnson was still well ahead.

"He won't last much longer" said one of the runs~~ners~~ in a tone of disgust. "Look he runs like a mad wagon".

As the runners turned the last curve a hundred yards from the finish a roar great shout rose from the stands. Johnson was still ahead but the others were now straining every nerve to overtake him. Smith still led this second division but fifty yards from the finish. Two of the Central runners slowly forged ahead of him. Johnson was still fifteen yards ahead with only thirty five yards to go and was still plodding along doggedly. The spectators were yelling themselves hoarse, those in the Wallace stands begging and imploring Johnson to keep going while the Central rooters tried to spur on their champions to greater efforts.

Of all this uproar Johnson heard not a sound. His eyes were fixed upon the strip of tape before him which seemed to draw nearer with incredible slowness. His legs seemed suddenly to have taken complete control of their own movements and try as he would he could not induce them to move any faster. His chest seemed empty and his gasps for breath seemed to bring no results. Still he kept on. The coach had told him to run till they passed him and he was going to do it. Then suddenly the tape seemed to leap toward him. He feebly raised

his arms and stumbled across the finish. Yelling
madmen caught him and bore him from the track.
The crowd, pouring upon the field threatened to knock
out what little breath he had left in its eagerness
to slap him on the back. At last Coach Mannering
pushed his way through the crowd and grasping
the boy's hand said "Johnson, you're a dandy!"
and William Johnson felt as he smiled feebly
that even for an ordinary fellow life might have
something particularly worth while.

Difficulty

H. A. Bym

a mud covered car which bore evidences having seen long and hard service entered the little village of Valeu and stopped before a modest house bearing the name Dr. W. J. Barker. A young man of about thirty stepped out and taking a medicine case from the car walked somewhat wearily toward the house. At the door an elderly woman met him and thrust a telegram into his hand.

"Your Uncle John has been taken suddenly ill," she explained. "He wants you to come as soon as you can. You know he thinks no one else knows what to do for him."

The young man dropped into a chair and stared at the paper which his mother had handed to him. It was sent from a village a hundred miles away and was dated at noon of that day. He looked at his watch.

"Six o'clock," he said. "We ought to make it by midnight. Where is Jack?"

"In the barn," she said. "I will call him," answered his mother.

He threw off his outer garments and proceeded to refresh himself with soap and warm water. While he was thus engaged a younger man of perhaps twenty-five, tall and strongly built entered. "Are you going to try to get to Uncle John's tonight?" he asked.

"Yes," replied his brother, "you turn up the car

a bit while I get my medicines ready. Give her plenty of gas and oil and see that the tires are all right. We don't want to stop after we get started."

"You must eat some supper before you start" said the mother who was bustling about the kitchen and had the table already half set.

"Yes, I think that is a good idea, since I have not had anything to eat since morning and may not get another chance soon", said the doctor as he entered the side room which served as his office.

Half an hour later the sturdy old car bearing the two young men was tooling along northward throug the gathering darkness of the short March afternoon. It bounced and swayed over the rutted road, but maintained a fair speed nevertheless as the younger man held it steadily to its work. After ten miles of this rough going they came to a better road and there Jack "let her out a little" as he said and they were soon flying along at a rate that put the miles rapidly behind them. William, worn out by the work of the preceding night and day and soothed by the steady hum of the motor lapsed into a doze from which he was roused after a while by a remark from his brother.

"I never met so few cars on this road before" he said. "We ~~never~~ have not seen a car since we left Mitchell and it is not late either. I don't understand it."

"Everyone but us must have decided to stay at home" ~~said~~ mused the other ~~and~~ sleepily and fell again to dozing.

He roused up when the car rattled across the bridge over White River and looked ahead. As the car started down the grade at the north end of the bridge he suddenly straightened up. "What's that?" he cried and at the same instant Jack swerved slightly to the right to avoid a strange object which seemed to swing out from the side of the road and loomed up suddenly in the light of their headlamps. The next instant there was a splash, a swish, a squeaking of brakes suddenly applied and then silence.

"Now what do you think of that!" ~~said~~ exclaimed Jack as he stared in amazement at the scene before him.

The object which had startled them now revealed itself as a board tied to a telephone pole and what had looked like the level road was seen to be a flood of yellow water which reached as far as they could see. It lapped over the running boards and in front reached half way to the top of the engine. They pulled off shoes and socks and rolling up their trousers stepped into the water.

"Say how! its cold" said Jack as he made his way around to the front of the car. "It's no use at all to try to start the engine. The carburetor must be six inches or more under water."

Going back to the rear wheels they tried to roll the car backwards, but the slope was too steep and they could not move it.

"Now what are we going to do?" asked Jack. "Suppose the river is rising."

They looked at each other in some consternation at the thought and finally Bill said, "It is not likely to rise fast enough to make much difference before morning

we might as well get in and sleep till morning. I don't think there are any houses near here. I hope Mack's arm gets better for it doesn't seem as if I am going to get that any ways soon," and he climbed again into the car.

"You go ahead and sleep, but you don't catch me staying in any such place as that," said Jack. "I'll scout around a little and maybe I'll find something."

He took his shoes and a flashlight and waded out to dry land where he put on shoes and socks. Then he walked across the bridge and up the road. He remembered that there was an abandoned quarry a quarter of a mile away and toward this he took his course. After a little while he found what he sought, a piece of wire cable some forty or fifty feet in length. He coiled it up and throwing it over his shoulder returned to the car. He then fastened one end of the cable to the rear axle and the other to a fence post. Then by making use of the fence and the car he managed to get both cars again dry shod. Scanning a trench as which they always carried he returned to the shore. From among the sycamores that grew thick along the bank he cut two stout sticks six feet in length and with these preparations finished called his brother from his improvised bed.

"Come on, let's get out of here before it rains," he called.

"How are we going to do it?" asked the other as he made his way ashore.

"With this Spanish windlass. Here hold this stick straight up," and he set one of the sticks on end against the cable. Then twisting one end of the wire he began to move around and round using the upright stick as a post

the cable tightened and the car moved slowly back out of the water. When the front wheels were on dry ground he stopped and put on the brake. Then he attempted to crank the engine but could get no response.

"It is completely drowned," he panted at length. "Here hold the flashlight while I get the spark plugs out." He removed and cleaned all the spark plugs and then dried out the cylinders by poking strips of cloth into them. Finally he drained the carburetor and after replacing the spark plugs he announced that it ought to go. After a vigorous use of the crank it did go and they backed across the bridge, having first taken the precaution to stow away their Spanish windlass for a possible future use.

"I guess we might as well go back home," said Will when they had turned round and were speeding back toward Mitchell. "This river usually stays up for a week or so and it would have to fall a lot before we could cross. It must be at least ten feet deep where we got in the bottom."

"We'll ask in Mitchell," answered Jack. "Maybe there is some other place where the river can be crossed. I see now why we didn't meet any body on this road," he added as a kind of afterthought.

In Mitchell they found a garage still open where they learned that the river had been impassable several days but was reported to be falling. There was another bridge ten miles farther up the river where the ground was higher. It had not been passable that day but he thought it might be possible to cross by morning. They inquired the road to this bridge and set out at once

for they were determined to leave no plan untried which offered the slightest hope of success.

Half an hour later they descended a long hill and found themselves again in the White River bottoms which at this point lay to the south of the river so that they would have to cross the flooded section before they could reach the bridge. Water covered the road but from the fence posts they judged that it was not very deep so they advanced cautiously into it. The water did not come above the running boards and they advanced slowly for a hundred yards or more when they came to a short strip of road on a kind of low ridge which was entirely above water. They could see the bridge not far ahead, but between it and the ridge on which they now halted was a narrow strip of water which appeared to be deep. When they advanced into it they found that it did grow rapidly deeper and before they reached the middle of it Jack stopped and then backed out.

"It's too deep" he said, "the water was getting mighty close to the carburetor."

"Couldn't you make a rush and get through even if the engine did stall?" asked the other. "It's such a narrow strip we surely can get through somehow."

"If we tried to go fast we would plough up a wave of water which would be sure to come right through on the carburetor and drown the engine so that we would be left stranded about in the middle. But I think we can get through. Let me have one of the curtains."

He fastened the curtain tightly over the front of the radiator and again advanced into the water. When he approached the deeper part he increased the car's speed and dashed through plowing a kind of furrow through the water which for an instant stood up in a kind of wall in front and on each side of the engine so that the carburetor went through dry as the Children Israel went dryshod through the Red Sea.

The other end of the bridge was against the hill so that the road leading away from it was high and dry and they were soon speeding once more toward their destination. Before day break they reached their Uncle's home and found him much improved.

"Everything works for the good of those that love the Lord," said Jack Philosophically. "If we hadn't been delayed by the flood we'd would have had you full of lies fills and fevers and there is no telling what condition you would have been in by now."

No. 18

SOME OF THE FORGOTTEN WASHINGTON

BY

THOMAS V. PRUITT

A TERM PAPER SUBMITTED FOR THE COURSE IN

REPRESENTATIVE AMERICANS

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SOME OF THE FORGOTTEN WASHINGTON

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If this paper succeeded in humanizing George Washington, and making him a man its purpose will have been fulfilled.

Washington has, so far as is possible, been made to speak for himself, in the hope that his own words convey a greater sense of personality of the man.

It is with pleasure that I state that the result of my research study has only served to make him the greater George Washington.

The material used was gathered on a visit to Mount Vernon, three days in the Congressional Library Washington D. C., and the great Historic Library, Princeton University.

Ancestors

General Washington is known to us, and President Washington; but George Washington is an unknown man. Washington stands as a type, and has stamped himself on the world's imagination. In the progress of time he has become more or less mythical, and the real Washington has become almost lost.

George Washington was a descendent from the Washingtons of Sulgrove Manor, in Northamptonshir, England. Family running back to Sir William de Hertbur who became a knight, 1180, of the village of Wessynton, or Washington, in the north of England, from which the family took it's name.

In 1658, two brothers, John and Lawrence Washington, bought land in Westmoreland County, Virginia. John became prominent in the colony, was elected to the house of burgesses and at one time, was Colonel of the Virginia Militia. He left a fair estate to be divided among his children, the eldest of which was Lawrence.[1]

Lawrence's second son was Augustine. Augustine Washington was married twice, first to Jane Butler, later to Mary Ball. He had ten children. The first son of his second marriage was christened George. Thus George Washington came into the world about ten in the morning, February the twenty-second, 1732, at the plain but spacious homestead on Bridges Creek, Westmoreland County.[2]

[1] Woodrow Wilson, George Washington, New York, 1897. pp 14-15.

[2] Wilson, pp 40-45.

Father

Augustine Washington owned land in four counties, more than five thousand acres, besidesseveral plots of ground in Fredericksburg and one-twelfth part of the stock of the Principia Iron Company. He was a man of the world, every inch, generous, hardy, and independent. He received his education in Appleby, England, and true to his Alma Mater, he sent his two elder sons to the same school.[3] The father died April 12, 1743, when he was but forty-nine years of age, and before George was twelve.[4] The active gentleman had been twice married, and there were seven children left to be provided for. The bulk of the estate went, as Virginia custom dictated, to Lawrence, the oldest son.

George, the eldest born of the second marriage, was left to the guardianship of his young mother, shared with the four younger children the residue of the estate.

The two older brothers had been sent to England to get their schooling. Lawrence to take his father's place and Augustine to fit himself for law. The father lacked neither the will nor the means to give George a good schooling had he lived. George could now look for nothing of the kind. He received such elementary, practical instruction as was to be had of the schoolmasters of Virginia. On the death of his father, Washington went, 1743, to live with his brother Augustine, that he may take advantage of a school near Wakefield, kept by Williams, but returned to his mother's and

[3]Paul Leicester Ford, The True Washington, Philadelphia, 1896, p 60.

[4]Wilson, p 46.

attended the school in Fredricksburg, kept by Rev. James Marye.[5]

His school days left him a good writer, good "cipherer", a bad speller, and a still worse grammarian. There can be no doubt that Washington felt his lack of education very keenly in later life.

Mother

Mary Washington, his mother, was a wise woman of firm character and steadfast courage. She had seemed only a fair and beautiful girl when Augustine Washington married her, and there was a romantic story told of how the gallant Virginian sailor and gentleman had been thrown at her feet out of a carriage in London street by way of introduction.[6]

That Washington owed his personal appearance to his mother is true, but the sentimentality that has been lavished about their relations and her influence upon him, partakes of fiction rather than the truth. After his father died, the boy passed most of his time at the homes of his brothers, and this was fortunate because his brothers were educated but his mother was illiterate and untidy.[7] Washington always addressed his mother as "Honored Madam", and signed himself, "your dutiful aff. son". He never claimed from her a part of his father's estate, which was his when he became of age. A few years later he purchased at her request, at his own expense, a large house, garden and lots in Fredericksburg, that she might be near her only daughter. "Before I left Virginia I answered all of her calls

[5]Ford, p 63.
[6]Wilson, p 64.
[7]Ford, p 17.

for money; and since have directed my steward to do the same." When she complained of her want of comfort he wrote her, "My house is at your service, and would press you most sincerely and devoutly to accept it; but I am sure, and candor requires me to say, it will never answer your purposes in any shape whatsoever. For in truth, it may be compared to a well resorted tavern.... This would, were you to be an inhabitant of it, oblige you to do one of three things: 1st, to be always dressed to appear in company; 2nd, to come into (the room) in a dishabille, or 3rd, to be as it were, a prisoner in your own chamber."[8] Her complaints that she never lived "soe poore in all my life" were so well known that there was a plan to have the Assembly grant her a pension. This pained Washington very much. He at once wrote a letter to a member of the Assembly, "I request, in pointed terms, if the matter is now in agitation in your Assembly....that it may be done away and repealed at my request." "I am confident that she has not a child that would not divide the last six-pence to relieve her from real distress."

Greater mortification was in store for Washington when he heard that she was borrowing and accepting gifts from the neighbors and upon all occasions complaining about her wants and difficulties. To save her feelings, he did not express the "pain" he felt to her, but he wrote to a brother asking him to see what is necessary to make her comfortable. A cancer developed, which she

[8]Ford, p 19.

refused to have dressed. Her health was so bad, that just before he started to New York to be inaugurated, he rode to Fredericksburg to see his mother.[9] His mother lived to be eighty-three, and died but ten years before Washington.

Sister

Elizabeth or "Betty" as Washington called her, was his only sister who grew to womanhood, and it is said that she looked like her brother. She married Fielding Lewis, and lived at "Kenmore Haute" on the Rappanhannock, where Washington spent many nights, as did the Lewises at Mount Vernon.

It was during the Revolution, when she wrote the following, "Oh, when will the day arrive we shall meet again. Trust in the Lord it will be soon... You have the prayers and kind wishes of your loving and affectionate sister."

Her husband died much in debt and from that time on Washington gave her sums of money. One of her sons, Hobert, became an officer, one of Washington's "Life Guard". Later Washington wrote to his sister, "If your son Howard is living with you... and should incline to spend a few months with me as a writer in my office, I will allow him at the rate of three hundred dollars a year, provided he is inclined in discharging the duties... from breakfast until dinner, - Sundays excepted."[10]

[9] Ford, p 20.

[10] Ibid, pp 22-23.

Another of the Lewis sons, Lawrence, also served Washington and when he retired from the Presidency, he offered him a home at Mount Vernon. This led to a marriage with Mrs. Washington's grandchild, Eleanor Custis. This match so pleased Washington that he made arrangements for Lawrence to build on the Mount Vernon estate; later in his will named him as executor, and left the couple a part of this property.

Brothers

As stated, much of Washington's early life was spent in the home of his elder half-brothers, Lawrence and Augustine, who lived respectively at Mount Vernon and Wakefield. Lawrence developed consumption and George traveled with him in Barbodoes for his health. Lawrence died in 1753, leaving George the Mount Vernon estate.

Samuel, the eldest of Washington's own brothers, was not a favorite. He had extravagant tendencies. Washington was equally helpful to this family of Samuel. He obtained an ensigncy for one son and at an expense of five thousand dollars, he sent two sons to college.[11] John Augustine was Washington's favorite brother. Washington wrote of him "as the intimate companion of my youth and the friend of my ripened age." With this brother he constantly corresponded, addressing him as "Dear Jack", and writing in the most intimate and affectionate terms, not merely to his brother, but to his wife and little ones. From 1754 to 1759 he left John in charge

[11] Ford, pp 24,25.

of his Mount Vernon estate. Visits between the two were frequent. John died in 1787, and Washington wrote with simple but undisguised grief of the death of "my beloved brother".

The eldest son of his brother John, Bushrod, was his favorite nephew, and Washington took much interest in his career. He had him study law with Judge James Wilson in Philadelphia. He made Bushrod his travelling companion in the Western journey of 1784. To him he appealed on legal matters. In his will, Washington left Bushrod the home and mansion house farm; his private papers and his library, and named him executor.[12]

Little has been learned of Washington's relations with his youngest brother, Charles. He was the last of his brothers to die, and Washington outlived him but a short time. Of his children, Washington was fond of George Augustine Washington. He procured for him an appointment on Lafayette's staff. In 1784 the young fellow was threatened with consumption, and Washington supplied him with money to travel. His health became better and he married Mrs. Washington's niece. Washington appointed the young fellow his manager. The young people took up their home at Mount Vernon. Washington wrote them, "At all times and under all circumstances you and yours will possess my affectionate regards". A few days later the young man died and Washington wrote the widow, "To you, who so well know the affectionate regard I had for our departed friend, it is unnecessary to describe the sorrow with which I was affected at

[12]Ford, pp 26,27.

the news of his death". He asked her to make Mount Vernon her home.[13]

Washington served as executor, assumed the expense of educating one of the sons, and in his will left the two children part of the Mount Vernon estate, "on account of the affection I had for, and the obligation I was under to their father when living, who from his youth attached himself to my person, and followed my fortunes through the vicissitudes of the Revolution".

Wife's People

"Washington was fond of his wife's people. Both alone and with Mrs. Washington he visited her mother", Mrs. Dandridge, and in 1773 he wrote to her brother urging him to prevale upon her to make her home with him. Washington wrote, "I should think as she lives a lonesome life (Betsy being married), it might suit her well and be agreeable both to herself and my wife, - to me most assuredly it would".

The most pleasant glimpse of family feeling are gained in his relations with his wife's children and grandchildren. John Parke and Martha Parke Custis or "Jack" and "Patsy", as Washington called them, were at the date of his marriage[14] respectively six and four years old and in his first invoiceof good from London after he became their step-father, Washington ordered "ten shillings worth of

[13] Ford, p 28.
[14] Ibid, pp 28,29.

Toy, six little books, and one fashionable dressed baby to cost ten shillings". As Patsy grew to girlhood she developed fits, and on her account Washingtoon took the family over the mountains and camped at "Warm Springs" in 1769 with little results. She was seized with one and died in less than two minutes. Washington wrote the "Sweet Innocent Girl", entered into a more happy and peaceful abode.

The care of Jack became a worry to Washington. He provided a tutor for him but the boy showed little inclination to study. When the lad was fourteen, Washington wrote that "his mind is more turned to dogs, horses and guns, indeed upon dress and equipage". Jack was later placed in charge of a clergyman, except for some home visits, for three years. Like the Virginian planters of his day, Jack had no taste for study, but had a propensity for the fair sex; after two or three flirtations Jack was engaged[15] to Nellie Colvert, a match to which no one could object, except Jack's youth and ficklenss. To avoid this danger, Washington took Jack to King's College but the death of little Patsy caused him to be brought home.

Jack promptly married. The young couple felt much at home at Mount Vernon. Washington wrote from Boston, "Dear Jack, I am always pleased with you and Nelly's obedience at Mount Vernon". During the siege of Boston the young couple and Mrs. Washington visited Washington at Cambridge. In the siege of Yorkstown, Jack served as an officer and the exposure proved too much for him. News reached Washington of his serious illness, and by riding thirty miles in one day he succeeded in reaching him in time to see Jack Custis

[15] Ford, p 31.

breathe his last, leaving behind him four lovely children, three girls and one boy.

Two of Jack's children, George Washington Parke and Eleanor Parke Custis, lived at Mount Vernon.[16] Washington wrote in his will, "it has always been my intention, since my expectation of having issue has ceased, to consider the grandchildren of my wife in the same light as my own relations". Washington considered himself as their father and frequently speaking of them as "the children". Both were his companions while he was President. Eleanor, or "Nelly", as Washington called her, grew into a great beauty and Washington showed the utmost tenderness for her. He purchased for her a Forte piano, and later at the cost of one thousand dollars, a very fine imported harpsichord. It was Washington's great pleasure to have her play and sing to him. His ledger constantly shows gifts to her such as "The Wayward Traveller", a song for Miss Custis, to "a pair of gold eardrops". They corresponded and the following is only one letter from Washington to her: ...."A hint; here men and women feel the same inclinations towards each other now that they have always felt and which they will continue to feel until there is a new order of things, and you[17] as others have felt, may find, perhaps that the passions of your sex are easier raised than allayed. Do not, therefore, boast too soon or too strongly of your insensibility to or

[16] Ford, pp 32,33.

[17] Ibid, p 34.

resistance of its powers. In the composition of the human frame there is a good deal of inflammable matter, however dormant it may lie for a time, and like an intimate acquaintance of yours, when the torch is put to it, that which is within you may burst into a blaze".

Nelly was married at Mount Vernon to Washington's nephew, Lawrence Lewis, and in time became joint owner of a part of Mount Vernon. In 1785, a tutor was wanted for "little Washington" as the new youngster was called and "Washington wrote to England to ask if some worthy man of the cloth could be obtained", for the boy is a remarkably fine one. His training became part of the private secretary's duty at Mount Vernon, New York, and Philadelphia, but the lad inherited his father's trait, - indolence.[18] Enough has been stated to show how unstinted hospitality was extended to kith and kin. His will left bequests to forty-one of his own and his wife's relatives. "God left him childless that he might be the father of his country".[19]

Love Affairs

"There can be no doubt that Washington during the whole of his life had a soft heart for women". In one of his school books he leaves the following:

> "Young men have ever more a special care
> That womanish allurements prove not a snare".

He wrote more philosophy in his sixty-sixth year:

> "Love is said to be an involuntary passion, and it is therefore contended that it cannot be resisted. This is true in part only, for like all things else, when nourished and supplied plentifully with element, it is rapid in its progress; but let these be withdrawn and it may be stifled in

[18] Ford, p 35.

[19] Ibid, p 37.

> its birth or much stinted in its growth. For example, a woman all beautiful and accomplished will, while her hand and heart are undisposed of, turn the heads and set the circle in which she moves on fire. Let her marry, and what is the consequence? The madness ceases and all is quiet again. Why? Not because[20] there is any diminution in the charms of the lady, but because there is an end of hope. Hence it follows that love may and therefore ought to be under the guidance of reason, for although we cannot avoid first impressions, we may assuredly place them under guard". [21]

In another letter he acknowledges that "in the composition of the human frame, there is a good deal of inflammable matter". Few people have had better cause to know.

When only sixteen, at Lord Fairfax's home, he enjoyed the society of Mary Cary and he poured out his feelings to his young friends, Dear "Robert" and Dear "John" and Dear "Sally"; My place of residence is at present at His Lordship's where I might, were my heart disengaged, pass my time very pleasantly as there is a very agreeable young lady living in the same house... but as that's only adding fuel to fire, it makes me the more uneasy for by often and unavoidably being in her company, revives my former passion for your Lowland Beauty, whereas were I to live more retired from young women, I might in some measure eliminate my sorrows by burying that chaste and troublesome passion in the grave of oblivion".

> "I am well convinced my heart stands in defiance of all others, but only the thots given it cause enough to dread a second assault... that I well know let it have as many attacks as it will from others they can't be more fierce than it has been".
>
> "I pass the time much more aggreable than what I imagined I should as there's... that in a great measure cheats my thoughts altogether from your parts".[22]

[20] Ford, p 84.

[21] Ibid, pp 84,85.

[22] " , p 87.

Young Washington was not wholly lost to others of the fair sex, because he wrotes to a "Midland Beauty", being perhaps some member of a family who had a plantation near Mount Vernon.

"From your bright sparkling eyes I was undone;[23]
Rays, you have; more transparent than the Sun
Amidst its glory in the rising day.
Constant in your calm an unspotted mind,
Equal to all, but will to man prove kind,
So knowing, seldom one so young, you'll find,
Oh! Woe's me that I shall love and conceal.
Love have I wished, but never dared reveal;
Even though several love pains I feel".

After he returned from the Broddock campaign, he was not merely a good-looking young fellow, but he was a hero; horses had been shot from under him. No longer did he have to serve for the hand of the fair ladies.

In 1756, military business called him to Boston and on his way he passed ten days in New York with a Virginian named Beverly Robertson who had married Susannah Philips, daughter of Fredrick Philips, one of the largest proprietors of New York. Here he met Mary Philips, a girl of twenty-five. The time was short but sufficient to engage his heart.[24] His interest in Miss Philips caused many entries in his accounts "for treating ladies" and for large tailors' bills, but the treats and fine clothes failed to win this lady, who de clined his proposals. In two years she married Lieutenant Roger Morris. The Roger Morris house was Washington's headquarters in 1776. Morris and his wife were Tories.

Washington was accused of being in love with the wife of his friend, George William Fairfax, but the evidence had not been produced. His correspondence with her was different from the strain

[23] Ford, p 87.
[24] Ibid, p 90.

of lovers. That this implies nothing, is to be found in the fact that he corresponded with Sally Carlyle, another Fairfax daughter, on the same friendly footing.

To Sally Fairfax, from the frontier, he wrote,

> "I should think our time more agreeably spent, believe me, in staying a part in Cato with the company you mention, and myself doubly happy in being the Jubo to such a Marcia, as you must make".[25]

This letter shows that Miss Fairfax was teasing him about a woman. Washington's reply, -

> "If you allow that any lover can be derived from my opposition... you destroy the merit of it entirely in me by attributing any anxiety to the animating prospects of possessing Miss Curtis. --- Tis true I profess myself a votary of love; I acknowledge that a lady is in the case. ... I feel the force of her amiable beauties in the recollections of a thousand tender passions"...

The ~~Curtis~~ Custis love affair developed in March 1758, when ill health caused him to go to Williamsburg to consult a physician. Miss ~~Curtis~~ Custis was the widow of Daniel Park ~~Curtis~~ Custis, one of the wealthiest planters of the Colony. She was twenty-six, three months younger than Washington and she had been a widow but seven months. In spite of this fact, and his own decline in health, he pressed his love-making.[26]

Early in May, he ordered a ring from Philadelphia which cost "£ 2.16.0". "Soon after receiving the ring, he found that army affairs once more called him down to Williamsburg and as love-making is generally considered a military duty, the excuse was sufficient".[27]

[25] Ford, p 91.
[26] Ibid. p 93.
[27] " p 93.

Duty called him back to Fort London and he writes to his fiancee the following:

> "We have begun our march for the Ohio. A courier is starting for Williamsburg, and I embrace the opportunity to send a few words to one whose life is now inseparable from mine. Since that happy hour when we made our pledges to each other, my thoughts have been continually going to you as another self. That an all powerful Providence may keep us both in safety, is the prayer of your ever faithful and affectionate friend".[28]

[28] Ford, p 93.

Five months after this he wrote another from Fort Duquesne. The fall of this post ended his military service and in four weeks he was back in Williamsburg, and on January 6, 1759, he was married.

Very little is known about his wife beyond the fact that she was, over fond, hot-tempered, obstinate, and a poor speller.

"In 1778 she was described as "a sociable pretty, kind woman"

One who knew her described her as not possessing much sense, thought a perfect lady and well calculated for her position.

An Englishmon writes, "There was nothing remarkable in the person of the lady of the President; she was matronly and kind with good breeding."

John Adams in one of his moods of bitterness demanded, "would Washington have ever been Commander of the armey or president of U. S. if he had not married the rich widow of Mr. Custis"?

Mrs Washington received as her 1/3 of the Custis property, 15-000 acres of land; 250 negroes; 10.000 pounds in bonds; On the death of her daughter, Patsy, 1773, 10,000 pound were added.

Taste

There can be little doubt that in early life Washington was a good deal of a dandy, and his like for fine clothes never quite left him.

His journal, at age of sixteen, shows detail description for suits, all orders from London.

In 1754 his books show the following: "bought a superfine blue broad cloth Coat with silver Trimmings, a fine Scarlet Wastcoad full laced, and a quantity of silver lace for hatt," and one ruffled shirt."

In 1755 - "6 yds of the best superfine blue velvet as will make a Coat, Waist Coat and Breeches for a Tall Man, with fine silk buttons to suit, with trimming and garters, 6 prs. of very neat shoes, riding coat, scarlet cloth and gold lace, 2 prs. of marble colored silk hose, 1 suit of finest cloth & fashionable color, 1 fashionable gold-laced hat."

When fine clothes were not in place he discarded them, on his trip to the Ohio 1753 he states, "I put myself in a Indian walking dress & tied myself up in a match coat".

With increase in years his ~~[illegible]~~ taste in clothes became softened and more sober.

General Knox, "the President is desirous of getting as much superfine blk broad cloth as will make him a suit, French or Dutch black - not glossy like the English cloth"

An English caller speaks of the President—
"dressed in purple satin."

"Sullivan saw him clad in black velvet,
hair full dressed, powdered, yellow gloved,
holding a cocked hat with black feathers,
knee and shoe buckles."

"In food Washington took what came"
Samuel Stearns and Custis both state that
he took breakfast about 7 o'clock and that it
consisted of three Indian cakes and honey, with
about three cupes of tea. At dinner he ate
heartily, but not particular, with the exception
of fish, of which he was exceedingly fond.
He partook sparingly of deserts, he drank a
home-made beverage, and from four to
five glasses of Madeira wine."

"He dines commonly on a single dish
and drinks from one ½ to a pint of Madeira wine
He takes, half hour before ~~dinner~~ sun-setting,
a glass of punch, two dishes of tea and a
draught of beer."

Washington was fonds of nuts: "a letter to his house mon (Frank) 1792 ordered Frank to lay up a more pleteau store of hazelnuts, shellbark's and black walnuts". These were stored by the barrel."

Amusements

He was passionally fond of horsemanship. Jefferson said that "he was the best horseman of his age".

"John Hunter, 1783, writes that he saw Washingtons famous race-horse, Magnolia, most beautiful creature. He also saw old Nelson (22 yr) the horse that carried the General almost always during the War. Blueskin, another old horse next to Nelson, had the honor of carring the General."

"He subscribed liberally to ~~the~~ most of the race purses, and bett on the results"

He was fond of riding to the hounds. His diary shows many ~~for hunts accounts~~ "Went a fox hunting with a Gentlemen who came here yesterday -- after a very early breakfast found a fox just back of Muddy hole Plantation and after a chase of one hour and a quarter with my dogs and eight of Dr. Smiths we put him into a hollow tree"

Fishing was another pastime in which he indulged from boyhood untill after he returned to Mount Vernon.

How much time was spent with cards is shown by the many purchases of "1 dozen packages playing cards"

"1748, sixteen years old, he won 2 shillings from his sister-in-law at whist"

He seemes to have always played for small stakes. "The largest ~~sum~~ gain recorded is ~~4~~ 3 pounds ~~17 shillings~~. Largest loss is 9 pounds 14 shillings"

~~In~~ 1797 after retiring from the Presidency he writes, "it may strike you that in this there is no mention of time allotted to reading. I have not looked into a book since I came home, nor shall I untill I have discharged my matters"

His library:

Agriculture (Many books)
Military Science (Not so many)
History (few standards)
Political Science, Smiths Wealth of Nations, Federalists
Rousseau's Social Compact
Religion (few)
Literature, Homer, Shakespeare, Burns, Swift
Fielding, Sterne

His favorit quotation was from Addison

"not in this to command"

Seeing the Rev. Mr all of his aides and secretary lived with him & he called them "my family".

"I have asked Mrs Cockron & Mrs Livingston to dine with us, but I am honor bound to apprize you of your fate."

"Since our arrival at this place, we have had a ham, sometimes a sholder to grace the head of the Table; a piece of roast beef adorns the foot; a dish of peas or greens decorate the center, When the cook has a mind to cut a figure we have two Beef pies, dishes of Crabs one on each side of the center dish reducing the distance between dishes to 6 feet.

Of late he has had the sagacity to discover that apples will make pies; and it is a question, if in the violance of his efforts we do not get one to-marrow. If you ladies can put up with this entertainment and will submit to partake of it in plates, once Tin but now Iron - (not ~~the~~ caused so by the labor & scouring), I shall be ~~glad~~ happy to see you."

A marked trait was his extreem fondness for afternoon teas.
A few entries —
"Dined at Mrs. Langdon's & drank Tea with a large circle of ladies."
"In the afternoon drank tea with 20 ladies who assembled for the occasion"

Every now & then there is an allusion in his letters ~~to~~ which shows his regard for the beautiful. He writes to ~~Genrod~~ Skelar "Your fair daughter, for ~~which~~ whose visit Mrs. Washington and myself are greatly obliged" ~~In~~ In his notes of the balls & ~~assemblies~~ assemblies there is a word for the fair sex.
"at which there were 250 elegantly dressed ladies", "at which there were about 100 well dressed & handsome ladies", "At which there were 400 ladies the number and appearance of which exceeds anything of the kind."

"a distinct quickness was dancing"

When at Mount Vernon he frequently went 10 miles to Alexandria to attend the dances.

"During the Rev. War, he killed many weary hours of winter quarters by dancing"

At the dance following the French Alliance Washington had for his partner Lady Knox

"Gen. Green tells that he gave a dance and that Washington and Miss Green danced upwards of 3 hours before sitting down".

"Gen Knox tells of a dance given by himself and officers — Washington danced all night. 60 ladies were present."

In winter quarters he subscribed 100 dollars in paper money to help get up a series of balls.

~~His diary shows him of table of dances~~

According to his diary he was frequently at the dances and balls.

While president he was a constant attendant at regular Dancing Assemblies in New York, Philadelphia & Mount Vernon".

He still danced (1796), 64 years of age — but in 1799 he declined the invitation to the Alexandria dances, saying "But alas our dancing days are ~~not~~ no more".

The history of the Mont Vernon estate begins 1674 when Lord Culpepper who conveyed to John Washington 25000 acres. and John bequeathed to his son Laurence, and Laurence to his daughter Mildred. She sold to Washingtons father, who by his will left it to his son Laurence, with reversion to George should Laurence die without issue.

The place was named Mont Vernon in honor of Admiral Vernon under whom Laurence fought at Carthagena.

1754 death of Laurence George Washington become the owner of the Mont Vernon tract. By purchasing whenever an opportunity occured, the property was increased to 8000 acres.

Washington subdivided the estate into Mansion Farm, River Farm, Union Farm, Dogue Farm, each had a seperate overseer. On Saturday in afternoon, every week, reports made reports & the reports were copied in the books.

Washington adopted the one crop system largest crop of tobacco was 113 hogsheads, sold for 12 pounds each.

"I never ride on my plantation without regreting having continued so long this ruinous mode of farming."

From 1765 he grew wheat and manufactured it into flour. He developed a fine quality but it degenerated during his absence of eight years.

In 1768 he sold 1900 bushels. Same year he sowed 490 bushels.

As a result of further study he covered his fields with grass.

1792 he grew over 3000 bushels of wheat. and 1600 barrels of Corn.

He was converted to rotation of crops and drew up elaborate tables covering periods of five years. He knew the value of fertelizing because ~~into soil~~ ~~manure~~ he said he wanted a "Madras" overseer who could convert everything he touched into manure.

A great water mill, with staff ground meal and fine grade of flour.

"In 1768 his women, one man & five negro girls produced 53-1 3/4 yd linen, 363-1/4 yd. of woolens, 144 yd. of linsey, and 40 yd. of Cotton." Later much more was produced of a greater variety of quality & Color was produced."

"In 1795 a distill was set up on the plantation Whisky was made from Corn & Rye. 1795 the profit from the still was 344 pounds, 12 shillings stock ~~Bottoms~~ carried over 75-3/2 gallons"

A Stud stable was maintained (2) by the Virginia papers advertised, Tempest Magnolia, Leonidas & Traveler.

The King of Spain sent him a Jack (one of the finest as a present)

~~He~~ Washington named him Royal Gift.

This was the beginning of the development of mules in the South.

"1793 He owned draft horses 57
Mules 57
Cattle 317
Sheep 634
Hogs, wild in woods

1799, his live stock was valued 7000 pounds

Blome for the year 1798, Mount Vernon Estate"

	Gained.		Cost or Loss	
" Dogue Farm	£	397.11	Mansion House Farm	£ 466.15
Union "		329.10	Muddy Hole Farm	60.1
River "		234.4	Spinning	51.2
Smith shop		34.12	Gunnery	140.
Distillery		83.13		
Locks		54.		
Traveler		4.	Clear gain was	
Tacmaker		28,17		
Fishery		165.12	£	£ 98.16 11
Dairy		30.12		

"In 1791 he had 115 hands and 300 slaves on the Mount Vernon estate."

Farming

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The Mount Vernon Estate was but a small part of his property.

As a military bounty in French and Indian War, Washington received 15.000 acres and he purchased rights of other officers.

In 1756 after ~~all~~ sale he had over 30 000 acres. In 1799 his land was valued at $300 000.

He was also a partner in large land speculations.

Education. 28

From his books come two qualities which clung to him through life. His handwriting, so easy, and elegible "He always wrote lie, lye; liar, lyar; oil, oyl; blue, blew; riffle for rifle."

His grammar was very poor. His improvement come as a result of reading many letters from men like Hamilton, Jefferson and Madison.

His regard for education is shown by the aid he gave towards sending his young relatives to college. & his annual Contribution to schools & academies and his wish for a national university.

In 1788, he was elected chancellor of William and Mary College.

as stated, Washington was always conscious of his look of good stature. During the Presidency, nearly anything was penned by Washington - Hamilton, Jefferson Madison and Randolph acted as his draughtsmen.

Madison, Jay & Hamilton helped him with his Farewell Adress.

No. 19

The Flood of Books.

"A Mighty Hand from an exhaustless urn pours forth the never ending flood of years 'among the nations.' So wrote the poet Bryant, in his great poem well known to all. Might we not change a word or two and say with equal truth, "A Mighty Hand from an exhaustless urn pours forth a never ending flood of books among the nations."

The first printed book, the Gutenburg Bible, appeared about the middle of the fifteenth century, possibly in 1454, four and a half centuries ago. I do not know the number of printed books in the World to-day. The Library of Congress which contains the largest collection of books in this country had at the close of the year 1921 2,918,254 volumes - approximately 3,000,000 volumes. During the year 1921 there were published in the United States alone 5-438 books. Fiction led with 683 titles; juvenile books ranked second with 482 different titles; Religious books third with 460 titles and Historical works fourth with 376 titles. Duplicates, of course are not taken into account in these figures. In fact, nearly 400,000 copies of Hutchinson's "Golden Comer", which led all other books in the volume of sales, were sold in the United States during the past year. There is an old saying that "Of the making of many books there is no end" How much more this statement any truer than it is to-day.

What are some of the results? Without doubt certain advantages have accrued. Books have been greatly cheapened. They have been brought within the reach of everyone. On the other hand ~~The great flood of the~~ ~~certain unfortunate~~ books has been attended by features which to be regretted. The public has become confused and bewildered. Like the victim about to be overwhelmed by an oncoming tide ~~many~~ ~~they~~ have rushed hither and thither without knowing which way to turn. The problem of what to read and what not to read has become one of increasing difficulty. ~~This is a~~ What an array of the books published annually are not worth reading there is so much chaff among the wheat, so much dross mingled with the gold.

There is not the slightest doubt that the public is reading ~~That the public is reading there is no doubt~~, reading more than ever before. Such is the testimony of those who have to do with books. Within the last two or three years hundreds of little bookshops have sprung up in the larger cities. According to the shop most of them are doing a good business.

Why this growing interest in books. The question is easier asked than answered. It is unquestionably due in part to the wider diffusion of education among the masses. The Great War has perhaps been a contributing influence. Christopher Morley in that very entertaining volume, the Haunted Bookshop, puts these words into the mouth of Roger Mifflin: "Do you know why people are reading books

books now than ever before? Because the terrific catastrophe of the war has made them realize that their minds are ill. The world was suffering from all sorts of mental fevers and aches and disorders, and never knew it. Now our mental pangs are only too manifest. We are all reading hungrily, restlessly trying to find out after the trouble is over what was the matter with our minds."

But while we are reading more than ever before we are not reading as discriminately as they did a half century ago when there were fewer books from which to choose. A glance at the list of best sellers published monthly in the Bookman will at once reveal this fact. One sometimes feels like exclaiming, "O perverse and foolish generation!" Why do you waste your precious time on such trifles when there are so many worthwhile books with which to make friends. Was it not Gladstone who said "A good book is the best of friends, the same to-day and forever."

However, conditions are not as hopeless as they may at first appear. Some of the recent best selling lists contain a number of solid, substantial worth-while books. A well known publisher in a recent article in the Independent stated a fact which is frequently

overlooked. "Many of the old books", he declared, have a longer sale continuing year after year than the most profitable of the new books. A good publisher priced edition of Shakespeare will sell more copies in seven years than any new book you can mention and this in the face of the many old editions on the market. Another writer in an article in Harpers Magazine stressed the same point- "Please realize" declares this writer, "that when a new volume of Mr. So and So's splacious stuff is tossed from the presses it is seized upon by the vast fringe of our vast literate population. At the end of six months its sales are dead as a dodo; yet David Copperfield is still selling in twenty or thirty different editions."

Such statements as the above while encouraging do not dispell our belief in the value and importance of some guidance outside of ourselves amidst this flood of books with which we find ourselves deluged. I return to my original premise, namely, that the problem of what to read and what not to read has become one of increasing difficulty. James Bryce has said "life is too short for reading inferior books". How can we avoid them? Are there any safe rules to follow, any trustworthy guides to which we may turn so that we may escape inferior books?

First, as a general proposition, it is unsafe to rely solely on the publishers statements.

Let me cite a few examples relative to fiction which has appeared within the last year. The publishers of Fitzgerald's "The Beautiful and the Damned" sent out this glowing address, "Upon Fitzgerald has stirred the literary world to enthusiasm. Through the medium of a fascinating story he reveals a phase of modern life whose significance was not formerly appreciated." Note the contrast between this and the following unprejudiced comment in the Bookman: "In general it may be said he presents a spectacle to sadden the critic." The publishers of Elinor Glyn's Man and Maid refer to this work as Mrs. Glyn's "most satisfying story. It pleases the mind by its fit and rich humor, wisdom and the masterly style with which the author handles her subject." Quite different in tone is the following unbiased comment from the New York Times Book Review: "Summer is theoretically the silly season, which no doubt is why it was chosen as the most nearly suitable time for the publication of such a production as 'Man and Maid'."

Let those who desire a truer estimate of the real value of a book turn rather to the critical reviews which appear from week to week in such periodicals as the Outlook, the Independent, Le Matin and the New Republic and from month to month in The Bookman, the Review of Reviews, and the Yale Review. The four weeklies mentioned

above issue special book numbers now and then in which a larger amount of space than usual is devoted to the new books. The book reviews of magazines of the New York Times, the New York Herald and the New York Evening Post are also excellent. Here are finely critical reviews by such well known critics as Brander Matthews, Prof. W. L. Phelps and Dr. Van Doren. Dr. Van Doren has recently produced two volumes one entitled "The American Novel," the other "Contemporary American Novelists" wherein Literary criticism has reached a height never before attained in America.

Permit me to make the suggestion here that our local newspapers might greatly increase their value to their readers by devoting at least one page per week to the reviews of new books by competent critics. Why not a book review page as well as a sporting page or an automobile section? Would they not be rendering greater service to the public by giving a little less space to crime, sensational divorce suits etc and a little more to the higher things of life. "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things."

I am not unmindful of the fact that critics sometimes disagree. Perhaps not they would not all agree with Prof. Phelps when he says that Jane Austen is "the most clear headed woman who ever wrote fiction" or

-that" in the history of fiction in all languages only two women have risen to first rank Jane Austen and George Eliot" or when he avers that if a secret ballot could be taken Henry Esmond might probably be voted the greatest work of fiction in the English language" or when he declares Conrad's masterpiece to be the "Nigger of Narcissus" and Hardy's greatest works "the Return of the Native", far from the "Madding Crowd," and Tess, or when he affirms that "at this moment Edith Wharton stands by common consent at the head of all living American women who write fiction" and that Vanderbilt Polly is the best American novel of the past 20 years!" I am not unaware of this further fact that time often proves the critics wrong in their estimate of current books. This leads me to my second proposition. Read only books which have stood the test of time. If you will recall Emerson's advice "Never read any book that is not a year old." If we were only willing enough to follow this advice what precious time would be saved for really worth while books

The better things of the Publishers' Prize awards These have been awarded annually by the school of journalism of Columbia University for the best book in various fields published during the preceding year In fiction the books which have thus far won the prize are as follows: Poole, "His Family," Tarkington, "The Magnificent Ambersons" Wharton, "The Age of Innocence", and Tarkington, "Alice Adams". In

History, among those to win the prize are, Rhodes, "History of the Civil War", and Adams, "The Founding of New England." In the field of biography the following books have won the prize: Beveridge, "Life of John Marshall," Edward Bok, "The Americanization of Edward Bok," and Garland, "A Daughter of the Middle Border." In drama, among the prize winners, are Zona Gale's "Miss Lulu Bett" and Eugene O'Neill, "Beyond the Horizon" and "Emperor Jones".

A much larger circle of readers is guided by the public libraries which are doing a great work in directing the people to the better things both in fiction and non-fiction. One of the most important features of their work has to do with the preparation and distribution of classified lists of the best books available in the library (in many parts of the county book-trains are daily hauled where good books are displayed and also distributed with the end in view of educating people up to higher standards in the selection and reading of books. In some cases this work is carried on in the rural districts in connection with church gatherings, farmers meetings etc.

But how are we to consider the reading problem for the masses in this day of cheap quantity-production! What about the great number who give no heed to the reviews of critics, who have never heard of Publishers paper, that refuse to be guided by the dictum of Emerson et al who

pay no attention to the classified book lists?

To such the bookseller can render an inestimable service. "Let the bookseller" say Christopher Morley, "learn to know and revere good books. He will teach the customer. The hunger for good books is more general and more insistent than one would dream. But it is still in a way subconscious. People need books, but they don't know they need them. Generally they are not aware that the books they need are in existence."

I have in mind a picture of an ideal bookshop, a type which every community should have. It is not a large shop. The books are not so numerous as to bewilder the customer. The emphasis is placed on quality rather than quantity. Books less than one year old are not completely banished but no recent book has a place on the shelves. That has not been recommended by some reputable critic. There is room for three weeks or so in this bookshop.

Often a shop lacking in the ordinary commercial aspects. There is a colonial fireplace on one side, with chairs and small tables around. It is a place where people can come and browse at leisure. One section is devoted to the classics & ancient & modern literature. There are two cases given over to fiction. Here are to be found the selected works of Scott, Dickens, Thackeray, Eliot, Young, Cooper & Hawthorne.

Here too are representative works of that [illegible]
galaxy of more recent English novelists,
Stevenson, Kipling, Hardy, Meredith, Conrad,
Galsworthy and Wells. Likewise there are
well selected works of the more recent
American novelists and short story writers,
Mark Twain, Howells, James, Garland,
Farmington, Nicholson, Wharton, Wiggin,
Freeman. Here are Cable's Old Creole Days,
Miller's Virginian, Helen Hunt Jackson's
Romona, Tarkington's Call of the Wild, Deland's
Old Chester Tales, Sarah Orne Jewett's,
County of the Pointed Firs. Only a very few
titles of the last two years exist of fiction from
a place in the shop - Hutchinson's If Winter Comes,
Lewis, "Main Street," Canfield, Burning Cities
Tarkington, Alice Calhoun and Emily Calhoun, Hough, "The Sagebrush
Herbert Quick's Fundamentals, Zollars, Edgar Lee Masters'
Children of the Market Place, and perhaps a few
others which would complete the list.

The fiction is not permitted to
monopolize all the space in this bookshop
There is one shelf of Essays where repose
Tomb, Macaulay, and our own Emerson, Lowell
and Thoreau. Another [reaching] in green uniform
to Nature books. Here Thoreau appears again
in company with Burroughs, Torrey, Muir and
Enos Mills, and W. H. Hudson. Close by in another shelf
Poems over to recent poetry and drama
where may be seen the works of Swinburne, Noyes,
Gilman, Masters, Teasdale and Robinson

There is an entire section devoted to biography and autobiography. Here are Albert Bigelow Paine's great life of Mark Twain, Clemmons's life of Lincoln, Ida Tarbell's, life of Lincoln, Thwaites, Daniel Boone, Dodd's, Jefferson Davis, Howland's, Stephen A Douglas, Roosevelt's autobiography, Chauncey de Pew's Memoirs and many other volumes as interesting as any fiction which was ever written and a great deal more worth while than nine tenths of our recent fiction.

There is another entire section given over to great travel books. Here are Bayard, "Eldorado" and "Home and Abroad," Dana's "Two years Before the Mast," considered by some the greatest sea story ever written, Parkman's "Oregon Trail," Mark Twain's, Innocents Abroad, VanDyke's, "Out of Doors in the Holy Land," and Kipling's, "From Sea to Sea."

Next to in a shelf filled entirely with books of the Southland and still another with books dealing with the West. Here are Parkman, La Salle and the discovery of the Great West, Mark Twain's, "Life on the Mississippi" and "Roughing It," Our National Parks, Grant's Book of the National Parks and several volumes of Enos Mills

There is an entire case and a table given over to the finest juvenile classics. Each, our bookshop sets aside the second week in November of each year as Children's book week and in keeping with the nation wide observance of this week seeks to promote the idea of better books in the home for children.

Our little bookshop has reserved a section for the books of Indiana authors for

it is located in Indiana and is proud of the
place Indiana holds in the field of letters. One
week each year is observed as Indiana author
week.

The bookshop has still another core
devoted to religious and inspirational books. Here
in course the Bible in many different editions
are on such books as Bosworth's "Christ in
Everyday Life," Fosdick's, "The Meaning of Prayer," the
"Meaning of Service" and "The Meaning of Faith."
The first week in April of each year is observed
as Religious Book week. The cooperation of
the ministers and the churches is sought in
stimulating a greater interest in the reading of religious
books. In short, the ideal bookshop such as
I have in mind seeks to serve the community
by ministering to the higher life of the people
through the cultivation of a taste for higher
and finer books. The person in charge
is ever seeking to guide and direct the reading
public to the better things. One may even presume
to perceive a higher service than that of a really
understanding conscientious bookseller. Mr. E. L. Hunt,
the President of the American Booksellers
Association declared in his address before
the last annual convention of the American
Booksellers Association held in Washington,
last May: "We are building in culture and
taste, and the bookseller of to-day ranks with
the teacher and the preacher in influence on
the life of the community."

It is not wise to attempt to prescribe too specifically a reading diet for others, at least until you have made a psychological diagnosis. After the trash has been eliminated there is wide room for selection. We have our individual tastes but we do not all care to read the same things. Nevertheless, I am going to risk, in a final word, of recommending a few books from among those which have appeared in the last two or three years which I believe make a eminent "Books which I believe make a eminent" -sical. The first in the "Education of Henry Adams." The second in Hamlin Garland's, "Son of the Middle Border" The third in "A Daughter of the Middle Border" by the same author. "When to-day is dust" declares Jane Gale in a recent article in the Yale Review, and they read about us in three of the books which will interpret to them our spirit - one "The Education of Henry Adams", "A Son of the Middle Border and a Daughter of the Middle Border by Hamlin Garland. And we may as well do as they will do and let these books interpret us to ourselves." The fourth is Bok's, "Americanization of Edward Bok. The fifth is Herman Hagedorn, Roosevelt in the Bad Lands, an epic portraying a phase of the life of the West which as Roosevelt himself once said in "one now, gone, gone with lost Atlantis gone

to the isle of ghosts and of strange dead memories."

No sixth is Mrs Robinson's "My Brother Theodore Roosevelt", a book revealing the human side of Theodore Roosevelt better than anything else I have ever read. The seventh is Turnbull's "Woodrow Wilson as I knew him", a book giving an inside view of the Wilson administration during the great epoch of our history.

Only the zeal to extending this paper beyond its proper limits prevents me from adding a few more names to the list of ~~which~~ while books deserving mention amongst the great books of recent years.

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Where is my Wandering Boy today?

By [illegible]

Vacation had come in Hixton a county seat town in a middle west state.

The boys of this place were "sui generis", you could duplicate them in any of a hundred different towns. They were vociferously glad that school was out. What they would do next was not foreseen. The hazy vista of three joyous months stretched out before them. The sense of freedom, the privilege of self direction or no direction, opportunity to do some things they liked to do or to do just nothing.

Today there was a convention and also a confab in the Sawyer's back yard.

The Sawyers were recent arrivals in town. The neighbors treated them very well for their patronage at stores, their help at church and other advantages were seen by their neighbors who promoted such activities and enterprises. A confidential remark among some friends at a home across the street and promptly repeated by their youngsters to the Sawyer small fry, conveyed the information that "They will be a fine addition to our town when they get city broke." This of course amused and encouraged the new comers who were not without a degree of self-esteem themselves nor without a sense of humor.

But they had a way of stopping at street intersections and looking to left and right before crossing, they paid their bills as they went, and they even carried groceries home from the store in a conspicuous and capacious market basket, and surest sign of all they kept a horse and phaeton, yes and a cow, and a flock of hens in stable and pen in the back of their lot.

The mare, the cow and the hens, the barn loft and the woodpile furnished a strong attraction to the neighborhood boys.

The Sawyers had that rural horror, of gad-about, street running boys, that led them in good earnest to attempt the seemingly impossible, namely restriction of their boys to their double lot, some nearby open lots, called the commons, or the limits of street and alley within sight or call.

This attempted restriction not always successful as might have been foreseen, made the easiest, the almost necessary place of meeting this same back yard.

Other boys might come and go as they liked, so it was much easier for them to come than for the Sawyer boys to go.

Some time was spent and enjoyed in getting acquainted with the Sawyers surroundings and belongings. An ax, a saw, hammer and nails, and a number of packing boxes furnished tools and materials for cages jails and other houses for all sorts of enterprises.

Shows were held in which unwilling dogs, cats and fantastic wild men, including cannibals, were cajoled and displayed. Acrobatic artists performed hitherto unheard of feats of ground and lofty tumbling. Trapeze and horizontal bar acts of hair raising daring thrilled and entertained, actors, managers and directors who harbored no mercenary motives or financial anxieties, who cared little whether spectators "came and stayed or paid to get on the other side."

A week or two of vacation had passed and the group had nearly exhausted the possibilities of the Sawyer back yard.

Reports of the warmth of the water at the dam, the head gate or the log, various swimming resorts of the town boys were brought in daily and commented on and other interests seemed straining the

#2

leshes that held the boys in such narrow limits.

The boys other than the Sawyers began to desert the immediate vicinity of this and their own homes for longer and longer periods of time and reports of the swimming pronounced it "bully."

The Sawyer boys could not swim, Porgy McIntire (Foggy for short) who preferred pirate stories to all others, said they were 'land lubbers." Their parents having patiently fostered, worried over and affectionately cared for their offspring through eight or ten years of life were quite naturally averse to having them go and drown themselves without objection or hindrance. So Jo and Slim spent many days during which they amused themselves the best they could, chafing some under what they thought unnecessary restraint.

One day Bony Mason and his cousin Earl, oftener called Fatty, came into the yard for a friendly call, which was mainly devoted to filling their hosts with information and envy about the fun they were having fishing and swimming.

The boys were leaning against the poultry yard fence watching the flock in its enjoyment of handfuls of corn which Slim Sawyer shelled from an ear and threw among them. Bony was attracted to the self important looking rooster that strutted about in what is now denominated very "swagger" style.

"Wonder if that rooster'd fight, "I got a game cock, dad bought at the store th' other day, I bet can lick your'n in jest a minute."

"Oh, maybe not as soon as that!" demurred Slim, not granting Bony's claim off-hand.

"Maybe it 'ud take two minutes, a minute and a half anyway."

The boys went across the street to have a look at the Mason bird. It was a slender trim fowl the appearance of which led Slim to remark, "Looks to poor to eat."

"They ain't meant to eat", declared Bony. They have 'em jest to fight.

"Wha'd your daddy buy 'im for?"

"Well jest because he was in a flock a farmer brought in , Couldn't very well send 'im back." "Said, I might have 'im."

"Looks like poor business to keep a long legged shudder jest to fight. Some of our roosters up 't the farm, use' to fight so much we use' to have to shut 'em up, and sometimes they 'd clean kill one." "Mom hates fightin' roosters."

"Some places cock fightin's great sport, an' Cubans an' Greasers match cocks and bet on 'em an' win money." "Some cocks is worth a hundred dollars," declared Bony. "Let's try mine and yours," he followed up tempting to a new thrill.

"I don't know how we can do it, might get 'em into our barn, couldn't get ours away 'th out gettin' found out," soliloquized Slim, "I'd like to see 'em fight though," he admitted. Thus does Quaker or Puritan stock yield to temptation. Thus I suppose original sin revives.

Circumstances often prove more fortuitous than can be immediately foreseen. The boys heard grandfather say to their mother at breakfast the morning.

"I'll hitch up and take you to the missionary society this afternoon and Pearl and I will drive on out to Staff's and come by and bring you home after the meeting."

Pearl was the three year old daughter of the Sawyers on whom as yet the needs of the heathen had not been impressed deeply enough to justify a two hour period of sitting still and listening.

The boys were to be trusted to entertain themselves in their usual back yard surroundings and whatever may be the explanation of telepathy, and whether this was an instance, it is certain that they looked at each other across the table and telegraphed by a little upward cast of the eyes and a pleased look that indicated a common thought.

It is remarkable how industrious the boys were that morning and how willingly and amiably they flew, to harness and hitch the mare to the phaeton soon after noon so that departure might not be delayed, and how promptly after the aforesaid departure the boys of the gang began to drift into the back yard.

In the poultry yard the rooster already had been inveigled into a coop and shut in. The boys quickly agreed on their immediate movements. Some were to go with Bony--others in pairs or trios, and the Sawyers with Foggy and Danny, with the roosters each in a gunny sack with plenty of ventilation were to go to a common meeting place.

This rendezvous was that delight of every boy, a dilapidated and deserted old house down the bluffside below town. It had been in its time a somewhat pretentious building. It was large. It had dark hallways, steep narrow stairways, a fireplace and a full complement of closets, cupboards and attic rooms.

Window glass had disappeared long ago and the owners or some solicitous neighbor had boarded up the windows as a last act of regard.

One source of wonderment and perhaps more of a cause of confidence than we may think is the fact that such buildings do not catch fire and burn from grass fires or the carelessness of boys, or men. But this building a sort of social center for more than one town boy group stood for many years gradually becoming more weather beaten and worn until it was finally torn down, its old frame to go into another building.

It had additional interest in the report that it was haunted but the "Hants" were likely prowling or roistering boys or men.

The boys who bent their steps thither today knew the premises very well. They had explored its interior, peered into closets and attic and knew its suitability in the way of seclusion and safety for the purpose in mind.

Report is that this was a well planned entertainment. The large front room was rather dark behind the boarded windows, the doors were good enough to shut in the fowls and the fireplace had a front fire board which Bony suggested be put in place to prevent the Sawyer rooster escaping up the chimney.

The dozen to sixteen boys included several self or otherwise invited guests, so great is the attraction of some new and questionable diversion.

"I doubt if they'll fight at all," remarked one of the visitors. Indeed that remained to be seen.

The circle was formed. Into it came Slim and Bony each with his bird. Neither so far as any one knew had ever tried bill or feet on an opponent. Certainly not spurs for both were so young as to be guiltless of those cruel weapons.

The boys brought their birds bill to bill, or front to front--whatever the nomenclature of the cocking main may be.

The cocks in this their first appearance in such business looked utterly uncomprehensive of what it was all about. Bony's

fowl made a struggle to escape but was caught by the legs and after some fluttering and squawking was brought back into his place.

The Sawyer rooster a Plymouth Rock, suggestive name for such a place, was held with wings to his sides and seemed less perturbed than the other. He had shown a little interest however in the struggles of his intended opponent.

Brought into position again suddenly the Plymouth Rock ruffled his neck feathers and as suddenly the Red Game did the same. Foggy said, "Let em go," and they flew at each other with the brainless instincts of their kind. I do not know the terms to be applied to their varied movements. I suppose they clinched, pounded each other in the slats, got their heads in chancery and so on to the end.

The Game drew first blood by a slash in the Rock's comb. The Rock broke away and rushed the Game pounding him with his wings. The Game ducked and slipped under his opponents wing, when he turned suddenly and hopped over the Rock, striking with his foot.

This was supposed to be good game cock strategy for friends of Bony and his bird--chorousedd, "Oh, if his spurs were grown or if he only had on gaffs."

There was more clinching, clawing and rushing. The cocks were oblivious of the spectators and intent on attention to each other and it was pronounced "a good match and a dandy fight." It is not recorded how long it lasted but longer than the boys expected, so they were not disappointed.

The Rock however was not expected to win by any of the onlookers except Jo and Slim who hoped almost against hope that because he was theirs he would win, but by a series of vigorous rushes and poundings, his weight prevailed and getting the Game started he chased him clear around the ring. The retreating rooster drooping and slinking was looking for a place to escape between the boys legs.

Bony picked up his bird and showed the effects of the pastime in his remark, "I've a good notion to wring your 'scordly" neck," and retreat of his foe inspired the Rock to step to the middle of the ring and let out a lusty and triumphant crow.

The young heathen who had participated in the cock fight while their mother had attended a missionary meeting were at home when she returned anxious to help unhitch and unharness the mare, and looking much more virtous and pious than they usually did in Sunday School. The bleeding and swollen head of the Rock was a mystery to mother Sawyer that for her remains unsolved.

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S. R. Lambeth, '27

A Man and Brother

The Sawyer boys had seldom seen members of the negro race until after their introduction into urban precincts.

When as children they had on rare occasions passed them on the road as vehicles met or had seen one walking along the streets on their infrequent visits to the city they had viewed them with staring and mystified wonder.

Not long after their advent into their new home they saw almost dail, a burly, very black, oldish man driving a rackabone horse to a rickety wagon in which in two or three barrels he collected fragmental remains of the food served on hotel and restaurant tables and in private homes--then called slop in that town but in more metropolitan places collected as garbage under $10,000 contracts, but the use was said to be the same namely, the feeding of that omniverous animal which in its various ages or stages of growth may be designated as pig, shote, or hog. Jones was this negro's name and he lived in the outskirts of town where he owned a few acres of ground and a house apparently much too small for the Jones family, which was numerous. This man also did odd jobs and planted and tended a large garden. His family in addition to himself was a termigant wife—whose truculence was not without cause perhaps when it was learned that her progeny numbered ten ranging from picaninies to grown sons and daughters.

The mother and two or three nearly or quite grown daughters did washings at home or abroad.

Several boys of earlier or later teen age were threatened and beaten into some semblance of docility and helpfulness in bringing wood and water and helping about the garden.

These boys gradually out-grew their mother's authority—their father apparently never having had any, and became of varying worth to the community, one or two of them none at all.

Little Jo Sawyer made the acquaintance of the Jones family in a wholly unexpected way. The Jones children, because negroes were few in the town were in fact compelled to attend the public schools with the white children. This was not agreeable either to all the whites or to the Joneses who from their outlook on their limited world saw little use for much if any education.

Mrs. Jones propounded her sentiments as "No use no how to send 'em young 'uns to school. Dey haf to do white folks chores anyhow." "Learnen' not goin' to git 'en no where 'caze der's no where white folks goin to let 'em git 'ceptin to do deir washin' and scrubbin' 'n cleanin'." Nevertheless the younger children were under the advice and admonition of the truant officer kept in a more or less semblance of attendance.

Here young Jo Sawyer had a chance for close inspection of Henry Harlow Jones' namesake of an old and highly esteemed F.F.V. whose chattel the elder Jones had been in small boyhood.

Jo's seat was across the aisle from Henry's chiefly because he had as yet no prejudice, inherited or induced, in regard to the proper location of the color line as had most of the other children. He could study Henry's velvety black skin, his kinky locks, his white eyeballs at close range, with much the same curiosity with which he would have observed the strange animals in the menagerie.

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Henry's attitude was not unfriendly and a little show of ivory and roll of eyeballs by him, added to the interest of Jo's observations. Their friendship became sealed however in an effective manner by the logic of events.

The Sawyer boys being newcomers at the school were receiving the initiation commonly meted out in large villages and small towns to the so-called "Rubes" and "Country Jakes" who invade their sophisticated environs. This took the form of heckling, pushing, tripping and other annoyance and a slapping or beating if resistance or strong objection was shown. Slim Sawyer to whom attention was first given was as amiable as he was verdant and by the time things got to the danger point, he was generally able to make his "get away" and bolt for home and safety. His running was so spectacular that the verdict of his would be tormentors was "You'll never catch that "Rube" once you get him scared," and it was as funny to see him run as it would have been to corner him and make him fight.

But Jo was less fortunate. He was short legged and did not like to be hurried. He could stand much pushing and bullying without more resistance than pulling away and moving on when it was possible.

In very small boys the idea of fair play does not seem to exist and they may be about as unmitigated savages as ever breathe.

Larger boys and two at a time felt called on to exercise their ingenuity and strength in torturing Jo and several times he limped home with skin and clothes torn, tearful and bleeding.

The parental Sawyers were above all things law abiding and peace loving people. Things went so far that chaperoning the boys to and from school became necessary. The mother conferred with Jo's teacher and the father advised making some helpful friends ~~that~~ would see a little fair play. The small demons were fully convinced that these movements indicated the success of their efforts. At this juncture Henry Jones took hold of a horn of the dilemma. He said to Jo one day as he was hanging back in hope that his tormentors would forget him and run on home. "Jo you stood 'nough dovlin' now, I'm youh frien". "You got to fight, an you only got to fight one at once't, you shet you' fist tight 's you kin an hit th' fust'n at hits you or grabs onto you, jes as hard's you kin." "Hit im in 'is eye—trip 'im ove'h back 'uds this a way, an' jump astrad' un 'im an' pound 'im in 'is eyes an' hit hard an hit fas'." "No two un 'em goin to wuck on you to oncet."

Jo felt his courage rise several notches if that is the way rise of courage registers. He remembered Henry's instructions. The tormentors had not forgotten. They were waiting at the end of the walk. There was an iron fence at the front of the lot and the only way out was by the gate.

As Jo slowly and unwillingly approached, demoniacal Ha! Ha's! began, and they recited in high keyed monotone. "O! it's angel food for ladies an' candy for the babies. It's sweet cake for the country Jake. For the green little country Jake."

Henry Jones had shrewdly skipped down the steps and down the walk ahead of Jo and stopped apparently to enjoy the expected proceedings. Jo attempted to go peacably on his way but that was not permitted. "Ha! Rubie—thought we wouldn't wait for you, did you?" "Smart little Rube!" Here his most relentless enemy came

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forward and held his clenched fist under Jo's nose. "Smell your master." "Smell it I say?" And he pushed Jo's nose up a little, evidently intendin to follow with further remarks and harder use of the fist. The spectator marplots laughed and jeered, each ready to take his turn. Suddenly Jo stiffened, his arm shot out and a hard little fist took his opponent fair and hard in his right eye. A heel went behind his and the simultaneous blow and rush found him on his back with Jo promptly astride his chest raining blows alternately and fast and furious in each eye. Immediately or as soon as they recovered from their surprise another boy or two moved to pull Jo over and put his foe on top. Here young Jones came into play and the intruding assistants were suddenly jerked back and shoved away. "What you got to do with this, nigger!" they chorused. "Don' you see?" You kids do'n give dis 'un no chanst at all." "You got ter fight 'im one at a time." Some maledictions followed but the Joneses had established their standing before this and these boys viewed a vista of the older Jones boys and girls too who would have to be reckoned with if one of their number was too closely pressed.

Meanwhile Jo kept his seat and his pace, his victim, for he had now passed out of the opponent class, bleeding and blubbering and inquiring, "Why don't you fellers do nothing?"

"Bettah let up now Jo," advised Henry. "Keep youh seat," "You mussen kill 'im quite." "Better save you se'f foah anoth' un." "You got 'nough Misteh Ron?" "Yeh uh," was the surly answer. "You been whipt fair ain' you?" Henry interrogated. "Yeh lemme up." "Here git off me," Ron commanded angrily giving a mighty squirm. "Hol' 'im Jo. He's not givin de ordehs now is you, Ron?" "You goin to leave dis hoah Jo alone now?"

"Yes," puffed Ron can't you ever get enough tellin?" "I guess so", drawled Henry. "You hain't been so powful fas' bout leavin Jo alone." "Git offen 'im Jo," suggested Henry. Jo rose half suspiciously half reluctantly. Ron also rose sniffling and bloody and looked about, as if he has been abused and needed a friend.

"Do you want to try anotheh one uv 'em?" inquired Henry, now fully installed master of ceremonies, addressing Jo.

"I'd 's leave as not if I got to." I jes want to be left alone an' not run over," answered Jo.

"Any you fellers want to try 'im agin?" queried Henry.

Looking at Ron and his disfigurement, and knowing their own several approximate abilities, they apparently concluded that explaining scratches and bloody noses at home and displaying as Ron evidently would, a pair of blackened optics for a month to come, would be more of loss than gain and no one came forward, further to champion their cause. "I 'spec dinnah's waitin', remarked Henry as he turned homeward with the parting injunction. "Do'n you kids staht no mo monkey business wi'd dis Jo. Boy! You hoah me?" There was sulky agreement that they did.

The boys went their several ways, Ron's pals trying to give him some condolence which in view of the situation seemed very inadequate and Jo going in the pride of his accomplishment and the confidence of his new found fortune part way and unmolested along the same street, homeward, as his late tormentors.

When Ghosts Walk

There is a proverb "A fool is born every minute" which most observers and people given to introspection, will agree is far too low an estimate. Why is it that boys will grow to manhood without learning the mysteries of sniping? Else why are there Shriners and Oriental lodges and a lot of other orders founded on the fooling idea?

The Hixton boys sharpened their wits anew almost every day for something novel and thrilling. Shows, excursions afield, or to the swimming pools, fishing trips, explorations for orchards, melon patches, haws, pawpaws, nuts, various games as ball, shinny, all had their turn were worn threadbare or ragged,to give place to something new or await a future turn.

The older boys of the Sawyer neighborhood during most of a week had been "fightin' shy" of the younger boys who were amusing themselves the best they could with "Two or three old cat" marbles or even croquet. They observed that they were snubbed and chilled and told that no "tag a longs" were wanted with the older boys.

Foggy McIntire, Earl Mason, and Denny Ward were holding dark and secret conferences those days, and the smaller boys speculated on what they were up to and betting, with no stake, that "They've got some meanness afoot." "Boys are pretty accurate interpreters of other boys actions but it is easier to suspect deviltry than to guess or forecast the particular direction the mischief may take. Denny seemed to be prime mover in their activities and an occasional guffaw and some continued cachinations would indicate harmony and progress in growing scheme and plan.

One day the larger boys became less mysterious and actually strolled into the Sawyer back yard and became patronizing and friendly in bearing and conversation. The proud carriage of the lately victorious rooster was commented on and the remark was made that "He's a dang good one, I 'blieve he'd do to go in a regular pit." The Sawyer boys properly proud of the praise bestowed on some of their belongings, did not see the wink Dinny Ward slyly passed to Foggy.

Fulsome flattery was bestowed on the quality and speed of the chestnut mare all of which the gullible Sawyer lads swallowed without a choke.

"Heard about the ghost," casually inquired Foggy of Dinny.

Ghost? Echoed Dinny wide-eyed, "Where? When? The smaller boys were all attention and wide-eyed too, without affectation.

"Down Cumberland Alley and it came down past here and on down toward the holler."

"Who seen it?" "Where'd it go? What'd it do?" queried various ones all excitement.

"Mickey Sullivan seen it," declared Foggy, "an he was so skeert his hair stood up so straight it pushed his hat off an he didn't foller it." It jest floated along an he tho't it was kind o' flyin down the hill toward the holler."

"Did Mickey git 'is hat", timidly asked little Jo Sawyer who apparently thought of inconveniences a ghost might cause.

"Mickey got his hat next mornin'", said Foggy. Ghost wasn't looking for ole hats I guess, anyway 'twasn't lookin toward Mickey.

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"Whad it look like?" insisted another anxious inquirer.
"I dun know", Mickey didn't come face to face with it." "It jest went floatin by in white robes I spose." "All ghosts is white I guess." "All I ever heard of" anyways.
"Wonder what it wanted," speculated Dinny? Dinny did not appear a conspirator on the face of the returns.
"What do ghosts walk around for anyway? was a further and very pertinent query and the younger members of the group could not be expected to know that ghosts commonly walk for amusement, of their inventors and managers.
Questions concerning ghosts and ghost stories, some intensely thrilling showed that the psychology of interest is not entirely lacking even in those who have not attended the lectures.
"Did anybody ever catch a ghost?" was propounded by a member of the group.
"No" answered Dinny, ghosts is sperrits, you or nobody couldn't catch one". "Your arms 'ud go right through it, and it 'ud float away." "An like as not the one that 'ud try to catch one 'ud jest fall down dead or crippled for life." "I wouldn't never advise nobody to monkey with no ghost."
This last remark perhaps may have been directed as much toward ghostly as to spectatorial safety. "I aint going out in that alley after dark," averred Jo. "Me neither." "Nor me." agreed Bony and Slim. The leaven was working finely but absence of spectators might not be encouraging even to ghostly enterprise, so Dinny and Foggy asserted their intention of keeping their eyes "peeled" in the expressed hope of getting a glimpse of it. To which expression of courage and willingness to take risks, the smaller boys gave heed with wide open eyes and bated breath.
The ghost was a topic of anxious interest among the small boys that day, and the possibility of meeting it face to face or having it follow you about was disconcerting to say the least. The impression seemed to grow that ghosts might be undesirable neighbors with mysterious and maybe sinister intentions. Jo even broached the subject to his grandfather and to the great interest of the boys and their further mystification he had heard of many ghostly visitors and particularly of one some years before in the country neighborhood from which they had lately come.
That evening Foggy came through the yard and informed the Sawyers who were variously distributed about the front porch and sitting room that the ghost was abroad and had crossed the commons, a block up and even now was haunting the alleys back of that and adjoining lots.
"I'm going out and watch through your back gate", declared Foggy and he sauntered on in that direction whistling softly whether as it is said is sometimes done, to keep up his courage or to molify or entertain the visitor was not clear.
The Mason boys across the street were coming in at the front gate and the Sawyers fell in line old and young, the boys making trembling and quavering insistance on dad going along.
"I'll come by and by agreed Sawyer Sr. Go on and watch for it", and he afterward voiced his amusement at the order of march the small boys took, namely that each and every one was trying to fall in behind.
The night was dark. A screech owl wailed its quavering cry down the hollow among the trees, A cat, of course it should have been a black one, scampered across the back yard across the path and scrambled up and over the back fence. The mare whinnied in

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her stall and the cow mooed a low droning moo. Yes and the cock crew in the poultry-yard. In fact it seemed a night appropriate for ghosts to walk and possibly the restlessness of the animals might have been ominous to the superstitious.

"Here it comes now," stage whispered Foggy and he drew back in caution and shall we say fright? The smaller boys, their curiosity overcoming their timidity, in desire to see, even at some risk, what they might never have a chance to see again. They looked and drew back then looked again. It was coming toward them. It is not certain that all had a chance to get a look but the gate was slammed and the younsters bolted for the house, with frightened yells fairly falling and running over each other in their panic.

"He's coming daddy," and various gasping and jerky attempts at description more or less contradictory of course were made to Sawyer Sr. who according to promise was coming along. He did not join in the rush but went on to the gate.

There indeed he saw a fearsome sight. A tall, white clad, figure, with an eyeless death's head with fleshless face and jaws stared to right and left and as it moved along with jerky stride its arm rose and fell and pointed a time or two aloft and on down the hollow.

"I wonder if that isn't Jake Harley's ghost", whispered Foggy naming a man who had been murdered down the hollow twenty years before.

"I wonder", said Mr. Sawyer in an under tone. The small boys who trembled and half whimpered about Mr. Sawyer's coat-tail and legs might have wondered, if they could have collected their wits, at the courage of their father and particularly of Foggy.

The apparition came toward them with staring and phosphorescent eye sockets. It approached with out-stretched skeleton hand toward Mr. Sawyer who with his wonted cordiality extended his hand as if to grasp it in the proffered salute.

"Don't Mr. Sawyer", warned Foggy, "It might do you harm."

The ghost did not clasp the proffered hand but lifted its hand in pointing position toward the hollow and giving a low distressful moan it clattered again in that direction. A little way on it turned and beckoned then went on its way pointing and moaning.

Now ghosts can apparently over-do their acting and prolong an appearance to much.

The ghost came back, came in close to the gate now wider open. Ghost and spectators all apparently had gained confidence by absence of anything untoward so far. The small boys still shook a good deal and breathed hard.

As it passed almost brushing against them, to the horror of the small boys and the speechless amazement of Foggy, Mr. Sawyer walked along side and put his arm around the ghost saying, "Poor man, what troubles you?

The ghost now got a voice and a squirm saying, "Lem me go Mr. Sawyer, please lem me go" and in louder tones, "Dern you Foggy! You giv us away!" upon which plea and confession he was freed, fleeing incontinently up the alley, followed by the still nervous half hysterical laughter of the small boys and the hurt and earnest protestation of Foggy, "No I didn't, Dinny, hope to die if I did!"

No. 21

SOME PHASES OF EDUCATIONAL PROGRESS

By E. L. Thelborn

Several times during this season, modern ~~P. S.~~ public school education has come up for discussion before this Club. This is as it should be, for public education has not in the past received the attention in public discussion that its importance warrants. When the writer became a member of this Club, he resolved never to write a paper on any topic dealing with what might be regarded as talking shop. He has been moved to break this resolve, not for the purpose of engaging in controversy with any who may hold views differing from his own, but for the purpose of rendering a service if possible, in setting forth certain important points of view, which have not been adequately presented in previous discussions of education.

The general thesis of this paper is that in essential respects modern public education is on the road to better things, and that the best method of progress is to apply scientific modes of analysis and inquiry in determining what should be done, so far as it is possible to do this in a field where personal opinion will no doubt always play a large part. The author is aware that past generations have given thought to education and would admit that some light may be derived even from the writings of the ancient Greeks. He would, however, desire to be classified as a moderate progressive in advocating a new education for a new world.

This new world has several important aspects. In the first place, let us consider that in comparatively recent times there has been a remarkable development of definite scientific knowledge that

is basic to our educational activities. Among the various departments of such knowledge, sociology, and psychology should be regarded as especially important. The knowledge concerning social life and social problems that has been accumulated has great value in connection with various educational problems, especially those having to do with aims and curricula. We are beginning to have a new science of educational sociology. In the absence of such knowledge in the past, guess work and tradition would seem to have been the only sources of guidance. When we turn to psychology, we find that as a science it has developed remarkably during recent times. There was a time when it was justly suspected of being a sham science, but it can not be so regarded to-day. It has a respectable standing in all great institutions of learning where productive scholarship is carried on, and many eminent men have been its exponents. The psychological doctrines once held in regard to learning processes have been very much modified as a result of progressive study, and at present our psychology of learning is much more adequate and reliable than ever before.

In the next place, let us consider that under the influence of modern democratic theory, our educational problems have been very much changed. The education that has come down to us by tradition, it should always be remembered, was created for a society in which education beyond the bare rudiments of learning was for only those whose means or social status gave them the right to enjoy it. Culture was more or less associated with leisure and aloofness from the more prosaic things of life. Out of the revol-

utionary and democratic ideas which developed out of the times of the French Revolution, an entirely new conception of education arose. The writings of most of the great men of our early history contain passages expressing the thought that under a democratic form of government, the welfare of society demands universal education. As the theory of democratic education has developed, many new elements necessary in education have been noted, and our conception of the amount and character of education needed has constantly enlarged. At the present time, no other country, possibly, is providing education to the extent that we are. The most recent and apparently the most reliable figures on our school enrollment show that of every 100 boys who begin school, 49 finish the 8th grade; 23 enter High School; 9.5 graduate and one goes through college. Possibly the figures would be a little larger if girls were included. Since 1890 high school enrollment has increased 10-fold. In 1920, 64% of all between the ages of five and twenty attended school. Out of this situation grow many problems. Under the old system, only the most capable went through school. Now when the theory of universal education is held, and when science says that the average person is not mentally capable of going beyond the first year of high school, the question presents itself, what course of study should be studied, the traditional cultural one, or one more fitted to present-day needs?

A third respect in which the modern educational situation differs from the old is also of great importance, namely, the changes in social life resulting from the introduction of modern

manufacturing and inventions. These changes can be given only in mere outline. Under the conditions of home industry and agricultural life which were predominant before the Industrial Revolution, life was much simpler than it is to-day. The horizon of the individual was much narrower than it is to-day, modern social problems especially those of urban life had not yet arrived; economic problems were much simpler and less pressing than to-day, consequently the educational requisite for success was much less and very different from that required to-day. The obligation of the school was also much less than it is to-day, owing to the fact that the home and church contributed much to the education of the child. Under the conditions of home industry, in which the childred were required to do their part, much was learned about nature, the processes carried on in the home, the materials entering into food, clothing, and shelter; about buying and selling, etc. Moreover, participation in the life of the home afforded important training in moral habits. The apprenticeship system, also, should be mentioned, as it served as an agency of vocational education. Under these conditions, the school was expected to do little more than teach the tools of learning--the three R's and religion. Conditions are such to-day, that one must know a great deal more in order to succeed than ever before in the world's history. It has been said that a high school education to-day includes as much or nearly asmuch as a college education once included. Moreover, under modern conditions, the home and other agencies tend to contribute less and less that is of educational value, and conversely the school is obliged to assume

more and more the educational responsibility.

Also, we have to consider the development of modern amusements and a bewildering array of distracting influences that tend to make it more difficult for the child to apply himself to school work. The old days when there was little to do for pleasure except to participate in simple sports and in winter to read the poets by the log fire are gone. The school is not immune to modern tendencies, and it must be conceded by critics, that it is harder than ever before to get good work. As conceived at present, the function of the school includes character building, education for health, vocational efficiency, political efficiency, domestic efficiency, avocational efficiency, etc. In view of these considerations, it seems clear enough that there are new problems of education. When, one considers these things, any suggestion that the old standards and systems are sufficient is entirely inadequate to meet the situation.

The best type of modern educator is not eager to sweep the past entirely aside, nor is he cock-sure about what should be done. However, his face is set toward the future. He recognizes the problems, he tries to solve them, but he believes that it will take some time to do this.

Next, it shall be our purpose to indicate a few types of modern educational effort and to defend the premises upon which they are based.

What matter should be taught is an ever-present question. Recently at the meeting of the Departments of Superintendence at Cleveland, Ohio, Dr. Otis Caldwell, a Hoosier who was called to

larger fields many years ago said that some of our text-books are twenty years behind the times. One of the most vital principles controlling the selection of subject-matter at present is that its content should contribute to the needs of life. For centuries the controlling purpose was that of mental discipline. No better statement of the disciplinary view than that of John Locke in the 17th century was ever made. He said, "The business of education is not to make the young perfect in any one of the sciences, but so to open and dispose their minds as may best make them capable of any when they shall apply themselves to it"; also he advocated the study of mathematics so that "having got the way of reasoning, which that study necessarily brings the mind to, they might be able to transfer it to other parts of knowledge as they have occasion." The disciplinary conception of education has its strong advocates to-day. Dr. Pritchett of the Carnegie Foundation recently issued a report condemning the enrichment of the curriculum and demanding a return to the disciplinary conception of education. This report has received considerable notice in the press; there has been much criticism of the point of view taken and very little has been said in support of it. Superintendent Ettinger of New York City called it "entirely reactionary."

The argument for the modern point of view rests on the experimentation of such competent scientists as William James, Meumann, Angell, Ruediger, Judd, Sleight, Fraker, Ruger, Thorndike, Woodworth, etc. I never heard of any one who denied absolutely the possibility of transfer of training. But it seems clear to any one who has pursued this line of study, that the amount of transfer is always

much less than is ordinarily supposed, that the efect and direct training immeasurably outweighs that of indirect, that there is no such thing as general discipline of memory, etc., but rather that transfer from one field to another depends on common elements, and finally that any subject that is worth-while in itself will yield mental discipline if taught in the right way. What I believe should be our attitude in regard to the question may be illustrated by a certain writer's comparison of the Egyptian priests who planted rows of dead sticks which, for disciplinary purposed, they watered regularly; had they planted corn, they would have got the same discipline and something more.

As a matter of fact, the question of transfer is now considered a less important one, than that of what content should be included in the various subjects of study from the standpoint of content that will meet life's needs. Much has already been accomplished along certain lines such as spelling and arithmetic. We now know very definitely what words children will be likely to need in life and are teaching these instead of the lists once selected on the basis of difficulty. In Kelley's First Spelling Book, published in 1827, I find among other words, the following, all taken from one page: "ecliptic, polemic, sclerotic, puissant, redundant, proboscis, amersement, electic, iambic, inceptive." This is a very moderate illustration of the old type of spelling, yet I wonder how many of us have frequent occasion to spell these words. As a matter of fact, such words were selected on an entirely different basis. Contrast the character of modern lists, bases upon careful investigation of actual

use. The hardest words in common use are found to be in order: which, their, there, and separate. Likewise, we know pretty well what arithmetic work will be useful in meeting life needs, and that does not include the difficulties and monstrosities found in old time books.

Contrary to what is ordinarily supposed, results in these subject are better than they formerly were. Frequently we hear praise of the old time country school. Such praise, however, can be based only upon forgetfulness of its shortcomings, and in general, personal opinion affords a very unreliable basis of comparison. A much better comparison is based upon the use of some old examination questions bearing date of 1846 which together with the answers and marks were found at Springfield, Massachusetts, some years ago. The same examination has been given in recent years at Springfield and Goshen, Indiana, and possibly other places. The published results show that in every instance the modern results are better, and in most instances decidedly so. This fact is the more striking since the time an emphasis on arithmetic and spelling and also other factors would lead us to expect better results in 1846. Let us consider, also, that if a leading town like Springfield did not do as well in 1846 as at present, what must have been the conditions in the rural schools at that time. Poor as many of them are to-day, there seems to be no reason to suppose that they were any better or as good in the old days. [2]

After the above was written, the author was pleased to find this passage in a reply of Professor John Dewey to the recommendations of the Carnegie Foundation, previously mentioned: "There

is a good deal of nonsense talked about the effectiveness of the older kind of schools.- ----There is no objective evidence whatsoever, that pupils mastered spelling, writing, arithmetic a bit better than they do now, when there are more studies."

The same problem of what content will best meet the needs of life is found in all the other subjects. The problem of selecting material in a subject like history is much more difficult than in those already mentioned. I shall cite one example of what is being done already along this line. Recently a dozen elementary texts were analyzed so as to show the average number of pages devoted to modern problems. It was found that the average number of pages for each of twenty-five problems was from nothing to less than three.

The disciplinarians contend that schools now give a smattering of many things and thereby sacrifice thoroughness in the fundamentals. Particularly have they criticised the high schools. Much has been said in the way of criticism of its course of study. The impression is sometimes given that absolute freedom of election prevails. I have good reason to believe that it is still true that the bulk of the programs of high school pupils are made up of thoroughly respectable subjects like languages, mathmetics, etc., rather than the so-called practical subjects which are anathema to some people. At least we may note that Dr. F. P. Graves, State Commissioner of Education of New York recently stated that such is the case there.

No one so far as I know advocates an extension of the idea of free election of subjects. However, there is a strong tendency to reexamine all of the high school subjects with reference to the quant-

ion how well they meet life's needs under modern conditions, and also to provide sufficient differentiations of work to meet the needs of individuals and communities. All of this is based upon the theory which I regard as sound, but which I have not time to set forth. It is quite likely that mistakes have been made, but let us not therefore condemn the whole tien of high school education.

I do not wish to minimize the poor results that are now being attained in high schools as shown by college entrance tests, etc., but I believe such conditions are primarily due to other conditions than the introduction of new subjects. So far as the course is to blame, it would seem that the traditional subjects would have to bear the brunt. Some of the other conditions have already been mentioned.

The premises upon which our tendencies along the line of methods of instruction are based might be stated briefly as follows: That education should be based upon the best of more recent conceptions of child life, including a recognition of value of opportunity for varied expression and enjoyment of play and work, rather than upon the old Puritan conception, which was narrow and harsh; that worth-while learning depends on interest and that there is no opposition of interest and effort; that the conception of school work as being mainly ~~minimizing~~ memorizing and habit formation is toolimited; that a high valuation should be placed upon opportunities for children to formulate purposes, exercise initiative, and acquire ability to judge values and organize thought; and that much emphasis should be placed upon developing socially valuable attitudes of mind and

ideals, as well as upon opportunity to express one's creative impulses in language, color, song, and construction. President Emeritus Eliot of Harvard, than whom no one in American education better deserves to be heard, recently said this:- "A training which is not interesting and stimulating to child or adult is somehow wrong." There has been much criticism of our tendencies in these respects. It is sometimes said that there is too much of the idea of entertainment in our school work, that the three R's are now Rah! Rah! Rah! Also, that there has been a letting down of standards, too much emphasis on fads and frills and not enough on fundamentals, etc. I am sure that such results would be quite as displeasing to those who are sincerely working for improvement as to anyone else. There is abundant scientific evidence to prove that improvement in fundamental subjects results when special provision is made for securing interest.

Surely we have now come to a better conception of childhood under the influence of the great educational reformers of the past century and surely no well informed person would question the value of the ideas that are stimulating efforts to improve the work of the schoolroom.

At the present time such efforts are the exception rather than the rule, and the general level of schoolroom practice is much below the best ideas at the present time. It has been asserted that our schools are now only 50% efficient. I believe that in time there will be a very great change everywhere. At the present time there are a number of individuals who are leading the forward movement and a number of schools that are groping for a better way. These

endeavors deserve the sympathetic consideration of forward-looking people. A few illustrations will be offered. About three years ago, the high school of Dalton, Massachusetts was reorganized on the basis of what has become known as the Dalton Laboratory Plan. This plan was originated by Miss Helen Parkhurst of New York City, and while it has not as yet spread widely in the United States, it has been adopted by several hundred schools in England. Miss Evelyn Dewey has written a book on this plan. I shall quote a passage which sets forth the significant features.

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Several articles on the subject have appeared in the Atlantic Monthly. A popular article on this school appeared in Collier's recently, under the heading, "A School Where They Hate to Quit."

For a number of years there has been in operation in the University High School at Madison, Wisconsin a plan in which the same underlying idea is carried out. The thing emphasized in the Wisconsin plan is not a change in school organization, but a redirection of the work of the class period along the line of greater interest and achievement by converting it into what might be regarded as something like a study or laboratory exercise. This plan is regarded as a success. Recently the New York Times published an article concerning a school founded by Mrs. Gifford Pinchot, at Harrisburg, Pennsylvania. This is a school for small children, and the idea seems to be to bring the school closer to real life and the interests and capacities of children. At Winnetka, Illinois, the elementary work has been radically reorganized. In the fundamental tool subjects, the work is individual rather than group work, and promotion is individual and at any time. All the other work is classed as social

work and is carried on by class discussions, group projects, special reports, etc. rather than by the stereotyped recitation. Lack of time only prevents the multiplication of illustrations. Several years ago I had the pleasure of visiting the school of Angelo Patri at New York. Mr. Patri, a wonderful man, who has become known all over the United States through his book, "A Schoolmaster of the Great City" and his articles in various magazines. The great impression I received from him was one of large vision and idealism; of a finer attitude and response on the part of children than is usual; and of a school exemplifing the spirit of service of the whole community. I make no arguement for any of these types of work. My only purpose is to suggest the need of better methods in the school to meet our modern conception of childhood and the educative process.

In school discipline, also, the old methods prevail to a large extent. I have had students tell of such cases as the teacher treading on a child's toes, sticking the arm with a hat-pin, pasting gummed paper over the mouth, etc. In a recent letter in the Indianapolis News a parent told of a teacher who at the close of the spelling lesson went about and gave each one who had missed a work a "hard crack over the hand" with a ruler. These practices do not square with the modern conception of child nature and moral conduct. We believe that the impulses of the child may be enlisted in behalf of industry, order, and cooperation. We believe, also, that it is highly important to so train the child that he will choose for himself to do that which will help others. And above all, we would emphasize the importance of actual practice of good conduct in a normal social group as compared with instruction and reproof. Many schools encourage

children to manage their own affairs and deal with their own offenders. Some one always exclaims "Soft-discipline," but there can be no doubt that such plans will work when properly undertaken.

The general adoption of modern plans of education would entail increased expenditures for education. It would require much better teachers than we now have, and other minor items of increased cost. At the present time, about 39% of the elementary teachers of Indiana have training ranging from that of elementary school only up to twenty-four weeks. beyond high school graduation. An additional 34% have one year but less than two years ~~more~~ less high school, making a total of about 75% of our elementary teachers with less than two years training above high school. The principal cause of this condition of affairs is, I think, that public sentiment has not demanded higher standards and granted a proper remuneration to the teacher. At present 72% of our elementary teachers receive less than $1200 per year. In order to secure the requisite efficiency in our educational work, it will be necessary for the people to invest more in education. Cheap teachers can not render professional service of the type outlined in this paper. Very recently President Emeritus Eliot has said this: "People have to learn that they should spend much more money than they have been accustomed to spend on the public schools."

At the present time men in influential places are making demands for retrenchment in educational expenditures which are misleading and dangerous. The general argument is that goverment expenditures as a whole have increased greatly, that the tax burden is intolerable, that enrichment of the curriculum and newer educational conceptions

which are responsible for increased costs of education should be done away with, and that we should return to the fundamentals and out more emphasis on discipline of the mind. This argument is thoroughly misleading. As a matter of fact, the increase of cost of public education is grossly exaggerated. Authoritative figures prepared by the Research Division of the National Education Association show that the real increase in total public school expenditures since 1890 has been only from $140,500,000 to $149,225,000, an increase of $8,725,000. The method employed in this calculation was that of taking the actual figures and making adjustments on the basis of the difference in purchasing power of the dollar between 1890 and the present and also on the basis of the difference in school attendence and length of school term between 1890 and the present. Both of these are proper factors to consider, and when allowance is made for them, only $8,725,000 increase in thirty years can be attributed to increase cost of education. In the next place, it would be difficult to prove that increased expenditures for education can not be afforded. Out national income is increasing rapidly. The Bureau of Economic Research of New York has made an authoritative investigation of our National Income. It is shown that the per capita income has increase from $340 to $586 since 1890. When the factor of the difference in purchasing power of money is considered, the increase is shown to be from $349 to #372. The situation is that we have great wealth, and that it is being spent lavishly upon personal pleasure and convenience. The United States Commissioner of Education has stated recently that the American people spend twenty-two billions for luxuries and one billion for education. Out total income by the way is sixty-one

billions. We need no statictics to prove that there has been an era of extravagance and waste in government affairs. Moreover, we know that 95% of our national revenue goes for the cost of past wars and preparation for war. It would seem therefore, that talk about the high cost of education is unjustified. Here and there one finds cases of extravagance and waste which should be condemned, but it may be hoped at least that the people get the worth of the money spent. What seems to be needed is that the people alter their scale of values and put a higher value on education. Undoubtedly, there are many other items on which savings could be effected. If all could visualize the possibilities of a finer and more generous conception of education, the wherewith would probably be forthcoming.

The question of education has many angles. I have chosen to set forth as well as I could in broad outlines what seems to me to be necessary for progress. If to any degree I have made my case and if in so doing I have increased your appreciation of the leaders who are contributing the highest quality of brain power in research and all their energy in fighting for better American schools, I shall feel content.

No 22

Roman Theaters and Amphitheaters and Their Uses. (Illustrated) by F. H Weng

Just as one cannot get a comprehensive view of Roman literature or art without going back to Greek literature and art, out of which the Roman developed, so we must go back to the Greek scene if we wish to know ~~how~~ the Roman theater came to be what it was. In all of these fields the Romans followed Greek patterns and often the Latin writers and actors were Greeks & slaves or freedmen of the Romans. Though Rome conquered Greece politically, Greece conquered Rome intellectually, and the victory was as complete in the latter case as it was in the former. So we shall consider the Greek and Roman theaters together and point out the differences between them as they occur.

The ancient theater differed very materially from the modern theater. Most performances are given in the evening, while the performances in the Greek and Roman theaters were always given in daytime. A night performance was a thing unheard of

and impossible, as the ancients had no way of lighting their theatres. Again our performances are given in-doors, while the ancient performances took place under the open sky.

A brief review of the development of the Greek theatre will help us to understand why the ancient theatre buildings, views of which we shall see later, were built as we find them today.

The two classes of drama developed by the Greeks were tragedy and comedy. These words themselves indicate their sources. Tragedy is derived from "tragoedia", meaning 'goat song' and comedy = 'komōdia', meaning 'comus song' (kōmos + ōdē = song). Both tragedy and comedy originated in the worship of Dionysus, also called Bacchus, who was worshipped as the god of fertility in general, but more especially as the god of wine. As he was a rustic deity and was supposed to be attended by the satyrs who were represented as being half goat in form but with goats' ears, feet and skin. Tragedy, then, represented originally the songs these goat-men sang or chanted in honor of their master. 'Komos' meant both a revel and

the band of masquerades participating in the revels & it was sung in honor of Phales, the mate of Dionysus and fellow-reveler, but with this praise of the god there was combined gross personal ridicule and lampoon. Aristotle says that "both tragedy and comedy originated in a rude and unpremeditated manner, — the first from the leaders of the dithyramb, and the second from those who led off the phallic songs. The dithyramb, like the comos, was a song of revellers but was regularly accompanied by a flute-player and conducted by a leader, called coryphaeus.

The chorus then was the first part of Greek drama & develops and it always maintained a place in it. Actors were first developed in tragedy, in the following manner. As I have said, the early dithyramb and tragedy were devoted to the worship of Dionysus and the worshipers were the band of revellers wearing goat skins in imitation of the satyrs, and their songs were prayers addressed to Bacchus, hymns in his honor, or odes descriptive of his adventures and sufferings. Sometimes the leader and the chorus sang responsively. Then in about 535 B.C. Thespis had this leader & tell the story in the manner of the

minstrels who used to recite the heroic events recounted in the Iliad, Odyssey, and other epics, while the chorus chanted its replies. This was the beginning of tragedy in the modern sense, and though there were but one actor. As he was set apart from the chorus, as new leader of the chorus was chosen. Then it became possible by change of costume and by wearing a mask for the actor to impersonate Dionysus, as he did at first, and later other characters at will. Aeschylus was the first to bring two actors on the stage at the same time, but his first play, "The Suppliants", could be played by one actor except for about fifty lines. Though it is said that Aeschylus never employed more than two actors in any of his plays, the number of characters represented might be as many as four or five, as in the case in his tragedy "The Seven Against Thebes". Sophocles, a younger contemporary of Aeschylus introduced a third actor, and the number of characters represented by them varied from five to nine.

The chorus always played a prominent part in Greek tragedy. Before Thespis, of course, it chanted every line. Thespis

one actor spoke very little. In Aeschylus's seven extant plays the choral element comprises about ½ of each play. The effect of the third actor is apparent in the fact that in Sophocles the proportion varies from ¼ to ⅓ and in Euripides from ¼ to ⅛ of the number of lines contained in each drama.

Three remained the standard number of actors in a Greek tragedy throughout the history of Ancient Greece. Occasionally there were four in comedy. It must have taken six or seven actors, however, to produce the plays of Plautus and Terence the best representatives of Roman comedy.

All parts, regardless of sex, were presented by men in both Greek and Roman plays. In early times the playwright himself acted in the one-actor plays, and Aeschylus regularly played one of the parts in his two-actor plays. But Sophocles had a weak voice, and so took only non-speaking parts, using hired actors for the speaking characters.

Plays were produced at Athens twice, and only twice, a year at the two festivals in

honor of Dionysus, the one coming in January and the other near the end of March. Prizes were then offered to competing poets for the best set of three tragedies dealing with the same general theme, called a trilogy, with a farce, called a ~~drama~~ satyr play, as a concluding piece. Likewise among the Romans their plays were regularly presented ~~except~~ at the time of a religious festival, and the plays were considered an essential part of certain festivals of this kind. In this respect then, they differ materially from our customs.

The ancient actors regularly wore masks. The two main reasons for this probably were: 1st that it made it possible for a few actors to carry several parts; 2nd the character represented by the actor could be distinguished from all parts of the large ancient theater. The ordinary facial expressions would have been ineffectual under these conditions. Moreover the various characters were very much conventionalized, as for instance in comedy there was regularly a white haired old man, a red bearded man and a young man with black hair. In each case there was a certain contour of the mask

employed exclusively for each of these characters.

Most Greek plays take place before a palace or other building, but the earliest extant plays (Aeschylus's Suppliants, Persians, and his Prometheus Bound) take place in the open country, with no house in sight and with no scenic accessories except an altar, a tomb, and a rock respectively. The reason for this was not known till the time of Dr. Dörpfeld's excavations on the site of the theater of Dionysus in Athens during the years 1886 to 1895. These excavations showed that the earliest theater had no scene-building or scenic background of any kind. The first scene-building or stage was not built till about 465 B.C., after Aeschylus had already presented the plays mentioned above.

Another peculiarity of ancient drama is that no murder is ever committed in view of the spectators. The new scene building made it possible for the death of a player to take place in the house and then be reported to the

audience by someone rushing out of the building; or by the shrieks of the victim, in case of murder, a device often resorted to by all the playwrights.

One of the greatest handicaps of the Greek ~~and Roman~~ theatre was that all action had to take place out of doors, as there was no movable scenery, and the scene background was generally a palace, or more often two houses with a street between them. Various mechanical devices were used, however, to give variety, e.g. doors upon revolving platforms, cranes and especially when some god suddenly came floating upon the scene, suspended in mid air. This fact has made the phrase "deus ex machina" almost proverbial with us. Euripides used these devices more than any other Greek author. In almost every one of his plays something flies through the air.

The unities of time, place and action, requiring that the action of a play should be represented as occurring in one place, within one day and with nothing irrelevant to the plot, were not always observed by the Greek playwrights, though there is a wide ap-

notion to the contrary. Still in the Greek theater where there was no drop curtain, no scenery to shift, and a chorus almost continuously present, a change of scene was difficult to indicate visually. The tradition that the Greeks observed three unities is based on the fact that the classic dramatists in France and Italy blindly & observed these rules as a heritage of the past. In Aeschylus's "Eumenides" and in Sophocles's "Ajax" the scene shifts several times. In the former the play opens before the tent of Ajax. He leaves the scene, and as a suspicion arises as to where he has gone, the chorus is sent in search of him, leaving the scene entirely deserted. When Ajax returns, he has not seen before his tent, but in a lonely spot on the seashore. In Aristophanes's "Frogs" five different scenes are required.

In Rome, performances on the stage were first given in the year 364 B.C.; a pestilence was raging, and the Romans tried to appease the gods by a new kind of celebration in their honor. The performers were brought from Etruria, just north of Rome, and

the exercises were limited to dancing, with the accompaniment of the flute. This was the nearest approach to the drama, till more than a century later, in 240 B.C., a regular play was presented by a Greek playwright from Tarentum, Livius Andronicus, who translated both tragedies and comedies from his native tongue into Latin and presented them on the Roman stage. But the building of a theatre was not yet thought of; a temporary wooden platform was erected for the actors and the spectators spread themselves out on the slopes of a green hillside facing it.

"When the censor Cassius Longinus in 154 B.C. commenced the erection of a theatre on the Palatine hill near the temple of Cybele, at whose festival plays were given, the ex-consul Scipio Nasica arose in the Senate and in a speech full of feeling warned the Romans not to countenance this foreign amusement, on the ground that it would sap the foundations of the national character. His words produced such a profound impression that the Senate not only voted to pull down the part of the building already erected,

and to refuse permission for the erection of similar buildings in the future, but even prohibited altogether the renting of seats at theatrical representations; Romans who wished to see a play had to remain standing during the performance, or sit on the ground. Naturally so stringent measures could not long remain in force. Nine years later Mummius, the destroyer of Corinth, presented dramas in connection with his triumph, and put up wooden seats for the spectators. The first stone theater in Rome was built by Pompey, the rival of Caesar, in 55 B.C." Mau p 135.

The excavations at Pompeii, the city near Naples, which was totally buried by the eruption of Mount Vesuvius in 79 A.D. show that there were two permanent theatres in that city more than a century before Pompey built his theater in Rome, and the remains in Southern Italy show that they had theatres much earlier than that.

Greek and Roman theatres all had three main divisions: (1) the "cavea" or auditorium, the large multiple shaped somewhat like half a funnel, containing seats for spectators; (2) the orchestra, the small semi-circular portion enclosed by the "cavea", with an entrance on either side; and (3) the stage facing the orchestra and the cavea.

Since both tragedy and comedy among the Greeks were choral in origin, the center of their theatres was the circular dancing place, called the orchestra, in the middle of which stood an altar. When an actor was added to the tragic chorus it became necessary to provide a dressing room, where he might change his mask and costume. This temporary structure was called a skene (= hut), our English word "scene". This was made to serve also as a background in front of which the dramatic action was performed. There were usually three doors in this scene-building, though occasionally only one or two. When there were more than one, one of the doors was the exit for an actor to go the forum, and another, to the sea-shore.

It is now generally believed that in the Greek theatre the chorus and actors stood on the same level in the orchestra, as there was no stage suitable for actors to stand on until about the beginning of the Christian era. The Greek theatres were regularly built on a hillside and often commanded a view of natural beauty and picturesqueness. The oldest of these that have come down to us is the

theater of Dionysus in Athens. In it were performed practically all of the masterpieces of the Greek dramatists. It was rebuilt several times and changed considerably during the process. In the later reconstructions it was Romanized. Up until half a century ago our knowledge of the Greek theatre was mainly based on literary tradition. Vitruvius, a Roman writer of the first century B.C. devotes two chapters of Book V of his work On Architecture to a description of Greek and Roman theatres. He says three things worthy of note: (1) that the auditorium and orchestra in the Roman theatre occupied exactly a semi-circumference, in the Greek theatre more than this, (2) that the depth of a Roman stage should be one half the radius of the orchestra and that its height should not exceed five feet, since the performers stood on the stage and the senators sat in the orchestra, whereas the stage of the Greek theatre equaled only $\frac{3}{10}$ of the radius of the orchestra and its height

ranged between 10 and 12 ft. (3) that in the Greek theater both orchestra and stage were employed (separately) by different forms of entertainment, while in the Roman theater all the performers stood on the stage.

An account of this statement of Vitruvius everyone used to believe (and some people still do) that the Greek actors performed on a ten- or twelve-foot stage and that the dramatic chorus performed in the orchestra below. It is now generally believed that Dörpfeld was right when he maintained that both actors and chorus performed in the orchestra on the same level in Greek plays until Roman times. at any rate this was true in the 5th century B.C. when the classical drama of Greece flourished.

The oldest extant theater in Italy is the larger of the two that have been excavated in Pompeii. The architecture of this shows a mixture of the Greek and Roman elements. Its cavea, or auditorium, is more than a semicircle, which is Greek, but its stage is only a little over three feet high, which is Roman.

The small theater at Pompeii had a roof, which was unusual. The large theater has sockets around the entire outer rim of its exterior wall, into which poles were fastened for stretching awnings canvas over the entire building, protecting the spectators from either rain or sun. An inscription is still painted on a wall of a house in Pompeii announcing a theatrical performance, and it closes with the words "vela et aparaica erunt" = there will be canvases and sprinklings." The latter refers to a sprinkling of perfumed water over the spectators to keep them cool. I don't know just how this was done, but there are references to it in several Roman writers, so we find the practice common to Rome and Pompeii and probably to all other outdoor theaters.

So much for the theaters of Greece and Rome, and now a word about amphitheaters. The word is Greek in origin and means literally a theater on both sides, which it really was. Though the word is Greek in origin, the structure itself was of Roman origin, and it dates from

the last century of the Roman Republic. It was formed and adapted to the need for gladiatorial fights and fights with wild beasts. "Such exhibitions had taken place in former times either in the Forum or in the Circus, or wherever a free space could be found enclosed by higher grounds or buildings from which the spectators could command a view. The idea of a special structure was suggested, as the name itself implies, by the already existing theater for scenic plays; in fact, the first amphitheater, erected by C. Scribonius Curio, a partisan of Caesar, for the celebration of his father's funeral games in 46 B.C., was essentially a double theater, viz. composed of two theaters placed on pivots, so that they could be turned round, spectators and all, and placed back to back, forming two separate stages for dramatic exhibitions, or face to face, forming an amphitheater for the shows of gladiators and wild beasts'. The first permanent edifice was erected in the Campus Martius in 30 B.C. As this building was burned in the great conflagration of Nero in 64 A.D., it is inferred that its shell alone was built of stone and marble,

while the seats and staircases were of wood.

Though there were two or three other smaller amphitheatres in Rome, the greatest, and the one that has always been associated with the name of Rome, is the Flavian Amphitheatre, generally known as the Coliseum. "This wonderful building, which for magnitude can only be compared to the pyramids of Egypt, and which is perhaps the most striking monument at once of the material and the moral degradation of Rome under the Empire, was commenced by the Emperor Vespasian, and inaugurated by his son Titus in the year 80 A.D.

On August 23, 217 A.D. the amphitheatre was struck by lightning. The woodwork of the fourth story caught fire and the falling embers set the floor of the arena ablaze. So there must have been more wood and timber in the structure than we generally believe. The historian Dion Cassius tells us that seven battalions of firemen, helped by the detachments of the marines from the Ports of Ravenna and Misenum and by a waterspout, did not get the fire under control until the stone and marble work had suffered great damage; so great, indeed, that the amphitheatre was abandoned

for many years and the games were celebrated in the Circus. It is interesting to note that this catastrophe had taken place on Aug. 23, the very day of the festival "Vulcanalia", the celebration of which had been forbidden by the Emperor Maximus a few days before. The population was so terror-stricken by the occurence that the "games of Vulcan" were restablished at once.

The building was restored after a few years, and in 240 A.D. the Emperor Philippus celebrated the millennium of the city with games in the Amphitheatre. On this occasion there were slain in the arena 30 elephants, 10 elks, 10 tigers, 10 wild lions and 60 tame ones, 30 tame leopards, 10 hyenas, 19 giraffe, 20 wild asses, 40 wild horses, 1 hippotamus, 1 rhinoceros; there were also a thousand pairs of gladiators, most of whom were killed.

The next great celebration of which we have a record took place in 281 A.D., on the occasion of the triumph of Probus. 100 of the finest breed of lions were let loose in the arena at the same time. Their thundering roars shook the great amphitheater to its foundations. They were followed by 100 lionesses, 100 leopards

from Nubia, 100 leopards from Syria, and 300 bears. The slaughter of these noble animals without offering them fair play and making them fight for their lives revolted the assembly, says the biographer.

It was on occasions such as these that Christians were forced to fight with the wild beasts for their lives, but as the Christians offered no resistance, they were in reality thrown to the beasts to be devoured by them. Theoretically only convicted criminals were forced to fight in the arena. And this was actually the case in the early history of gladiatorial contests. But as the Romans lust for blood increased, and the number of criminals no longer sufficed, even innocent slaves were forced into gladiatorial contests, and in all the larger cities there were training schools for these gladiators. There were several distinct types of gladiators, but the contest that the Romans liked better than any other was that between a heavily armored gladiator with a ~~long~~ sword as his offensive weapon and a large shield as his defensive weapon, and another gladiator clad only in a tunic and wielding as

long spear and a net. The latter would try to throw his net over his opponent and then stab him to death with his spear when he had him thus ensnared, while the former would try to dodge the net or cut it with his sword and to get near enough to thrust his sword into his opponent.

Due to the influence of Christianity, finally a step was put to this merciless sport. In 325 A.D., the year of the council of Nicaea, Constantine addressed to Maximianus, perfect of the praetorium, an order forbidding these human butcheries; but it had no effect. Constantius and Julianus in 357 and Honorius in 397, renewed the injunction with about the same results. The only provision of the Imperial constitution which seems to have been enforced was that forbidding Christians to be condemned to fight in the arena. At last, in 404, seventy-five years after the decree of Constantine, the self-sacrifice of Telemachus, who threw himself into the arena and was stoned to death by the mob while he attempted to wrench the deadly weapons from the fighting pair, induced Honorius to suppress forever the

the gladiatorial shows. After this memorable year there is no further mention of gladiators fighting in the Coliseum.

The amphitheater must still have been intact, its shell at least, in the 8th cent. when the Venerable Bede wrote his famous proverb: "Quamdiu stabit Coliseus stabit et Roma: quando cadet Coliseus cadet et Roma". It is not positively known how the building came to be so ruined as it is today, but probably the worst side of it was thrown down by the earthquake that occurred at Rome in 1349. The mountain of stone caused by the fall of this part of the Coliseum became the greatest stone quarry in Rome. Lanciani says: "It has taken four centuries and fifteen generations of stone-cutters and lime-burners to exhaust it."

The Coliseum had a seating capacity for about 50,000 people. The entrances, staircases, passages and exits were contrived with such exquisite skill that each person, whether of the senatorial, of the equestrian, or of the plebeian order, could gain his seat without trouble or confusion. One of the ivory tickets that were used has been found and it is labeled "the 6th cuneus, lowest floor, seat No. 18."

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The arena or central open space, where the shows took place, derived its name from the sand with which it was covered for the purpose of absorbing the blood of the wounded and killed gladiators and beasts. It was composed of a boarded floor supported by beams which rested on a series of walls, some parallel with the main axis, some following the curve of the ellipse. Of course, all this wood has decayed long ago, but the excavation showed that there were sockets in the stone to which capstans or lifts were fixed, by which cages of wild animals were raised to the level of the trapdoors of the arena.

This brief review of the Greek and Roman theater and the Roman amphitheatre shows how debased the Roman taste for shows became. Theaters for dramatic representations continued to exist in Rome and her provinces, but beside them there flourished in ever increasing numbers and size the amphitheatres with their bloody contests and murders, especially in Rome, until Christianity with its message of mercy and love put an end to these inhuman practices.

April 23, 1923. (End)

TERRE HAUTE LITERARY CLUB

VOL 3

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no. 1

American Relations with Mexico

Read before the Terre Haute Literary Club, October 8, 1923

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PROGRAM

THE TERRE HAUTE LITERARY CLUB

CHAMBER OF COMMERCE

MONDAY EVENINGS

7:45

TERRE HAUTE LITERARY CLUB FOUNDATION INCORPORATED 1923

1923···1924

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mineral resources, including [illegible], oil, etc. Oil production in 1921 was 195,000,000 barrels and this production represents only a small development of the oil fields.

Mexico produces 23½% of the world's supply of oil; the principal producing areas are in the district near the east

1923 PROGRAM 1924

DATE		READER	TITLE OF PAPER	LEADERS OF DISCUSSION
October	1	1923	Annual Dinner, Hotel Deming, 6:30 p. m. Address: "The New Literature and Its Causes," Prof. F. C. Tilden.	
"	8	E. L. Welborn	American Relations with Mexico,	Messrs. Roll, Beasley.
"	15	F. E. Wiedemann	What I Think of Christian Science, et ceteras,	Messrs. Fink, Payne.
"	22	E. W. Kemp	Roots and Growth of the Turkish Empire and Some of the Present Problems of the Near East,	Messrs. Tyler, Weng.
"	29	Charles Roll	Palestine Past and Present,	Messrs. Hunt, Fink.
November	5	A. C. Payne	The Problem of Marketing,	Messrs. Wade, Acher.
"	12	J. M. Tilley	Accidents,	Messrs. Blumberg, Duffy.
"	19	H. W. Byrn	Niagara Falls,	Messrs. Mitch, Woodrow.
"	26	W. A. McBeth	Extract from Letters of a Civil War Veteran,	Messrs. Wiley, Byrn.
December	3	L. N. Hines	Some Reflections on Current Literature,	Messrs. Wisely, Hunt.
"	10	J. C. Ewers	Geography of the Local Wabash Valley,	Messrs. McBeth, Woodrow.
"	17	J. B. Wisely	Hello, Bill!,	Messrs. Tilley, Wiedemann.
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January	7	P. H. Weng	The Great Lakes—St. Lawrence Ship Canal Project,	Messrs. Ewers, Faurot.
"	14	M. C. Hunt	The Measure of Mazzini,	Messrs. Kemp, Weng.
"	21	A. A. Faurot	Our Tax Problems,	Messrs. Hines, Blumberg.
"	28	C. T. Jewett	Rewriting American History,	Messrs. Kemp, Payne.
February	4	W. H. Wiley	The White Flag in War,	Messrs. Duffy, Wisely.
"	11	R. W. Tyler	Some Problems in Education,	Messrs. Hines, Jewett.
"	18	R. Acher	The Education of Atypical Children,	Messrs. Tilley, Abell.
"	25	Bert Beasley	Police Power,	Messrs. Wade, Acher.
March	3	E. A. Abell	Some Applications of New Knowledge,	Messrs. Wiedemann, Hunt.
"	10	J. J. Fink	Prophecy vs. Divination,	Messrs. Tyler, Faurot.
"	17	Walter Woodrow	A Pilgrimage to Plymouth,	Messrs. Byrn, Wisely.
"	24	Ben Blumberg	A Chronicle of a Court,	Messrs. Beasley, Mitch.
"	31	T. V. Pruitt	Why the Bars of Immigration Should Not Be Let Down,	Messrs. Abell, Roll.
April	7	F. C. Wade	Mother Hubbard,	Messrs. McBeth, Jewett.
"	14	J. P. Duffy	A Question,	Messrs. Ewers, Wiley.
"	21	Wm. Mitch		
"	28	Date to be filled later		
May	5	Date to be filled later		
"	12	Date to be filled later		
"	19		Election of Officers.	

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no. 1

American Relations with Mexico

Recd before the Terre Haute Literary Club, October 8, 1923
By E. L. Welborn

I. A description of Mexico and its people.

"Perhaps nowhere else in the world is there a country so full of contrasts as Mexico. With a university established before John Harvard, Elihu Yale, or William and Mary were born, the masses of its people are hopelessly ignorant. With a hospital founded before Jamestown was even dreamed of, it is one of the most backward regions of the earth in a medical way. With natural riches greater than those of a thousand Midas's, its masses are just as poor as the proverbial church mouse. With a constitution as perfect as any organic law in the civilized world, it is a nation whose rulers always have been a law unto themselves." (W. J. Showalter, National Geographic Magazine, May 1914.)

Resources of Mexico: An area as large as all western Europe; delightful climate; rich and varied plant life due to the variations of climate at different elevations of the land; rich forest reserves; lands capable of bearing crops under irrigation; lands suitable for grazing which support immense herds of cattle; rich mineral resources, including gold, silver, antimony, copper, oil, etc. Oil production in 1921 was 195,000,000 barrels and this production represents only a small development of the oil fields.

Mexico produces 23% of the world's supply of oil; the principal producing areas are in the district near the east

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coast extending from Tampico to the Tuxpan River, about 100 miles south; these properties include storage tanks, pipe lines, pumping stations, refineries and all of the requisites of the oil industry. The above survey of the resources of Mexico certainly verifies the statement of Humboldt that "Mexico is the treasure house of the world."

People of Mexico: They number about 15 millions and are divided into three groups--native whites, largely of Spanish descent 11%; mestizo, or people of mixed blood, 55%; and pure blooded Indians 34%; 70 to 75% of the adult population are illiterate according to Professor Chester Lloyd Jones of the University of Wisconsin; their knowledge and practices along the lines of industry, domestic life, etc, are, generally speaking, about on a par with that of the peasants of the Middle Ages. Estimates differ in regard to the native intelligence, industry and character of the masses of the Mexican people, but opinion seems to point to the fact that the people of Mexico have never had an opportunity to develop under the conditions of modern life and civilization, and that until they have such an opportunity it is too early to judge the possibilities of development and progress of these people. (Professor Chester Lloyd Jones, "Mexico and Its Reconstruction; President Dabney of the University of Cincinnati; Professor David Starr, of the University of Chicago, etc.)

The agricultural system of Mexico: The cities are small and few in number, and the large majority of the people live in rural districts on large estates called 'haciendas'. As a result of the land policy of the Mexican government the tendency has been to concentrate large areas in the hands of a few owners. Professor

Jones states that eleven thousand haciendas had a total area of 44% of the entire country. In an account of one of these haciendas in the National Geographic Magazine for May 1914, Professor J. E. Kirkwood of the University of Montana indicates that the hacienda in question is about equal in area to the state of Connecticut. The large part played by the church in the Mexican life of the past is suggested by the fact that this estate is called, "The Hacienda of St. John the Baptist of the Cedars," It is inhabited by about 2,000 people, The little town of Cedros, consisting of a manor house, church, dwellings of the peons, rope walk, ore mills, and corrals, constitutes the center of life. The dwellings of the peons, constructed of adobe, are mere hovels, without anything conducive to the physical or spiritual welfare. The manor house is a pretentious structure which includes as prominent features a well stocked arsenal, a jail and a wine cellar. The proprietor of the estate stands in the relation of master to any and all people who people who secure his protection and favor. Such people become attached to the estate as vassals. Down to the time of the revolution the law prohibited a peon's leaving an estate while in debt to the master, and since practically all were in debt the effect of this law was that the peons were obliged to remain on the estate. The peons enjoy little or no opportunity for education and their domestic and industrial practices are of the crudest.

Education: For several centuries education in Mexico was largely under the auspices of the Roman Catholic Church, When however, the revolt against the domination of the church occured in the early part of the nineteenth century a law forbade the maintenance pf schools by the church, although the church never

ceased entirely to carry on educational work. Later on, under Jaurez, and later under Diaz, the state undertook to provide schools. The system of education established was modeled after the French system and more attention is given to higher education than to the education of the masses of the people in the fundamentals of learning. Very few secondary schools were established and only a small per cent of the people attend any school whatever. The limited extent of education is indicated by such facts as these; only about 5% of the Mexican people are enrolled in the elementary schools as compared with about 20% in the United States, and that the total number of teachers, some twenty-two thousand, is only one and two thirds as many as there are in the state of Indiana.

By way of summary it may be stated that the conditions in Mexico are very bad from the standpoint of the welfare of the masses of the people.

II. Foreign influence in Mexico: Owing to the rich natural resources and the incapacity of the people, Mexico offers an inviting field for foreigners seeking investments. President Diaz during his long term of office sought the aid of foreigners in the development of the country and also sought the trained ability of foreign business men and engineers. Railway development constituted one of the first fields of development , as a result about 24,000 kilometers of railways were constructed between 1876 and 1911. The development of the oil resources was begun in 1900 by Americans very largely at the instigation of the Mexicans themselves. In connection with the controversy which later arose, it is important to state in the words of Mr. E. L. Doheny that, "All the lands of all the Americans, so far as I know were private property of individuals, or of the estates, or 'congregaciones'." The daring

of these oil pioneers makes a very fascinating story indeed; to cite one example, it is stated that in one instance 65 miles of pipe line was laid before any drilling for oil whatever was done. Of course the development of these oil properties by the foreigner has conferred important benefits upon the Mexican people themselves in the way of house construction, sanitation, education, etc.

A general view of the extent of American interests in Mexico may be suggested by the following facts:

Number of Americans residing in Mexico in 1910--- 25,000 to 75,000	
American capital invested in Mexico--	$1,000,000,000.00
Mexican imports from the U. S. ------	42,000,000.00
Mexican exports to the U. S. --------	112,500,000.00
(In both the Above items Mexican business with the U. S. is greater that with any other country)	
Foreign debt of Mexico in 1922 ------	322,000,000.00
(Indirect debt such as railway bonds, etc would bring this total up to ----------	700,000,000.00

In addition to our interest in Mexican affairs due to our investments it is of course quite clear that the fact tmt Mexico is our next door neighbor, and that the border line between the two countries is over 1800 miles in length is mother factor which causes us to be interested. The problem of keeping peace on the border with a people of different blood, customs, etc, is a very pressing one and there have been many cases of friction between the two neighboring peoples. In the third place it has always been our policy to encourage, so far as possible, weak nations which were seeking to establish a democratic form of government. The struggle of Mexico has been long and laborious and has been characterized by violent revolution and bloodshed. Between 1821 when Mexico won her independence from Spain, and 1876, Mexico had 63 presidents. The most peaceful period was from 1876 to 1911, when President Diaz was in power. This may be explained by say-

ing that while Mexico since 1857 has had a constitution very similar indeed to that of the United States, that in practice government in Mexico has rarely been democratic and that peace has been kept largely through the efforts of strong rulers backed up by military force. During the long period of Diaz's administration, much progress along the line of public works, important development of resources, in industry, promotion of efficiency and honesty in the public service, the establishment and improvement of school , etc., was made. But during this long period a great deal of discontent developed, these forces of protest came to a head in 1911 in the revolution led by Francisco I. Madero.

III. American relations with Mexico since 1911: Since 1911 Mexico has been in almost continuous revolution and great difficulty has been experienced in our relations with this unhappy country. It will be recalled that soon after Madero became president war broke out among his own followers; he was betrayed and assassinated. Huerta followed him in the presidency. Carranza, Villa and Obregon opposed Huerta and they were actively supported by the United States, with the result that our naval forces clashed with the Mexicans at Tampico, and Vera Cruz was seized in 1914. In the same year Huerta was forced to resign the presidency and Carranza succeeded him. Again the leaders disagreed after the victory was won and in 1915 and 1916 Villa led the opposition. In March 1916 occured the historic raid on Columbus, New Mexico, followed by the Pershing expedition into Mexico in pursuit of Villa. The situation in regard to Mexico was only saved by the fact that our entrance into the World War centered our attention upon a much greater problem. However, during the war the Germans endeavored to incite Mexico against the United States and the situation continued to be very unsatis-

factory. The opposition in Mexico to Carranza was greatly strengthened by the fact that he undertook to determine who should succeed him as president in 1920 by the use of military force; when Carranza determined to send troops into Sonora, the native state of Obregon, who was a candidate against Carranza, the former took the field against the latter. Carranza was forced to flee from the capital by special train at night and several days later he was intercepted before being able to escape from the country. His army was defeated and he was assassinated at a village in the state of Puebla. Obregon thereupon became president and remains in office at the present time. ¶In general the activity since 1917 has been along the line of reform. There has been greater effort to further education than ever before. Carranza was very desirous of advancing education as well as all social reforms. He appointed young men, many of whom were educated in the United States to positions as governors of states, heads of educational institutions, etc. Under his administration, while education seems actually to have suffered from a lack of funds, nevertheless, much advancement has been made, especially along the line of extending opportunities for education of the common people in reading, writing, agriculture and other practical arts. The spirit of the new order is suggested by the fact that in many instances the work has been carried on by volunteer teachers who serve without pay.

In order to provide for conditions not adequately covered by the consitution of 1857, Mexico set up a new constitution in 1917. One of the problems dealt with is that of the distribution of land. Among other things it undertakes to fix the largest amount of land a person or company may hold, and requires that the large estates shall be divided and sold, the terms of purchase to in-

clude provisions for gradual payment over a long period of time. Authorities differ as to the possibility or desirability of returning the common lands of the Indians which were confiscated during the Spanish rule, but all agree that the economic status of the Indians should be improved.

Under the theory of the new constitution all land, minerals and other natural resources of the country are the common property of the nation. The constitution has a special provision concerning oil land which is contained in Article 27. Since this matter has been widely discussed and has been the subject of negotiations between the United States and Mexico we shall quote the section in ~~full~~ part: "In the nation is vested direct ownership of all minerals or substances which in veins, layers, masses, or beds constitute deposits whose nature is different from the compounds of the land, such as --------- petroleum and all hydrocarbons--solid, liquid, or gaseous." It provides further that the nation may grant land or mining concessions to foreigners,"provided they agree before the department of foreign affairs to be considered Mexicans in respect to such property, and accordingly not to invoke the protection of their governments in respect to the same,"¶We shall now indicate briefly how the advancement of Mexico effected the United States. In regard to the border problem it has been said that the United States Government spent enough on guarding the border and on the Pershing expedition "to build in every town in Mexico of more than 4,000 people, a college, a community center, a hospital, and a church, and to equip them magnificently, and there would be left over a sufficient amount to endow the public school system of each town with some $700,000.00 There would still be left a tidy little sum of $15,000,000 for other parts of the program." (S. G. Inman,

"Intervention in Mexico.")

The menace to life and property was very serious, and upon the failure of the Mexican Government to fulfill its obligations, we were faced with the problem of what to do. In a report to the Senate of the United States, Robert Lansing, Secretary of State, stated that to date, July 31, 1919, 217 American citizens had been killed in Mexico, and gave the name, date of death, and circumstances in each case. He stated that claims against Mexico had been filed in the State Department as follows: For property damage, $22,835,592; for death, $2,317,375; for personal injuries, $1,476,629, making a total of $26,629,597. In addition he states that this list of claims was not to be regarded as complete. (Senate Document #67 Sixty-sixth Congress, first session.) Moreover it is very likely that the majority of the American residents were forced out of Mexico.

During the Carranza period no definite understanding was ever reached as to the status of the American oil properties in Mexico, and during this period the American owners were subjected to extremely heavy taxation. The failure to adjust this matter was not due to any negligence on the part of our government, for as a matter of fact, these problems were the subject of diplomatic negotiations during the entire period. The situation was particularly difficult in our own country because, while our govemment pursued, during the whole of President Wilson's administration, a policy which may fairly be said to have given Mexico every chance to work out her own problems; putting up with injuries and insults on the theory that a large, powerful nation should not be too ready to take offonse at the mistakes of a small one. On the othe hand there was a constant clamor on the part of a certain element

in this country for intervention in Mexican affairs, even if it should lead ultimately to the subjection and conquest of Mexico. Nothing definite was accomplished prior to the accession of Obregon to the presidency of Mexico. Since 1920 negotiations have been carried on with the Obregon government looking toward the official recognition of the Mexican government and the settlement of the various problems that have been suggested in this paper. All during this period the outcome seemed to be more promising that before, largely because of the character and personality of Obregon himself. His policy with reference to the United States may be inferred from the following quotation," To my thinking, the one sheet-anchor of defense for a country situated as is ours, must be sought and will be found in the esteem and good will of our next-door neighbor, and of the entire civilized world. There is and can be none other. And to win this by her exemplary conduct should be Mexico's first care. ~~The main~~ Some important steps in the negotiations since Obregon came into power are as follows: On August 29, 1921 five American oil men conferred with President Obregon. On August 30, the Mexican Supe rem Court delcared Article 27 of the new constitution non-retroactive, thus guaranteeing the rights of the Americans acquired prior to 1917. On April 8, 1922 the Literary Digest declared that attempts to confiscate oil properties had ceased. On June 16, 1922 a debt agreement between a group of American bankers and representatives of the Mexican government was signed at New York, whereby Mexico undertakes to pay the principal and interest on her debt, none of which had been paid during the revolution. Official negotiations with the Mexican government culminated in the appointment of Charles B. Warren and John Barton

Payne as commissioners to negotiate with the Mexican commissioners at Mexico City. This conference continued for some three months and after reaching an agreement closed on August 15, 1923. It appears that under this agreement that American mining rights acquired prior to 1917 are fully protected, also American rights to agricultural lands acquired prior to 1917 remain intact; but lands acquired since 1917 are subject to the provisions for the division of the large estates. The claims convention provides a commission for the settlement of American claims for damages suffered during the revolutionary period from 1910 to 1920; and for the settlement of Mexican claims against the United States resulting from the American expedition into Mexico and for the settlement of American claims from 1858 to the present, especially those involving damages arising from the application of the Mexican land policy. (Summary from the Springfield, Mass. Republican, August 15, 1923.) As a result of this agreement our government authorized on August 31 the official recognition of the Mexican Government.

Conclusion: Things now seem to be going well in Mexico; next year, however will bring an election. Whether Obregon is to continue as president, or if another president is elected whether he will be capable of continuing the reconstruction of Mexico without revolution, or whether war will break out again is a question to which time alone can give the answer. The final solution depends on the development of the people along the line of education, industry and good government. The Mexican problem is likely to continue in one form or another until Mexico becomes a better nation.

Our greatest opportunity in Mexico is not that of business, but rather that of rendering aid along the line of the highest development in the welfare of the Mexican people.

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WHAT I THINK OF CHRISTIAN SCIENCE ET CETERA

FRANK E. WIEDEMANN

Terre Haute Literary Club - October 16, 1923

About eighteen years ago I read a paper before this club on the Medical view of Christian Science, in which I reviewed the history of the organization, placing much stress on the life and personality of its founder: I endeavored to prove that much must be taken for granted in accepting this doctrine. I quoted freely from the books, and my comments were fair, unbiased, and based on facts.

To-day my opinion has changed but little as to the real value of this system of healing.

In this discussion I shall incorporate systems of similar type, as they, all may safely be classed in the same pseudo-scientific division.

My only excuse in imposing on the members of this club with a subject of this type, is my knowledge of the prevalence of such endorsement to the various false systems of healing by men of astute business ability and men of good general knowledge. Yet when I read testimonials of men of letter, religion and business, I wonder if time is not wasted in endeavoring to mission-ize those inclined to the border line of science, to converts, of true scientific endeavors.

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Let it be understood at once and for all, that Medical Men do not oppose Christian Science, Osteopathy, Chiropractor, or Abraham "Oscillooclast" etc., because of any competition from these systems, but because they are false and misleading to the public.

One educational standard should be established for all, regardless of the system or method of treatment advocated, and no one permitted to treat the sick unless he measures up to that standard. This standard should embrace the knowledge of fundamental sciences, with special emphasis given to the medical sciences. The word Medicine is used in the sense of the art of healing by whatever scientific or supposedly scientific method may be used in preventing, curing or alleviating diseases and remedying, as far as possible, results of violence and accidents.

Medical men realize they are unable to show 100% efficiency and this minority percentage has given birth to a fungi of pseudo, scientific healing, - that is appalling in its toad-stool expansion.

Were scientific medicine able to combat all diseases with a record of 100% cures, other systems would not be tolerated. Yet, strange as it may seem, the false systems of healing are unable to cope with only that percentage of cases, that in reality require no particular system.

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Most diseases are self-limiting, self-correcting, and of functional disorder, which if given a chance, get well, and as a consequence, whatever system happens to prevail, receives the false credit.

For example, we will take a case of measles. If uncomplicated, it runs its course and will get well, while taking either pure water, bread pills, serum injections, Christian Science, Osteopathy, Chiropractic, or Lydia Pinkham's Compound. Fortunately 80% in the rough of cases applying for medical aid, can safely be classified under the self-correcting class and require no particular system of healing, - as they get well, matters little what is done.

If the State would but realize what a wonderful economic factor it could be in spreading an Educational propaganda to this 80% of semi-invalids, in the way of right living, including hygiene, dietetics, mental equipoise, et cetera;

Medical standard would be raised considerably higher, and the false systems of healing would be melted into a caricature.

It is the other 20% which taxes the skill of the technically educated man, 10% of which we may wipe from our slate, as the law of average places them in this class of inevitable who are left at the shrine to which we all

must eventually pay homage.

Approximately then but 10% are desparately ill and require skill from one scientifically trained in the care of sick.

For example: A man becomes criticallly ill with a pain over the appendix, with the classic picture of appendicitis. Nothing short of skill will engineer that case safely over the danger zone.

On the other hand a man may become uncomfortably indisposed from acute indigestion and his chances are 80 to 100 of self-righting if given a chance, granting no complications.

This type will recover with Christian Science or allied system of healing.

We now will discuss separately the various cults of Healing that at present are most conspicuous.

1st CHRISTIAN SCIENCE

A careful study of the personality and characteristics of the founder of Christian Science would classify her as a Neurotic Idealist, as her teachings are so strange and fundamentally wrong, therefore, psychologically we must be on our guard.

Any teaching advancing the idea that matter does not exist, that all is mind and that apart from mind there

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is nothing; must contradict all experiences and throw aside the teachings of thinkers, who have taught for ages that we only know a thing thru the sense impression we receive from it.

Many places in the book of "Science and Health" are evidences of the "Nothingness of Matter" and idealism running rampart.

On the subject of disease and sickness, in the same book, quotation, page 393, "Man is never sick, for mind is not sick and matter cannot be. A false belief is both the tempter and the tempted, the sin and the sinner, the disease and its cause. It is well to be calm in sickness, to be hopeful is still better ; but to understand that sickness is not real and that Truth can destroy its seeming reality, is best of all, for this understanding is the universal and perfect remedy."

Further on we find the following quotation, that "Disease is always induced by a false sense, mentally entertained." "Disease is an image of thought externalized." As for the treatment on page 543, it says, "You should treat sickness mentally just as you would sin, except you must not tell the patient that he is sick, nor give names to disease, for such a course increases fear, the foundation of disease, and impresses more deeply the wrong mind picture."

A true Christian Science never recommends material hygiene, never manipulate. Depends entirely on negative suggestions tempered with faith.

For example: I was called for differential diagnosis in a little child with acute Tonsilitis. With negative treatment the child had prolonged convalescence and unnecessary suffering. The argument was brought forward, the child recovered without Medical aid. The facts of the case - that child fell under the law of general average and recovered in spite of any form of treatment, but much unnecessary suffering, and long drawn-out convalescence could have been avoided thru scientific medicine.

Another instance of wrong reasoning:

Some time ago I was consulted to X-Ray a collar bone. The X-Ray revealed a slight fracture of the clavicle, but well in position and co-optation. After explaining that the injury to the bone was slight and that little attention was needed because of its almost perfect co-optation, the patient leaving the office with noticable egotistical pride informed me she was a Christian Scientist. Later I learned this case was cited to scores, a very important point in favor of the healing qualities of Christian Science in the restoration of broken bones.

But now to be fair; What really happened: This was a minor fracture, with perfect position. It would have taken

an expert Chiropractor or Osteopath to have kept that bone from healing. All fractures have a tendency to heal if given half a chance. The Medical Doctor merely places the bones in proper position and nature does the rest. Technique varying according to complications.

Why then should <u>any</u> <u>System</u> of <u>Healing</u> use such an argument in proving its worth?

Had that fracture been compound, infected and complicated, with muscle between the ends of the bone; all the false systems of Healing in Christiandom would have failed and the aid only of the man with scientific attainment would have been of service to insure this case to 100% usefulness.

At the possible expense of being boresome, I wish to cite one more case that is more dramatic in recitation.

Mr. A., at two o'clock at night became very sick with severe pain in the region of the right side, temperature rose to 102° - pulse 110 with persisting vomiting. A few hours later rigidity developed, pain localized, the blood count completed the picture, surgical aid was refused. Peritonitis set in and the one thing happened. Autopsy revealed a ruptured, gangrenous appendix.

The argument may be advanced that educated physicians also lose their cases, that is true. But that fact should not discount scientific medicine too heavily, any more than

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an hypothesis, advanced, we will say, by a geologist, relative to the cause of the ice age. He may be wrong, but it is an error in the right direction.

We would not condemn his reasonings or knowledge and accept the conclusion of an Alcamist or faker, simply because all his statements cannot be satisfactorily checked up.

This also is true, the educated physician does not lose such a great percentage in the 10% class, where real skill is needed. The 80% will take care of themselves.

Why do I elaborate on these details?

Simply to impress the fact that any system of healing must have true science as a base, in order to show a higher percent of cure, than would otherwise occur in the natural course of events.

This also is an undisputed fact, that we yet have much to learn relative to mind and body, also the part emotion plays in influencing bodily functions.

Psychologists have of late unraveled many knotted problems, but we yet see many conditions, The explanation of which slip thru the easiest way , - that is: It is called wonderful and we let it go at that.

I was forcibly reminded of this fact, just this summer, when visiting the Shrine of St. Ann de Beaupre, and no fair-minded man will deny the fact that faith plays a very important part in correcting disease, especially those

functional in character, or those controlled more or less with the emotional psychology.

It seemed to me the type of cures that take place in this and similar Shrines, run parallel to those reached by Christian Science.

Far be it from me to criticize the end result of Christian Science or faith cures as many are made happy, and really derive contentment and ~~cures~~ benefit.

The argument is - what about the other 10%?

If healers of this cult and allied system of healering were broad enough to recognize their limitation, I could easily endorse the court decision recently handed down when ruling that they are an "innocent business" and were not a menace to the safety of the public.

No liberal minded person would question the fact that an adjustment of the Chiropractor, the rub of an Osteopath, the immaterialistic teachings of the Christian Science, or the ridiculous application of the Abrahm's method of the blood examination, would be detrimental to a rather higher percentage of so-called invalids.

In fact, as previously stated, about 80% of these cases would do well. But is it "innocent business" when you apply these methods to the real sick?

Follow me to the autopsy rooms and view the pathology of cerebral hemorrhage, perforated stomach, and duodenal

ulcers, ruptured gall bladders, intestinal perforations, cancerous involvement of the various organs, tuberculosis of the bone, viscera and lungs, organic involvement of the heart, malignancy of kidneys, organic destruction of spinal cord, etc., etc., etc.

Now tell me, what short of <u>real Science</u> would avail in this type of diseases?

It is true they die any way; but is it not equally true, scientific medicine is prolonging life and relieving suffering?

2nd - CHIROPRACTOR

Is it "innocent business" when the founder of Chiropractor, being placed on the stand, answers the following pertinent questions, in such a terse manner?
QUESTION:

"Then you want to say that scarlet fever, what we call scarlet fever, cannot exist, as an effect, unless there is a subluxated vertebrae?"
ANSWER:

"We can have no effect without cause. The subluxation is the cause, and the scarlet fever the effect."
QUESTION:

"Now we will stick to that and there will be no scarlet fever, without a subluxated vertebrae?"

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ANSWER:

"That is true, scientifically true."

QUESTION:

"There cannot be such a thing as diphtheria without a subluxated vertebrae?"

ANSWER:

"Subluxation must exist and then comes the diphtheria, etc., etc., etc.,"

These remarks may be found in the "Transcript" of Evidence in the State of Wisconsin. U. S. Janskeski.

Elaboration is unnecessary. Very little forethought is necessary to guage the innocency of such a system of healing.

In the 1920 annual announcement of the Palmer School of Chiropractic, it is stated that students are taught to "successfully advertise".

Since the days of Hippocrates, advertising, in the Medical Profession has been looked upon as quackery. We all know the value of printer's ink, in the exploitation of good or bad.

Another significant statement in this announcement, is, that a student "may matriculate on any week day, and that a common school education is required."

It is clear that the predominating factor in this cult is low standard of education and commercialism.

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A quotation from the "Council on Medical Education" of the American Medical Association, stated, "Leading Chiropractors deride or disbelieve in such well known and proved sciences as chemistry, bacteriology and pathology. Their teachings are not based on facts and are refuted by the accomplishments of the great minds in education, research, science and medicine.

Their attitude toward these sciences show their lack of sympathy for the first essentials in the prevention of epidemics and the regulation of public health.

They declare that education and the ability to make a diagnosis are not essential for the intelligent treatment of human diseases and injuries.

As an example we will cite a hypothetical case:

A little child, age ten years, complained of a slight sore throad, headache, nausea, temperature 101°, pulse 120. Chiropractor called it a subluxated vertebrae, and proceeded to manipulate the spine. Child died of malignant diphtheria, as a result exposing many other children in the neighborhood.

Another case: Man, age sixty, complained of shortness of breath, slight swelling of feet, dizziness and frequent fainting spells.

Chiropractor called it subluxated vertebrae, and endeavored to adjust. Autopsy revealed enlarged heart, with marked valvular inefficiency. Thrombasis, in the cerebral artery (or brain) and kidney involvement.

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By proper Medical attention the first case could have been cured. The latter case, if not cured, could have been relieved and life prolonged and made more comfortable.

To elaborate more on this form of False Healing would be tiresome, as enough has been said to emphasize the importance of compelling all those who seek the healing art to measure up to a certain standardized requirement in scientific training, in order to know what treatment to apply, and to avoid dangerous errors.

It is an indisputable fact to intelligently care for a patient, one must be able to make an unerring diagnosis.

I know of no cult which places much, if any, importance on the science of Diagnosis.

Indeed the "Hub" of Medical Science seems to have been ignored and for that reason it seems preposterous that any system "True or false" should expect to truly grow without first the fundamental nucleus for such a growth.

3rd - OSTEOPATHS

Osteopaths, in some instances, are beginning to see the importance of more thorough qualifications in the healing art, and are advising certain restrictions in Hygiene and Dietetics, which, in many cases, is more effective than the manipulations of the spine.

The claim to be able to cure any disease, from Pediculosis to Loca Motor a Taxia, by manipulating the nerve centers of the spine is rather far fetched. I see no science in such manipulation. Yet were I asked if Osteopathy is a dangerous cult, I would be obliged to answer in the negative, provided they confine their manipulations to purely functional disturbances. When this domain is overstepped, which will be in probably 20% of their cases, I raise my hand to the green light of warning.

The manipulation of the spine did not save the life of the man who died twenty-four hours later of perforated Duodenal Ulcer, nor did the same treatment restore the function of the degenerated spinal cord, after the unfortunate had spent all his life earnings on a false system of healing.

Real science only can approach these cases, if not in all cases by cures, at any rate, science is able to explain to these unfortunates the limitation of Medical Science.

4th - ABRAHAM METHOD

Personally I have no antagonism toward any system of healing as long as the patient derives, or thinks he derives, benefit, and as long as the promulgator is sincere, and remains within his limitations.

To-day the Osteopath perhaps more than other cults have taken up what the American Medical Association Journal is fond of calling the latest rocket to blaze a somewhat poly-chromatic course across the firmament of pseudo-medicine, in treating and diagnosing disease by the Albert Abrahms Method.

To me one of the biggest pieces of quackery placed before the American people. It has nothing to redeem it as in other cults, but consists of pure commercialism feeding fat on the crudelity of the unfortunates.

To quote from the Journal of the American Medical Association, relative to the method of hoaxery:-

* * * * * * * * *

In conclusion: I wish to emphasize the following:

1. We may say when Medical Science is 100% efficient, other cults will cease to exist.

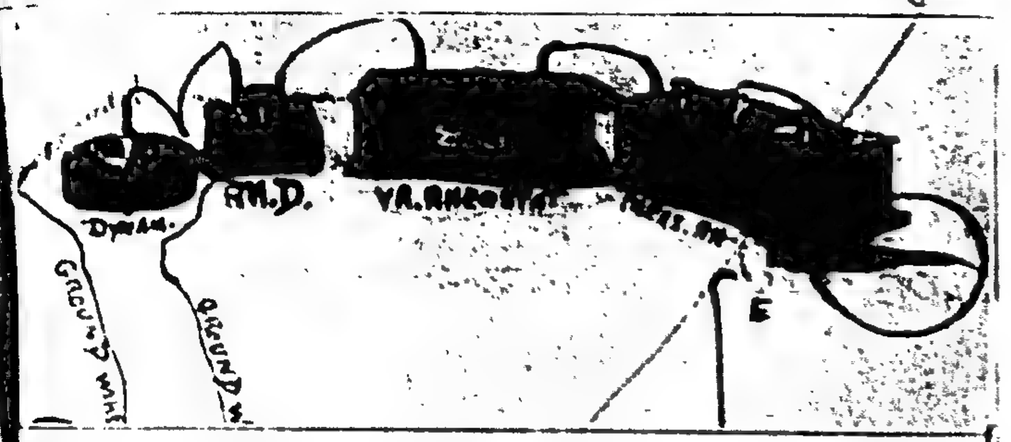
2. Most diseases are self-limiting, and, therefore, self-correcting. For that reason, among the unthinking, cults find a strong affinity.

3. True science of medicine embraces diagnosis, and prevention.

4. The way to correct any false system is by education, and limitation by legislation.

ALBERT ABRAMS,

In the field of diagnosis Dr. Abrams claims to have evolved a system of abdominal percussion, practiced in connection with certain apparatus that he has had made, from which he derives what he is pleased to term the "Electronic Reactions of Abrams" (abbreviated ERA).



... the apparatus used by Albert Abrams and his disciples for ... the disease of John Doe from a few drops of John's blood. ... specimen of blood is put in the "dynamizer" ("*Dynam.*"). The ... which is said to emanate from this blood ("energy" which ... but Dr. Abrams and his disciples has ever been able to demon... travels through the wire to the "rheostat dynamizer" ("*Rh. D.*"), ... is said to be used "for stepping up energy." The mysterious force ... then said to travel by wire to the "vibratory rate rheostat" ("*V.R. Rheostat*"), which is said to admit energy "at vibratory rate of disease." From this the "energy" travels by wire to the "measuring rheostat" ("*Meas. Rh.*") for "determining energy." But it has not yet reached the end of its trip; it goes on through a wire to the electrode ("*E.*") which is applied to the healthy "subject" who has to face west and must be in a dim light! Then Abrams, and his followers, by percussing the abdomen of the "subject" purport to tell what ails John Doe and where the ailment is located.

... and be in a dim light. See illustration.

The whole arrangement is reminiscent of one of Goldberg's ... itable cartoons, depicting a fearful and wonderful device ... waking up in the morning or committing suicide or some... equally interesting. The nub of the whole matter is, ... that the alleged diagnosis is made by mapping out ... areas of resonance and dulness in the "subject" who ... being percussed. Dr. Abrams claims to be able to tell by ... means whether the individual whose blood is being ... tested" is suffering from syphilis, sarcoma, carcinoma, typhoid fever, malaria, gonorrhea or tuberculosis and, if so ... suffering, where the diseased area is located! He can also ... diagnose pregnancy by the same method!!

... wonderful still! Dr. Abrams now claims that, for ... drop of blood, he can substitute the *autograph* of an ... individual, living or dead, and subject it to his tests and ... declare whether or not the individual is or was a sufferer ... syphilis, etc. He has, in fact, reported the results of ... ecting the autograph of Samuel Pepys to his "electronic ... tions" and finding that this famous diarist suffered from ... ngenital syphilis; of finding the same for Henry Wads... rth Longfellow and also for Edgar Allen Poe and, in the ... of the latter, adding that he also got the "reaction of ... mania." The autograph (written in 1775) of that stern ... moralist Dr. Samuel Johnson gave the "reaction" for ... ured syphilis and tuberculosis.

... is this all. Dr. Abrams has announced that by his ... tronic reactions" he can determine the religion of an ... idual and, in the September, 1922, issue of his house... ... *Physico-Clinical Medicine* he maps out the areas ... lness for (1) Catholic, (2) Methodist, (3) Seventh Day ... tists, (4) Theosophist, (5) Protestant, (6) Jew. Just ... the area of dulness of a "Methodist" should be in the ... er quadrant of the abdomen while the area of dulness ... Protestant" is in the right lower quadrant, is not quite ... Neither is it explained why the Jew should have ... larger an area or dulness than the Christian.

THE REACTION OF BOSTON TO THE "REACTIONS" OF ABRAMS

A few weeks ago the editor of the *Boston Medical and Surgical Journal* pointed out the fallacies of Albert Abrams' claims and the absurdities of his cult. Then Abrams came to Boston and was given an opportunity to lay his cards on the table, face up. The *Boston Medical and Surgical Journal* reports editorially in its issue of October 19 the results of Abrams' visit. On Monday, October 9, Abrams appeared before the Board of Registration in Medicine in an informal hearing. The opportunity had been given a representative of the "electronic" cult to inspect the room and arrange for proper wiring so that Abrams could give a demonstration of his method. When the meeting came to order, however, Abrams said that it was impossible for him to give a demonstration at that time. His followers then started to hold an "experience meeting," detailing the marvels they had wrought.

Naturally, the chairman of the Board of Registration in Medicine refused to permit the meeting to be turned into an advertising "stunt," and the meeting was adjourned. The day following Abrams gave a clinical demonstration of his method in the laboratory of one of his disciples. Our Boston contemporary points out that, by a remarkable coincidence, while Abrams' followers in the rear of the room were able to see and hear the reactions claimed by Abrams, those members of the Massachusetts Medical Society who occupied chairs close to the demonstration, could neither see nor hear them. Abrams, it is said, refused to submit the method to any test offered, but confined himself to demonstrating the presence of lesions "the existence of most of which could be proved only by post-mortem examination." A member of the staff of the *Boston Medical and Surgical Journal*, a man in perfect health, was selected for experiment. By his diagnostic methods, Abrams discovered in this healthy individual a streptococcus infection, tuberculosis of the intestinal tract, congenital syphilis and intestinal sarcoma—otherwise the man was all right! It is understood that the volunteer inconsiderately refused to submit to a postmortem examination.

INVESTIGATION REJECTED

To the Editor:—From numerous lay sources we have been hearing that the medical profession, impelled by selfish motives, is unwilling properly to investigate the methods introduced by Dr. Albert Abrams, much the same in general tenor as expressed by Mr. Upton Sinclair in his letter published in THE JOURNAL, April 29, page 1334.

In the year 1917, when one of us was editor of the *California State Journal of Medicine* and the other was a member of the publication committee of the Medical Society of the State of California, we called on Dr. Abrams and proposed to him the following plan:

At the time to which we refer, Dr. Abrams claimed to be able to make immediate and accurate diagnoses, a drop of the patient's blood only being required, in these distinct conditions: hereditary syphilis, acquired syphilis, cancer, tuberculosis, pregnancy, streptococcus infection, and colon bacillus infections. He was unwilling, at that time, to commit himself beyond this group.

We offered to furnish him with blood of 200 patients from the University of California and Stanford University clinics, each of whom was known to be the subject, in uncomplicated form, of but one of the diseases noted. With the blood, Dr. Abrams was to be given the clinic number of the patient and to have access to both the patient and his record immediately after rendering the diagnosis in writing. His representative was to be allowed to be present when the blood was taken from the patient in order that no incorrect clinic number might be substituted.

The findings of the investigation were to be published in the *California State Journal of Medicine* as a report, without

comment; the list of known diagnoses in the 200 cases to be accompanied by the diagnoses as established by Dr. Abrams from his examination of the blood. It was stated to Dr. Abrams that the *California State Journal of Medicine* would reserve the right to criticize the method editorially, such criticism to be favorable or adverse as the results of the investigation would warrant.

Dr. Abrams refused flat-footedly in any way to cooperate in such an investigation.

SOL. HYMAN, M.D.,
ALFRED C. REED, M.D.,
San Francisco.

—*(From The Journal A. M. A., June 10, 1922.)*

Age

Sex

TWO ELECTRONIC DIAGNOSES

"A friend of mine, and an enthusiastic patient of one of the ...tes of Dr. Albert Abrams, urged that I send a specimen ... for diagnosis." Thus writes Dr. J. E. Hughes of ...ance, Okla., who sends us the diagnosis sheet that was ...ived from one J. W. Eisiminger of Oklahoma City who ...tes a "Physico-Clinical Laboratory for the Electronic ...ctions of Abrams." Eisiminger, like many of Abrams' ...ples, is not a physician but an osteopath. The report ... by the osteopath on the specimen of blood sent in by Dr. Hughes reads as follows:

> "Congenital diminished resistance, cerebro-spinal ... digestive strain, 39 ohms, Metastatic Carcinoma. ... liver and right colon, Tuberculosis Genito-urinary ...act, 6 ohms. Colisepsis. 4 ohms. streptococci, ...ection, 12/25 ohms, in gall bladder region."

After reading this diagnosis, you feel a little bit dazed ... not quite sure just what it means, do not blame ... JOURNAL—we don't either. It is copied, just as given, ... the typewritten report furnished by Eisiminger. One ... the impression that the patient was in bad shape. ...static carcinoma," "Tuberculosis genito-urinary tract," ...sis," a streptococcic infection in the gallbladder region ...sound portentous and disquieting. But on reading ... in Dr. Hughes letter we learn: "The specimen was ... Mr P———, whose history was sent with it, but ...ained from one of our unsuspecting and believed-to-be ...female guinea-pigs. The pig was duly arranged facing ... the blood was taken." In closing, Dr. Hughes ... that the collection of the blood specimen was wit... three physicians and that, in view of the diagnosis ... all feel that "a great injustice has been done our ... family."

We fear, however, that Dr. Hughes may have omitted some important steps in the obtaining of the specimen. While he admits that the guinea-pig faced west when the blood was taken, he does not state whether or not the operation was performed in a subdued light, which, it seems, is one of the requirements. Neither does he mention whether or not it was a red-headed guinea-pig; people with red hair, according to Dr. Abrams, are in a class by themselves. But most important of all, nothing seems to have been said by Dr. Hughes of the religious affiliations of the guinea-pig. As has been mentioned before, Abrams claims that one's electronic reactions vary with his religious belief so that Abrams can determine a man's religion by testing a specimen of his blood. We reproduce with this article part of a page from Abrams' house-organ, *Physico-Clinical Medicine*, showing the various areas of dulness in a Catholic, a Methodist, a Seventh Day Adventist, a Theosophist, a Protestant and a Jew, respectively.

Who knows but Mr. Eisiminger may have assumed that the blood specimen he had under examination was from a Theosophist when the guinea-pig may have been a Christian Scientist? Now the area of dulness for Christian Scientists has not yet been mapped out by Albert Abrams—possibly it is the *terra incognita* of the abdomen. In any case, it was expecting too much of Osteopath Eisiminger to suppose that he would be able to give a correct diagnosis when such vitally important data as the religion of the patient was withheld.

As though this were not enough, now comes Dr. L. J. Moorman of Oklahoma City with another diagnosis from Eisiminger. Dr. Moorman tells us that he sent Osteopath Eisiminger "some sheep's blood on blotting paper furnished by him, with a blank, supposedly for a fifteen year old boy." "The next day," says Dr. Moorman, "I received the following diagnosis, for which I paid $10.00":

> "Congenital diminished resistance cerebro-spinal strain 38 ohms. Metastatic carcinoma of left lung and pancreas. 8 ohms. Neisserian infection genito-urinary tract, eyes, 4 ohms. Tuberculosis of genito-urinary tract, 4 ohms."

Dr. Moorman states that Eisiminger explains the phrase "congenital diminished resistance cerebro-spinal strain" as referring to hereditary syphilis. He says further that when Eisiminger delivered the diagnosis "he insisted on discussing the question of treatment and figured the cost at $200.00, but agreed to guarantee a cure for $250.00."

It is unfortunate, in the interest of scientific accuracy, that Dr. Moorman gives us no data regarding the religion of the sheep nor does he say whether or not it was a red-headed animal. Neither does he mention whether the sheep was facing west and in a subdued light at the time that the blood specimen was taken. We mention all these details because they seem to be necessary to a proper understanding of the subject.—*(From The Journal A. M. A., Dec. 30, 1922.)*

AUTOGRAPHIC EXAMINATIONS†

Autograph	Date of Writing	Ohmage	Remarks
Dr. Samuel Johnson	Feb. 7, 1775	48	Reaction acquired syphilis (cerebro-spinal strain) and tuberculosis
Edgar A. Poe	Dec. 30, 1846	31	Cong. syphilis (cerebro-spinal) and reaction of dipsomania
H. W. Longfellow	May 14, 1855	10	Cong. syphilis
Oscar Wilde	No date		Male reaction 18/25 Female reaction 1 18 25 Acquired Syphilis (cerebro-spinal)
Samuel Pepys	July 5, 1693	60 10/25	Congenital syphilis (cerebro-spinal)
Bret Harte	No date		Jewish on father's side Cong. syphilis (cerebro-spinal)

† The reproduction from *Physico-Clinical Medicine* of March, 1922. Here ... a diagnosis of several well-known men, long since dead, by subjecting the ... the individuals to his "Electronic Reactions."

Age

Sex

5. The Medical Profession cannot be too critical on any system until it can show a higher percent of cures than 10% that slips thru their fingers.

6. One standard of education should be necessary to all wishing to practise the healing art.

Eighteen years ago I said I removed my hat to Christian Science, and the teachings of mental suggestion. I still am hatless. To the various other cults et cetera, I now don, a soft head gear, but to the Abraham Method, I am covered with a steel helmet, and shall until the allied powers of pseudo-science, strike it off, and convince me humanity wishes to retreat to the dark ages of medieval times.

No. 3

Ellwood W. Kemp.

The Roots, The Growth, and The Present Condition of The Turkish Empire.

October 22, 1923

The above subject was presented extemporaneously by Ellwood W. Kemp under the following outline:

1. The Physical environment of the Territory into which the Turks moved, namely, the Ancient neck between the two great civilizations which grew up — the one in the Tigro-Euphrates Valley, the other in the Nile

2. The Vast Wealth of these two valleys which the Turks overran, fought for, conquered, and built their civilization upon

3. The Overrunning of this Civilization by the Mohammedans and the adoption of the Mohammedan religion by the Turks

4. The expansion of the Turkish empire westward, Southward, and Northward with Turkish ambition to become masters of all Europe.

5. The Turkish Empire at its greatest height in the 16th Century. Extent of Rule.

6. The unparalleled experiment of ruling a Turkish—Mohammedan empire by an army wholly composed of Christians. (Janissaries).

7. The rise of great European nations—France, England, Germany, Austria-Hungary, Poland, Russia—which bar the further westward advance of the Turk.

8. The decay of the Christian-Turkish army.

9. The internal decay of Turkish institutions—17th, 18th, 19th Centuries

10. The present "sick man in Europe"

11. Why the present strong nations (back) of Europe do not drive the Turks to their Native Asiatic home and protect the Christian of South-Western Asia and South-Eastern Europe.

Palestine, Past and Present.

Read October 29, 1923. By Charles Roll.

As a student of history I am naturally interested in the history of all nations and of all lands. I must confess, however, that I possess a much greater interest in some than in others. There are three in which I have a peculiar interest. One is our own land,- "My native country, thee, Land of the noble free, Thy name I love. I love thy rocks and rills. Thy woods and templed hills." Another is that little island across the the sea,- that little island from which our laws and institutions have in such large measure been derived- that little of which the poet rather boastingly wrote:

"When Britain first, at Heaven's command,
Arose from out the azure main,
This was the charter of her land,
And guardian angels sung the strain:
Rule, Britannia! Britannia rules the waves!
Britons never shall be slaves."

The third is that narrow strip of land washed by the eastern shore of the Mediterranean. For me this last is more or less of a dream land, never yet having had the opportunity to visit the Holy Land. I hope those here who have had this privilege will correct any false impressions this paper may unwittingly convey.

Palestine lies at the western extremity of the fertile crescent bounding the desert of Arabia on the north, with the sea to the west and the desert to the east. She thus found herself in ancient times thrust in between two great centers of civilization- the Nile valley in Africa and the Euphrates in Asia. She became a bridge, a highway between Asia and Africa. This made the location one of with it both advantages and disadvantages. On the one hand she became a great routes of travel between the two continents. Palestine became a great highway of commerce and civilization. On the other hand she became the prey of the invader. Her history is largely a story of one invasion after another. Leaving out of account the invasions of the desert tribes of Arabia, which probably is the earliest of the land, there were the Hittites, the Ethiopians, the Assyrians, the Babylonians, the Persians, the Greeks under Alexander, the Romans under Pompey, the Arab Mohammedans, the Seljuk Turks, the Crusaders, the Turks under Napoleon, and last but not least of all, the allies under Allenby during the World War. Palestine has truly been termed " the battlefield of empires". Perhaps it have been the ambition of her failure to over develop a strong ruling state or empire.

Palestine or the Holy Land, as we are wont to call it, has occupied such a large place in our thoughts and exerted such a great influence over our lives and the history of the whole world that it frequently is a matter of surprise to learn that a small country it really is. It is only about one hundred and fifty miles long and sixty miles wide; no larger than one of our smaller states. From the Mount of Olives near Jerusalem one can catch glimpses of the Mediterranean Sea on the western border and the Jordan valley and the Dead Sea on its eastern border. Dr. John Wesley, who was with the American Red Cross during Allenby's campaign, walked from one city to the other from Jaffa to Jericho, in a little over a day from sunrise to sunset. Later he traversed on foot the entire length of the land from Beersheba to Dan in the course of a few days in a little less than a week.

in Samaria it is possible to view nearly the whole of Palestine. To the south lie the Judean heights, to the north the hills of Galilee, Carmel with its long ridge on the northwest, and snowy Hermon on the northeast. Westward beyond the foothills and the coastal plain may be seen the blue sea, and to the eastward the Jordan valley with the mountains of Gilead and Moab in the background. Palestine has rightly been called the " least of all lands".

It is doubtful if any similar area exists on the face of the globe which exhibits so much diversity. Prof. Huntington declares that " it would be necessary to travel two thousand miles to New Mexico or Utah to find a district as different from northern New York as Mount Carmel is from the desert seventy five miles away around Jericho". Southern California affords the nearest approach to Palestine of any portion of the United States. But in the case of California the variation is from west to east only while in Palestine it exhibits itself whether we travel from east to west or north to south.

The greatest variation is, however, observed in a journey from the sea eastward to the desert. The successive zones encountered are as follows: the maritime or coastal plain; the foothills and the central range; the Jordan valley; the eastern range.; in the language of Henry Van Dyke: a green strip of fertile plain beside the sea, a blue strip of lofty and broken highlands, a gray and yellow strip of sunken river-valley, a purple strip of high mountains rolling away to the Arabian desert.

The coast line itself is extremely inhospitable. There is not a single good harbor. Sea going vessels must anchor a mile or more from the shore. Passengers and freight are transported to the shore in small row boats. As a consequence the inhabitants of Palestine have never been a maritime people.

The coastal plain, very narrow in the north, gradually widens southward. Toward the north it is known as the Plain of Sharon; toward the south as the Plain of Philistia. It was this portion of Palestine and not the whole of the land which became the great pathway of armies and which especially , in the words of George Adam Smith," deserves that name of the bridge between Asia and Africa".

It was along this highway that armies marched led by Pharaoh, Sisera, Sennacherib, Nebuchadnezzar, Cambyses, Alexander, RichardIII, Napoleon, and Allenby.

The southern portion of the plain was occupied by the Philistines probably about the same time that the Hebrews were conquering the region farther east. In fact the latter were never secured a permanent foothold in this part of Palestine, never being able to master the chief Philistine towns of which were five in number: Gaza, Ashkelon, Ashod, Akron, and Gath.

Forming a sort of transition zone between the plain and the central range are the low cleaky foothills known toward the north as the Shephelah. In the north these hills gradually merge into the heights of Samaria. In the south they are separated from Judea by a rather marked escarpment.

Among the most striking features of the Shephelah are the transverse valleys of which the most important are the Valley or Vale of Ajalon and the Vale of Sorek. The region was debatable land between the Hebrews and the Philistines. " It was the rampart" says Huntington, " of the Philistines against the Hebrews and the outpost of the Hebrews against the Philistines". The scenes of some of the most famous Bible stories were laid here. Samson grew to manhood in a village in the Vale of the Sorek, within a day's journey of the rich Philistine cities to which he was naturally attracted . The railroad from Jaffa to Jerusalem follows this valley today. It was down the Vale of Ajalon that Joshua drove the Canaanites on that day when to cheer the hearts of his men he sang the old war song:

Sun, stand thou still upon Gibeon;
And thou, moon, in the Valley of Ajalon.
And the sun stood still, and the moon stayed,
Until the nation had avenged themselves of their enemies".

It was in this same valley where the sun stood still that Saul and Jonathan defeated the Philistines. Centuries later the Romans in seeking to capture Jerusalem came this way. Again after the lapse of many more centuries the Crusaders pushed up through the Vale of Ajalon on their way to the Holy city.

The central range is incomparably the most important part of Palestine. The southern portion, known as the Plateau of Judea, has aptly been termed " the backbone of Palestine". Its outstanding characteristic is its isolation or seclusion. To the west it is separated from the Shephelah by a valley or inner lowland. Bounding it on the east is the Wilderness of Judea at first " wild and deep", the lower Jordan Valley and the Dead Sea. On the south the plateau falls off into the Ny or Beersheba lowland. Only on the north is there no natural frontier or barrier, but even here there is a distinct change in the character of the land at a little north of the little later. Though not impregnable, Judea is more difficult of access than any other part of Palestine. Invasions were few, and less frequent and the resistance has been more stubborn. This seclusion perhaps explains the provincialism of Judea. It will also be remembered that when the other Israelite states fell away, Judea continued to preserve the true spirit of the Hebrew religion.

Nearly all Judea is hilly, mountainous or plateau with lower broken hills and valleys. Water is scarce and vegetation is scant. We can now understand what the Psalmist means when he said, " I will lift up mine eyes into the hills, from whence cometh my help." And again when he says, " As the mountains are round about Jerusalem, so Jehovah is round about his people." Through the center of the plateau in Judea extends a chain of sacred shrines: Beersheba, Hebron, Bethlehem, Jerusalem ,and Bethel. About these places much of the early history of Palestine clusters.

Further north in Samaria the central range assumes a different aspect. It is more open; the valleys are broader and more fertile. In contrast with Judea it is a pleasant land and is provided with a much greater accessibility. Invasions usually took by way of the coast. In the old Testament Samaria occupies a place second only to that of Judea. Here is the scene of Elijah's famous struggle with the priests of Baal, and Jehu's furious driving. Samaria too has its shrines. The most prominent of these were Shiloh, Shechem, and Bethel. Jesus, in going from Judea to Galilee passed this way, for " it was needful that

through Samaria". It was on one of these journeys that He spoke to the unknown woman beside the well those famous words, " God is a spirit and they that worship Him must worship Him in spirit and in truth". The Plain of Esdraelon which we will consider later forms the northern boundary of Samaria as well as [illegible] in the central range. North of Esdraelon in lower Galilee the range consists of low hills and gentle valleys while in upper Galilee we have a plateau less rugged than that of Judea. Galilee is more abundantly supplied with water, and is more fruitful than any other part of Palestine.

"Going from Samaria into Galilee", says Dr. Van Dyke, " is like passing from the Old Testament into the New." The Old Testament from beginning to end mentions no great event which ever took place in Galilee. Jesus was, however, more closely identified with Galilee than any other portion of Palestine. It is this fact that interests us in this part of the Holy Land.

Galilee was as accessible as northern Samaria. As George Adam Smith says, "Jesus was on the road to nowhere; Galilee was covered with roads to everywhere." Several of the great trade routes from the coast passed through Galilee on their ways to the region beyond the Jordan. Nazareth was a village, almost unknown in the time of Christ. From the hilltop that crowns the boy Jesus could without "Here", in the language of Van Dyke, " he could watch the creeping caravan of Arabian merchants, and the glittering legions of Roman soldiers, and the slow flocks of Jewish villagers coming up from the Valley of Jezreel and surrounding [illegible] the Plain of Esdraelon"

The eastern boundary of the central range is formed by that great rift in the earth's surface, the Jordan valley; a valley more than one hundred sixty miles long and from [illegible] wide. Through this extends the river Jordan, rising at the foot of Mt. Hermon flowing southward, with many windings, and finally, its waters at last into the Dead Sea. In the lower portion the valley is sometimes referred to as the Plain of Jericho the city whose walls fell down at the sound of Joshua's battle cry. Jericho was "the key to all the Jordan was strong." She had stood a siege, and her inhabitants were [illegible]". This has been attributed to her [illegible], her command [illegible] and the [illegible] commercial city of the region. She was a [illegible] certain [illegible] historic associations. The crossing of the Jordan [illegible] most significant events in the history of Israel as [illegible] and Elisha passed over the scene of the ministry of John the Baptist. Here [illegible] Palestine was [illegible] with the life and activity of Christ [illegible]. The very different", says Hall, " is the [illegible] Jesus [illegible] from Nazareth to find his home [illegible] there are now [illegible] marshes, there were [illegible]; where there is but a [illegible] there were [illegible]; where there is one tree, there were nine or ten".

Beyond the Jordan valley rises the eastern range; a plateau varying in width from thirty to eighty miles and stretching away to the desert. What the far west has been to the United States, this region composed of Bashan, the Land of Gilead, of Moab, and of Edom, has been to the East of Palestine. It is a land of history,

of imagination. From here Moses viewed the Promised Land and here he was buried"in a valley, in the land of Moab ------ but no man knoweth of his sepulchre to this day". The region has always suffered from Bedouins, who ~~came~~ in ~~droves~~ from the desert, especially in drought years, in search of pasture for their herds.

It has already been noted that variations occur not only from west to east, but in a lesser degree from south to north as well.We have tried to indicate some of these. Mention has already been made of the Plain of Esdraelon which forms the greatest break of all in passing from south to north. This famous plain extends from Mount Carmel by the sea to the Jordan. The eastern portion is broken by the Vale of Jezreel which descends to the Jordan. The western portion is a great plain sometimes referred to as the plain of Megiddo, ~~the~~ ~~modern~~ Armageddon. Esdraelon has been aptly called"the classic battleground of Scriptures." Here Deborah and Barak overturned the Canaanite Sisera in the battle of the River. Here Gideon overcame the Midianites. Here the campaign was waged by the Philistines against Saul, resulting in the latters death as well as that of his son Jonathan.

" Israel, thy beauty is slain upon thy heights
How fallen are the mighty!
Tell it not in Gath,
Publish it not in the streets of Ashkelon!
---------- --
How fallen are the mighty!
In the midst of the battle, Jonathan,
on thy high places is slain".

To continue an examination of the campaigns waged in Esdraelon from ancient days until it was fought by Allenby's cavalry would be but a repetition of those mentioned in the first part of this paper-- conflicts which have given ~~rise~~ to Palestine the name of the "battlefieldof empires".

I cannot refrain from quoting again a passage from George Adam Smith: " What a Plain it is! Upon which not only the greatest empires, races, religions, and ideals, have contended with each other, but each has come to judgment- on which from the first, with all its splendour of human battle, men have felt that there was fighting from heaven, and wars in their courts were fighting-"

Palestine is a land of two seasons- a rainy season lasting from November to April inclusive, and a long dry season from May to October inclusive when practically no rain falls. The curse from which Palestine suffers is not the lack of sufficient rainfall, but the lack of water when it is most needed. There is twice as much of a greater rainfall in Palestine in ancient times than at present. The population in the time of David was probably five or six million. Today it finds it difficult to support a million and a half. Where once there were flourishing towns and cities, today in many places there is desolation and ruins. Such ruins may be found in the region to the south of the Dead Sea, in Moab, in the vicinity of Galilee, and in numerous other localities.

To attempt to sketch even in outline the history of Palestine. The writer assumes that it is sufficiently familiar to all. Suffice it to say, that in the seventh century the land was wrested from the Roman Empire by the Arab hordes of Islam. From the eleventh century to the year 1917 it was under the effective rule

of the Turk. It was on December 11, 1917 that General Allenby, now known as the " Deliverer of Palestine", following a spectacular and successful campaign, modestly entered Jerusalem and took official possession of the Holy City.

In order to facilitate military operations, a railroad was constructed from Egypt across the desert of Sinia to Jerusalem. The children of Israel were forty years wandering through this region on their way to the promised land. It is now but a days journey by rail. A pipe line one hundred fifty miles in length was also laid for bringing water from the Nile to the Palestine where it was so sorely needed. The prophesy of Isaiah was seemingly being fulfilled: " The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons where each lay shall be grass with reeds and rushes."

The conquest of Palestine by General Allenby really meant the dawn of a new day for this backward land. I use the term "backward land" without reservations. Permit me to give one or two illustrations. Jerusalem had at the outbreak of the war a population of approximately seventy thousand. And yet, it was without any water system and without a single street railway. The walls were tumbled down; the streets were never cleaned. In short, Jerusalem was a tax burdened city located on a hill that might support a village.

What was true of Jerusalem was true of the whole of Palestine . Only about ten per cent was in a state of cultivation out of a possible fifty-five per cent. An additional twenty-five per cent it is said may be reforested. Palestine was a land living in the past, dwelling on the glories of by-gone ages.

Immediately following the occupation of Palestine, by the British established a military administration. Under this administration many improvements were made. In 1920 military rule was supplanted by the civil administration, under the mandate of Great Britain. Sir Herbert Samuel, a very able and orthodox Jew, became the High Commissioner.

The problems which confronted the British officials were many and varied. There was the problem of dealing with the diverse religious and race elements; the problem of providing adequate educational facilities; the problem of developing irrigation projects, water power sites, etc. In dealing with these and numerous other problems Sir Herbert Samuel has been very successful.

Many years ago there began to be agitated a movement to make Palestine a national homeland for a reunited Jewish race. This movement was often referred to as Zionism. The war seemed to many to open the way for its realization. In a letter dated Nov. 2, 1917, to Lord Rothschild, James Balfour, then Secretary of State for Foreign Affairs said:"His Majesty's Goverment views with favor the establishment in Palestine of a national home for the Jewish people, and will

use their best endeavors to facilitate the achievement of this object. , it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine-----" Moreover, there are several obstacles in the way of accomplishing this. In the first place the Jews are in the minority in Palestine. They are outnumbered by Christians and Moslems. The Jews number only eighteen or twenty per cent of the total population. In the second place there are about sixteen million Jewish persons in the world. This is many times more than Palestine could accomodate with the most careful colonization. Finally, the Jews themselves are divided on the Zionist question. Some of their greatest leaders declare Zionism to be an impossible dream.

Sir Herbert has not hesitated to proclaim Christian, Moslem, and Jew. On his staff is a Christian, a Moslem, and a Jew. His advisory council consists of four Moslems, three Christians, and three Jews. Immigration has necessarily been carefully restricted to the needs of industry. He intends to follow a policy of bringing to Palestine only prudent industrial firms.

Many schools have been opened and special efforts are being made to reduce illiteracy. Tax exemptions have been removed and economies have been introduced. Palestine has been made self supporting on a revenue of about eleven million dollars. Farm colonies have been established; a plan for a new Jerusalem is being worked out; archaeological research is being encouraged and excavations have been resumed in many places.

These as well as many other progressive measures amply justify the establishment of the British mandate over Palestine. We must not expect too much. We should not look for the impossible. Henry Van Dyke visited some years ago and it seems to me very reasonably may hope to see accomplished in Palestine: " It is, indeed, not impossible that wise methods of cooperation, better agriculture and gardening, the development of fruit-orchards and vineyards, and above all, a true national government and equitable taxation may one day give back to Palestine something of her old prosperity and population.---------- ---------- But the proud kingdom of David and Solomon will never be restored; not even the tributary kingdom of Herod. For the land will never again stand at the cross roads, the four corners of the civilized world. The Suez canal to the south, Iraq and Transjordania through the Lebanon and Asia Minor to the north, have settled that. They have left Palestine in a corner, off the main-traveled roads. The best that she can hope for is a restoration to quiet fruitfulness, to placid and humble industry, to olive-crowned and vine-girdled felicity, never again to power."

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No. 5

A PRACTICABLE PLAN BY WHICH THE UNITED STATES MAY CO-OPERATE WITH OTHER NATIONS TO ACHIEVE AND PRESERVE THE PEACE OF THE WORLD.

By Frank C. Wade
Read November 5, 1923.

Since the World War every peace-loving person is searching for some plan or scheme whereby war can be prevented; and this search will not cease until such a plan is found.

Modern science has brought nations so closely in touch with one another and commercial relations have become so extended that international questions and controversies constantly arising make it imperative that the nations of the world get together and work out some scheme or plan for the solution of these questions as they arise without the resort to arms.

A League of Nations was tried but the United States would not join and it has not quite met the requirements. A World Court has been attempted, and, while it is generally looked upon with more favor, yet, there is a universal feeling that it likewise is not quite sufficient to take care of the situation. And the paramount question in the world today is, "What is the best practicable plan by which the United States may co-operate with other nations to achieve and preserve the peace of the world?"

It is self evident that this plan must be limited to strictly international questions and must be made universal so that it will become the fundamental International Law of the World.

World peace can be achieved and preserved through a League of Nations with all its power vested in a World Court. A basic International Law, The Covenant of the League of Nations, must be carefully worked out and adopted by the leading nations of the world,

defining the rights, liabilities and powers of the members of the League of Nations and specifically defining and limiting the jurisdiction of the World Court.

There are so many sovereign nations in the world and their conditions so different that it is very difficult to incorporate them into one association on a common plane but they must all come under the same basic law on an equality and every sovereign nation in the world must be eligible to membership in the League of Nations.

All power of the League of Nations should be vested in the World Court which should consist of a General Court, a Supreme Court and as many Trial Courts as may be needed to dispose of the business submitted. The General World Court must not be too large to function and do its work but it must be large enough to take care of all business that may come before it and, as nearly as possible, represent all members of the League of Nations. The membership of this court should be apportioned among the members of the League in proportion to their number of free citizens who can read and write and the nation that cannot qualify for a seat of this court would be deprived of this privilege, but shall enjoy all other rights and benefits of the League of Nations on equal terms with other members. The Trial Courts shall be selected from the General World Court for the trial of issues as they are submitted. The Supreme World Court shall consist of judges selected from the Great World Powers in proportion to their representation on the General World Court. These Great World Powers will change in time and, while the selection must now be made on their present standing

among the World Powers, provision must be made for additions to this Supreme World Court from other members of the League of Nations as they develop into Great World Powers.

The jurisdiction of the World Court must be specifically defined and limited to controversies involving international law and its jurisdiction must be exclusive and its decision final. Should any nation to a controversy involving the jurisdiction of the World Court refuse to submit it or to abide by its final decision, every member of the League of Nations must forthwith sever all dipomatic and commercial relations with the offending nation and the World Court should decide on such other punishment as the occasion demands. Participation in any specific punishment must be optional and the right to self defense must never be denied any nation.

The General World Court and the Supreme World Court should convene in regular session once each year and at such other times as their work demands. Upon convening in regular session the courts should organize by selecting a Chief Justice who should be presiding officer during that particular term and until his successor is selected.

The World Court should adopt rules of procedure and practice for the joining of issues and the trial of cases. After the issues in a controversy submitted are joined the litigants should each choose two judges from the regular judges of the General World Court, these judges would select three others from their members and these would constitute the Trial Court which would try the issue. Provision should be made for an appeal to the General World Court and

to the Supreme World Court and no citizen of either of the litigants should be eligible to membership on the Trial Court nor to a vote on an appeal.

The seat of these courts should be the Hague or some appropriate place selected by the League of Nations, except the Trial Courts, which should sit at places convenient for their work. The expense of the World Court and all commissions or other bodies necessary for the proper functioning of the League of Nations should be born by the members in proportion to their respective representation on the court but the extra expense of the Trial Courts should be taxed to the litigants as costs.

Upon the adoption of the Covenant of the League of Nations by ten sovereign nations, including the nations represented on the Supreme World Court, a commission should be appointed by the members for the compiling and codifying of the international laws within the jurisdiction of the World Court. These laws when ratified by the governments of the League of Nations would be the international laws governing the rights and liabilities of the members and within the exclusive jurisdiction of the World Court. Ample provision must be made for the amendment of the Covenant of the League of Nations and additional international laws as conditions demand.

SUMMARY

This plan provides a League of Nations embracing all the civilized nations of the world with all its power vested in a World Court, consiting of a General Court, Trial Courts and a Supreme Court, composed of judges from the members of the League of Nations, whose

jurisdiction would be specifically defined and limited to international controversies that cannot be settled by the contending parties. The rights of every nation in the world would be adjudicated by an impartial tribunal whose jurisdiction would be exclusive and decision final. The Covenant of the League of Nations would be carefully worked out defining the rights, liabilities and privileges of members and specifically define and limit the jurisdiction of the World Court. This would be the Fundamental International Law but would be supplemented by statute or a code of International Laws to be adopted by the members of the League of Nations, both of which could be amended as occasion demands.

The General World Court may be divided into any number of Trial Courts for the dispatch of the work of the court, with provision for an appeal to the General World Court and to the Supreme World Court. The penalty for an offending nation is adequate and no nation would be compelled to go to war against its wishes. Should war be inevitable the parties directly interested would be permitted to prosecute the same under the sanction of the World Court. The expenses of the World Court and all commissions or other bodies necessary for the proper functioning of the league would be borne by the members in proportion to the representation on the World Court and the extra expense of the Trial Courts would be taxed to the litigants as costs. The seat of the court would be the Hague or so me other appropriate place selected by the League.

ARGUMENT.

This plan will not insure the peace of the world but it

furnishes an adequate tribunal for the trial and decision of all questions and controversies between nations which lead to war. We cannot expect to avoid war until we have such a tribunal. The world has advanced until no civilized nation will permit its citizens as individuals to fight out their controversies in physical combat. Are we not ready to apply this same rule to national controversies?

Some of the smaller nations may object to the supreme branch of this World Court on the ground that it gives the strong nations the power to dictate. These nations now have this power and will and must keep it. There can be no scheme or plan whereby they can be deprived of it and it would be eminently unjust to them and unsafe for the world if it could be done. In the final analysis the strong nations of the world will be the power behind the league and will have to enforce the authority of the court, should it become necessary to do so. If international justice cannot be secured through this court it cannot be done. The power and authority of the league cannot be placed in the hands of feeble and ignorant nations. The executive and judicial power of any body must come from a common source to function. China and Turkey with their great bulk of ignorant people cannot have the authority of the great nations of the world whose military power must extablish the authority of the World Court. The Great Nations of the worl must dominate and control the World Supreme Court. These nations will change as time goes on and the plan must be so arranged that it will adjust itself to these changes. The nations who must now be represented on the World Supreme Court will not be exclusive but where the power back of the Court lies must also rest the final

decision. Any other plan is doomed to failure. Arrangement must be provided for the admission of new blood into the Supreme World Court as other great powers develop.

This plan is not perfect and will not guarantee the peace of the world and there is no such a plan. Nothing can guarantee the peace of the world but this plan is submitted as the best practicable plan by which the United States may co-operate with the other nations to achieve and preserve the peace of the World.

Frank C. Wade.

No. 6

A C C I D E N T S.

By James M. Tilley

Read November 12, 1923.

The dictionary has the following definitions for the word accident: a befalling; an event that takes place without one's foresight or expectation; an undesigned, sudden and unexpected event; often, an undesigned and an unforseen occurrence of an affliction or unfortunate character. This definition seems broad enough and specific enough under which this subject may be discussed.

Victor Hugo calls our attention to the constancy of accidents when he says,"Accidents are the law and the nature of things cannot get along without them." Jack London strengthens this view when he said, "One is not educated until he is prepared for the unexpected. In the light of the above definitions and quotations the world will never be free from accidents and that the device for reducing the number, is thinking in the total. This makes the matter of their reduction one of education. E.George Payne, Ph.D., Professor of Education in the New York University, has restated the function of education at the present time in two propositions - The reconstruction of the curriculum and the development of a more efficient method. After stating the two propositions he said:

"The reason for the deep interest of educators during the past few yeqrs and particularly at the present time in these problems of educational reconstruction grows out of the fact that there is developing a new conception of the function of education. During the whole history of education, and this point of view continued even into the Twentieth Century, the emphasis was placed upon knowledge, and a person with a memory well stocked with text book information was assumed to be educated. The Twentieth Century has seen the development of a new viewpoint. Education at present is judged in terms of modification of conduct or behavior in the individual and, from a social viewpoint, the outcome of education is judged by the extent to which it increases social effectiveness. For example, educati onal vales are estimated in terms of health, citizenship, vocational fitness, the worthy use of leisure, ethical character and equipment for worthy home membership. Knowledge itself does not necessarily help one to greater effectiveness in any of these respects. Knowledge is valuable only when it eventuates in conduct. We might stat e the first of these objectives as that of providing education for a more effective conservation of the human element in our civilization. The conception of the purposes and functions of education, as outlined, will certainly imply that the schools should attempt, as part of their endeavors, the conservation of human life and the promotion of welfare by the elimination of accidents.

Our problem is to impress the people of this day with the feeling of the necessity for such Safety Education and to devise ways and means for carrying into effect of such a plan.

NATIONAL SAFETY COUNCIL.

The National Safety Council is an organization that has for its primary function the awakening of the nations conscience to the enormous waste of human life through accidents and some idea of the financial loss to the country through them; secondly, to aid and encourage and plan for the reduction in loss of human life. It was a deep feeling of sympathy for these two purposes that led me to choose this subject for treatment before this club. I feel also that a more intimate knowledge of the problem, as well as a better acquaintance with the movements that tend to aid in its solution, are at this time my special province - hence imperative.

It may be said that this is a year of accidents. The facts lend color to the old superstition of unlucky numbers -13, 23. The universality of them is proclaimed by the Japan disaster, to the killing of an innocent bystander by an extra tire hurled from an auto racing machine in obedience to the law of centrifugal force.

You members have certainly observed the large number of accidents reported in the daily papers; they have been so numerous and so noticeable as to make them emphatic. From the first of January to November first of this year 1749 accidents have been reported in one daily paper. Many of these accidents have happened in our town or in the immediate vicinity. Safety device after safety device have been installed, yet the number of accidents multiply continually.

Accidents have become a real menace to our nation. The National Safety Council has a real problem before it. May we as a Club lend our assistance to the carrying out its two chief purposes- acquainting the people of this country of the great menace to the nation caused by accidents and to develop some efficient means of combating this menace.

CAUSES OF ACCIDENTS.

It may prove beneficial to give some time to the discussion of the causes of accidents to the end that we may determine which of them will yield to treatment through the field of education.

One source of auto accidents is the conflict in instructions of local and state authorities. In case of state instructions the person on your right is to be given the "right of way" at intersections on crossings. This instruction is simple and easily understood. The trouble comes in local regulations requiring one to look in two directions before crossing at an intersection and to give to persons on certain streets or roads the "right of way" contrary to the previously stated general principle. This cause of accidents would yield to treatment and should receive immediate attention.

DEFECTIVE VISION.

If the true cause of many accidents could be arrived at, it would be found to be due to defective vision. Many people are "near sighted", many are "far sighted", all have the "drag" which follows rapid adjustment of the muscles of the eye to the range of accommodat on; they sometimes see objects where they are not, and as

natural sequence for a judgment that is false. An accident with dead and maimed individuals as the resultant of such false judgment. This cause would also lend itself to treatment. All drivers of autos should be required to have certificates from reputable oculists certifying to the fact that their eyesight was efficient enough to permit the person holding such certificate to drive a motor propelled car. Engineers on railroads are required to stand such tests. Why should not a driver of an auto?

(The mathematics of moving objects should be reviewed and should be made to enter into the formations of judgments in which crossings are involved. I mention this here because it is largely dependent upon the work of the eye - distinct vision - which, if we do not have accidents will happen).

DEFECTIVE MATERIAL AS A CAUSE.

Any study of accidents, even a casual one, will impress one with the fact that many of them are caused by defective material. This cause will persist, and hence, accidents from this cause will never entirely be eliminated. Imperfection is a constant in the make-up of all material and will have to be reckoned with for all time. Materials are subjects to the law of limits of strain and stress, and when these limits have been reached and oftimes overreached, certain reactions will result, These reactions usually spell accident.

It would be an interesting studyto find out what percent of accidents are attributed to defective material and over strain. This cause of accidents will also lend itself to an educative treat-

ment in form of more careful inspection and tests of material designed to stand stress and strain. A more general knowledge of laws governing stress and strain and the personal responsibility involved in their violation. Architects, engineers, and other mechanics know, but the great body of people are ignorant of these laws.

CARELESSNESS AS A CAUSE.

To carelessness may be attributed many, if not a majority of fatal accidents. Scaffolding improperly constructed; failure to attach safety belts; failure to adjust safety devices; carelessness in the use of matches; in caring for fire flues; in depositing cigar and cigarette stubs, cause the tragic death of 15,000 persons annually, of which 70% are women and children.

Carelessness is said to be the cause of many forest fires in which both life and property are destroyed, as well as being the cause of many mine disasters. This is a cause that will lend itself to educative treatment; this is especially true in the field of "fire prevention" - as you know we have had our "Fire Prevention Week" - which must be extended to a "Fire Prevention Year".

Some accidents arise from causes beyond man's control - such accidents cannot be eliminated - earthquakes; fires by lightning; cyclones and tornadoes bring death and disasters that cannot be prevented by man. I am not sure that they should be classified as accidents, however, they come under the definition.

Dr.Payne sums up the causes of accidents in the following way and under the following three heads:

"Accidents", he says, "occur today from three causes -

(1) The operation of inherited tendencies in an environment to which, in their primitive form of expression, they are not adapted.

(2) Bad habits,developed in the people when the complexities of today were not present and transmitted to the children through the process of imitation.

(3) Ignorance of present day hazards, resulting from a failure to transmit knowledge of experts through any of our media of instruction to the masses of children and adults of the present. "

To illustrate by application the three causes: The play instinct asserts itself in children; no provision has been made to satisfy this instinct; the child in his attempt to satisfy this play instinct seeks to try out everything he comes in contact with - turns on the gas; pokes something in to an exposed socket; connects up the electric iron; climbs a tree and comes in contact with an electric wire - all such modern conveniences when played with cause accidents. When the migrating instinct asserts itself in a child and it runs off from home and often into the path of some auto, a moving train or other vehicle and an accident occurs, illustrates this first cause of accidents. Excursions of the parent with the child to satisfy this "wander lust" is one remedy for this last phase of child life, and hence aid in minimizing accidents.

An illustration of the second cause of accidents, we may use the habit of adults crossing the streets just anywhere. This habit formed in time of no danger becomes a menace in the day of swift moving autos.

Dr.Payne says, "A recent examination of the street accidents in New York City showed that seventy per cent of them occurred at places other than regular designated crossings. In other cities seventy-five per cent of street accidents are found to occur from not crossing at the proper intersections. So a habit established that would to cross at street crossings would materially reduce the number of fatal accidents.

The fourth cause - ignorance - needs no special illustration to make its meaning clear. Example after example and illustration after illustration may be found in any community. The thing to note is that all causes will yield to educational treatment and thus becomes the special function of the school.

INTOXICATION OF ACTION.

I feel quite sure many fatal accidents result from intoxication of action. Rivalry stimulates oftimes beyond reasonable bounds. Action begets action. One auto party overtakes another; in attempting to pass the auto overtaken rivalry is begotten; racing is indulged in; all danger is forgotten; the accelerator is used to the limit; the narrowing of the roadway is lost sight of; some never live to tell how it happened. A race with a train to beat it to the crossing, as a rule carries with it the same ending.

THE DEATH TOLL BY ACCIDENTS.

A death by accident here and there does not impress one as amounting to much, but when we see the total - that is different. The National Safety Council is working to this end to impress people with the enormity of the waste of human life through accidents that could be avoided. 75,900 in 1920; 73,500 in 1921; 75,300 in 1922; making these numbers concrete, it means that accidents in continental United States takes a toll of life equal to the population of our city each year - during the past decade the lives of 700,000 people uselessly snuffed out each year - if prevented would equal a city like Boston each ten year period.

We cry out against war; we plead for a world of peace, yet we tolerate an unseen war far more destructive when measured in human life. The very fact stated in cold figures should arouse the people of the United States to some definite action to conserve this awful waste of human life !!

The business world, the railroad corporations, the manufacturers, the mining organizations,have put in safety device after safety device, the automatic couplers and brakes, the safety clutch on elevators, guards on dangerous pieces of machinery, the Workmen's Compensation law - all these have contributed to hold the grand total in the limits of 70,000 to 80,000 per year, without which the grand total would have mounted higher.

What the people need is to be informed; this the National Safety Council proposes to do.

The following table shows the classification of all accidents under seven heads with the number of deaths in each class so that we may have some basis for comparison:

Cause of Accidental Death	Estimated deaths in:			
	1922	1921	1920	1911
All fatal accidents.....	75,272	73,542	75,983	79,255
Accidental burns.....	6,009	6,362	8,088	7,214
Accidental drowning.....	6,992	7,372	6,066	8,806
Accidental falls	12,782	12,293	12,557	14,052
Traumatism.by.machines.....	3,168	1,941	2,660	1,967
Railroad accidents	6,883	6,362	7,769	12,179
Automobile accidents.....	13,875	12,293	11,067	2,061
Street-car accidents.....	1,748	1,725	2,128	2,998

This table reveals that death from auto accidents lead in numbers - 13,875 for 1922. That death from accidental falls come second, 12,782 in the same year; that death from accidental drowning comes third with 6,992. You will note that of the seven sources of accidental deaths, street cars are responsible for the fewest number of deaths - 1,748, and that the table further shows a gradual reduction in numbers of deaths from year to year from this cause.

You will note the rapid rise in number of deaths by autos from 1911- 2,061 to 13,875 in 1922; 266 per week; 38 per day;approximately two each hour in the day.

Dr.Payne says," "But with the increasing congestion of our population in cities, the increased use of the automobile, the toll of deaths from public accidents has continued to increase from year to year until at the present time the safety of the person on our public highways is one of the outstanding civic problems which faces the nation."

It is a noticeable fact,too, that death from accidents from falls have shown a gradual decrease from 1911, when 14,052 deaths were reported from this cause to 12,782 reported in 1922. This de-

crease in the death tolls is ahopeful sign that causes of accidents from this source are being eliminated and that the Educational work of the National Safety Council is functioning.

AUTO ACCIDENT RECORD IN AMERIC N CITIES OF 100,000 POPULATION AND OVER

We are confronted with the unexpected when we make this study. We would think New York City would lead in the death rate on any basis, but not so. The following table ranks the cities of 100,000 population and over according to their auto accident death rate per 100,000 population for 1922:

City	Death rate per 100,000 population	City	Death rate per 100,000 population
1. Los Angeles	32.5	26. Toledo	16.1
2. Camden, N.J.	24.6	27. Baltimore	16.0
3. Memphis	24.4	28. Boston	15.8
4. Trenton	22.4	29. Pitts.incl. Alleg.Co.	15.6
5. Chicago	22.1	30. Oakland	15.4
6. San Francisco	21.7	31. Columbus	15.4
7. Denver	21.7	32. Dallas	15.1
8. Hartford	21.0	33. New York	14.9
9. Providence	20.8	34. New Bedford	14.9
10. Erie,Pa.	20.1	35. Washington,D.C.	14.4
11. Buffalo	20.1	36. Omaha	13.4
12. New Haven	20.0	37. St.Paul	13.3
13. Cincinnati	19.3	38. Houston	13.3
14. Bridgeport	18.8	39. Albany	12.9
15. Salt Lake City	18.6	40. Milwaukee	12.8
16. Kansas City,Mo.	18.3	41. Philadelphia	12.6
17. Newark, N.J.	18.1	42. Reading	11.8
18. Dayton	17.9	43. Elizabeth,N.J.	11.8
19. Minneapolis	17.7	44. Springfield,Mass.	10.0
20. Cleveland	17.3	45. Tacoma	10.0
21. St.Louis	17.1	46. Fall River	9.9
22. Nashville	17.1	47. Portland,Ore.	9.7
23. Detroit	16.9	48. Spokane	8.6
24. Birmingham	16.2	49. Jersey City	8.2
25. Indianapolis	16.2		

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25. Indianapolis	16.2		

The following table shows death rate per 1000 autos in each of 37 cities in the United States:

City	Death rate per 1000 automobiles	City	Death rate per 1000 automobiles
1. Chicago	2.96	19. Washington,D.C.	1.20
2. New York	2.90	20. Bridgeport	1.19
3. New Haven	2.50	21. Springfield,Mass.	1.14
4. Boston	2.33	22. Los Angeles	1.05
5. New Bedford,Mass.	1.99	23. Columbus	1.03
6. Hartford	1.97	24. Minneapolis	1.01
7. Birmingham	1.92	25. Kansas City,Mo.	1.01
8. Providence	1.74	26. Detroit,Mich.	.99
9. Cincinnati	1.70	27. Omaha	.96
10. Newark, N.J.	1.54	28. Indianapolis	.95
11. Milwaukee	1.54	29. Toledo	..93
12. San Francisco	1.52	30. Albany	.92
13. Memphis	1.50	31. Dayton	.91
14. Cleveland	1.50	32. Reading	.76
15. Nashville	1.48	33. Dallas	.67
16. St.Louis,Mo.	1.48	34. Houston	.61
17. Oakland	1.29	35. Portland,Ore.	.60
18. Denver	1.26	36. Salt Lake City	.47
		37. Spokane	.41

You will note that on basis of population Los Angeles leads with 32.5 deaths per 100,000 population, while Jersey City is lowest with 8.2 per 100,000. While computed on basis of death rate per 1000 autos owned - Los Angeles is 22nd, Chicago taking first place with 2.98 deaths for each 1000 autos, and Spokane with less than one death for each 1000 autos. Chicago's death record from autos alone up to Oct.14,1922, was 545 people: in the 286 days 545 funerals; approximately two a day.

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1. Chicago	2.96	19. Washington,D.C.	1.20
2. New York	2.90	20. Bridgeport	1.19
3. New Haven	2.50	21. Springfield,Mass.	1.14
4. Boston	2.33	22. Los Angeles	1.06
5. New Bedford,Mass.	1.99	23. Columbus	1.03
6. Hartford	1.97	24. Minneapolis	1.01
7. Birmingham	1.92	25. Kansas City,Mo.	1.01
8. Providence	1.74	26. Detroit,Mich.	.99
9. Cincinnati	1.70	27. Omaha	.96
10. Newark, N.J.	1.54	28. Indianapolis	.95
11. Milwaukee	1.54	29. Toledo	..93
12. San Francisco	1.52	30. Albany	.92
13. Memphis	1.50	31. Dayton	.91
14. Cleveland	1.50	32. Reading	.76
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RE-STATEMENT OF THE WASTE OF HUMAN LIFE.

To bring this situation home to us so that we can view it in the total, we find that in the Continental United States there were in 1911, 79;252 fatal accidents; 75,583 in 1919;75,983 in 1920. Now if you multiply each of these numbers by 25, you get some idea of the non-fatal accidents. Take the total number of fatal accidents for 1922 - 75,272 multiplied by 25,and you have 1,881,800 non-fatal accidents in continental United States.

This total of fatal accidents takes on added significance when compared with death toll from all sources. Of the 2,200,000 men involved inthe World War, it is reported that about 78,000 men were killed, died of wounds, disease and accidents, while during the same period it is estimated that some 126,600 men,women and children were killed in accidents in the United States. Applying the non-fatal rule and we have some over 3,000,000 non-fatal accidents during the same time.

Dr.Payne says,- that while J.W.Withers of St.Louis increased the teachers' pay roll $1,000,000 a few years ago, the city of St.Louis sustained a loss of $1,000,000 from auto accidents alone. The thing to note here is that accidents and Safety First problems are modern and that re-adjustments of curricula and functions of schools comes as a logical sequence to these changes. The old order of things have passed away; a new order has been ushered in.

ACCIDENTS AND COSTS.

We are somewhat interested in where Indiana, our own state, stands in the history of accidents. While Indiana is not primarily a manufacturing state, she has a record in accidents. The last report of the Industrial Board of Indiana contains the following table showing number of accidents reported for each of its seven years of existence, 1915- 1922 inclusive:

1915 - 39,672
1916 - 41,932
1917 - 37,520
1918 - 35,229
1919 - 42,994
1920 - 34,396
1921 - 38,604

Few months in this seven year period averaged less than 3000 per month - some months went over the 4000 limit.

Total -270,347 accidents for a period of 85 months, or 2,187 calendar days - 124 for each day - 5 for each hour - one each twelve minutes.

For the fiscal year beginning Oct.1st,1921, to the 30th day of September 1922 - 38,604 of such injuries were reported. This was an increase of 4,235 over the previous year.

Fatalities in the seven year period included in the Industrial Boards history are found in the following table:

Between	Aug. 31,1915	and	October 1,1916 -	268
"	Sept.30,1916	"	" 1,1917 -	305
"	" 30,1917	"	" 1,1918 -	373
"	" 30,1918	"	" 1,1919 -	268
"	" 30,1919	"	" 1,1920 -	291
"	" 30,1920	"	" 1,1921 -	263
"	" 30,1921	"	" 1,1922 -	198

Total..... 1966

This averages a fatal accident among employes every 27 hours - close to one a day. Of the employes injured in 1921-1922, 1,321 of

them were women, with a weekly wage of $13.07; the record contained 313 children under 16 years of age, whose average weekly wage was $12.10.

The average weekly wage was $24.95 for 1922, and $28.65 for 1921.

Compensation paid to employes for the life of the Industrial Board is found in the following table:

August	31,1915	to	October	1,1916	-	$267,401.03
Sept.	30,1916	"	"	1,1917	-	582,435.85
"	30,1917	"	"	1,1918	-	914,426.86
"	30,1918	"	"	1,1919	-	1,090,737.83
"	30,1919	"	"	1,1920	-	1,186,303.60
"	30,1920	"	"	1,1921	-	1,790,141.96
"	30,1921	"	"	1,1922	-	2,356,055.90

Paid in cases in which the compensation period has not expired and in which the full compensation has not been paid in lump sums -- $1,573,269.54.

Burial benefits in 1,966 cases @ $100 each - $196,600.00.

Medical benefits in 270,347 cases at $14.00 each - $3,784,858.00.

Total - $13,742,230.57.

Brief for 1923 as reported by the Industrial Board:

"Our records show that during the fiscal year beginning on October 1,1922, and ending September 30,1923 there were 54,850 accidents reported, and of this number 268 were fatal. Sixty of these accidents occurred in mines; 35 on railroads; 5 in automobile industries and 23 in the manufactures of iron, steel and wire. Between September 30,1922, and October 1,1923, compensation has been paid in closed cases, the sum of $2,261,602.65, and in cases which are not yet closed $2,349,009.34. These amounts, you will understand,include all accidents,fatals and otherwise.

WHAT CAN BE DONE ABOUT IT.

These numbers; this cost staggers us when contemplated in the total; they explain something of the constantly rising cost of living; the consoling thing about it is, that the burden has been in a degree shifted from the individual who has been injured to mass that compose a given unit . What can we do about it?

This is a question in which every one with a vision for the betterment of humanity should be interested. What has been done about it? is also a question in which all should be interested to the end that we may know how to expend our energies with the least waste.

Probably the most important step was the organization of the National Safety Council in 1912. One conclusion this organization has arrived at is that Safety Instruction is a function of the schools. Some things have been accomplished to date; much remains to be accomplished.

Rochester, N.Y. was a pioneer in this work and it was in that city that a list of topics that covered the entire field of accidents was formulated. The work in Rochester was copied extensively by other cities and by Railroad corporations. No direct contact was established that would make the movement a part of the school curriculum.

Detroit did some pioneer work along the same line and such work did much to arouse the public conscience to a knowledge

of the necessity for a line of such work being done in the schools. The State of Oregon, Chicago and Cleveland have put into print manuals for teaching safety in the schools. These were modeled after the plan of those put out by the National Safety Council.

It was in 1918, that the National Safety Council met in St.Louis and requested that the Harris Teachers' College experiment in some prevention work that would function in regular school work. The fundamental principle of this experiment was that it should not be taught as a separate subject but correlated with other school subjects - each to do its part in the prevention of accidents. We teach health in schools, why not teach safety.

In fact the primary function of an education is to train and school the individual in inhibitions and controls - to think in the total - the one habit of thought that will insure one against risks, hazards and accidents. All such work may be considered a part of the regular school work as war work done by the children during the World War, - if they knit, it was manual arts - if they gathered nut hulls, it was a part of Nature Study. Such work proved more educative than the work previously done because it had a purpose conscious to the child.

So in Accident Prevention the many cases known to the pupils themselves furnishes a motive that will make such work both interesting and educative, as well as render a great public service. Some people will object, but they would that if they were going to be hung.

AN ATTEMPT AT CORRELATION.

The experiment in the Harris Teachers' College resulted in evaluating the school subjects that would most easily lend themselves to accident anti-toxin. The subject of Drawing was discovered to be one that would readily function in the presentation of accident prevention. It was in the field of Poster Work that its educational value lay. It can be made to present to the eye in a striking way the folly of some of the things we do in common life. Looking into the gun barrel to see if it is loaded; step on her to beat the train. The National Safety Council itself is making use of many such posters in its propaganda against accidents.

Campaigns are not sanctioned by St.Louis as a method of reducing accidents. They base their hopes on constructive educational work in the schools. Through such educational effort come habit ideals and attitudes. A campaign is too short to form habits.

Arithmetic was found to lend itself readily to impressing pupils with the necessity of accident prevention. Such an arithmetic has been published; the following problems and statements illustrate the adaptibility of this subject to this end:

Three-fourths of all the accidental deaths and injuries can be prevented.

The United States in 1918 had 22,000 industrial accidental deaths and 500,000 serious injuries. Problem: How many preventable deaths and how many injuries occurred in our country in 1918 among industrial workers? or this: - Deaths by fire in

one year in the United States totals 15,000 - 70% of them are women and children. How many women and children are burned to death each year? If three-fourths of these could have been saved, how much larger would our population be?

The Press has done much in making the knowledge of accidents democratic. From the Terre Haute Star alone Mrs.Tilley clipped 1749 reports of accidents from January 1st to Nov. 1st, an average of over five a day.

By months the report is as follows:

January 122; February 160; March 194; April 149; May 188; June 165; July 234; August 195; September and October 342.

From this survey it would appear that March and July are the dangerous months as far as accidents are concerned.

The Post carried an article some weeks ago stating that during the year October 30,1922, to October 29,1923, there had been 1314 auto accidents in Terre Haute.

If what people read in the Press should have any bearing on what the curriculum should contain, certainly the evidence here set forth would indicate that attention should be given to Safety First teaching.

WHAT COULD WE DO?

Correlate safety teaching in our schools; join with the National Safety Council in introducing standard forms for reporting accidents; also in making "spot" maps of our city to show where the danger spots are. And finally by making route maps and require the traveling public in going and coming to follow the indicated routes. In a sense, decentralize traffic in congested districts.

No. 7

The Modern Aladdin's Lamps.

Read November 19, 1923.

By H. W. Byrn

Aladdin, according to the story had a very wonderful lamp which when properly rubbed had the power to summon a genie who would do the bidding of the possessor of the lamp. Aladdin had only to rub the lamp and say that he wanted to be in Asia or in Africa and in a trice he was there. The story of this lamp has long been taken as a type of the wildest creation of human fancy, but, as has often happened in other things the seemingly impossible has become the commonplace reality of another. I have in my own home a lamp which, while it cannot do some of the things that Aladdin's lamp did, can do many things that Aladdin never dreamed of as being of his lamp, and can do it all without the intervention of any genie too. It does not even have to be rubbed. I turn a little knob connected with my lamps and without leaving my comfortable room I am listening to a band in Chicago, when tire of that I turn the knob again and I am at Fort Worth, Texas, listening to the largest church choir in the world, another turn and I am at Pittsburg where a prize fight is in progress. Again I turn the knob connected with my lamps and I am listening to a lecture on apple growing delivered by a

government employe at Washington. Turning off
this I jump in an instant to Omaha, Neb.
where an orchestra is filling the air with music,
then a man sings and while the performers rest
I listen to the weather reports and the results
of football games all over the country. Now is
there any danger that a wicked magician will
steal my lamp and if he should I can get
another for $6.50.

The name of this lamp is the vacuum
tube, and it forms the essential part of the apparatus
commonly known as the wireless telephone, the radio
lamp or merely as a radio set.

The history of wireless communication
to long distances properly begins with the
discovery by Dr. Hertz in 1886 that the electric
spark sent out some kind of imperceptible waves
through the air. Marconi soon began to investigate
these waves and by 1896 had so perfected the
production and detection of them that he could
use them for purposes of communication over
considerable distances. By 1898 the discovery
was so well known that it was beginning
to be installed on ships and in 1901 Marconi
performed the then astounding feat of sending
a wireless message across the Atlantic. The main
features of Marconi's apparatus were first, a
source of very high voltage current second a
gap across which a spark would leap when the
circuit was closed by the telegraph key, and

third, a system of wires reaching as high into the air as possible to distribute the waves produced by the sparp. ~~into the air~~. The receiving apparatus was equally simple consisting of an aerial like that at the sending station between which and the ground was introduced a small tube called a coherer filled with metal filings. This tube also formed part of a local electrical circuit with a battery and telegraph sounder. The coherer is of such a nature that it allows no current to pass through it till acted upon by the radio waves which cause the filings to arrange themselves so that they form a conducting path thus allowing the battery current to act upon the sounder. As soon as the first signal is received the coherer is tapped lightly so as to break the circuit and prepare the tube for the next signal.

Improvements upon this apparatus were made rapidly till by the time of the world war great efficiency had been attained so that artillery fire was directed largely by wireless messages from the watching aeroplanes.

As in the case of the regular wire communication the transmission of the voice by wireless was not attempted for a number of years after the discovery of the feasibility of sending telegraphic signals & at last no success attended the early attempts if they were made. The intermittent waves sent out by the spark gap were not at all suitable for carrying the sounds of the human voice, so that some other

sound of waves had to be found before any progress could be made in this phase of wireless communication. Such a source was found in the arc light and some ~~progress~~ success was attained, in Germany, specially even before the war, but the apparatus used was very expensive and bulky and the results were in the words of an army officer who investigated in a rather thorough test for the government about 1913 "absolutely rotten". He records that my receiver and then did their voices come through even though the distance was only some twelve miles.

About 1915 De Forest began to elaborate a idea already announced by Edison and the result was the vacuum tube ~~as~~ as we know it now. Edison had discovered that if certain other plates and connections were placed inside an ordinary incandescent lamp an electric current would flow through it only in one direction so that it could be used to change an alternating current to a direct current.

The application of this discovery to radio communication may be made more intelligible by some explanation of what the radio waves are supposed to be. They seem to be currents of electricity which change their direction, oscillate with almost inconceivable rapidity, hundreds of thousands of times per second as a matter of fact. They travel through space or through air at the same speed as light, 186,000 miles per

second and penetrate solid substances of almost all kinds.
Even now, no doubt, such waves are penetrating through
the walls of this room after traveling from New York
or Chicago, as we hope to demonstrate presently. Given
a producer of continuous waves and an instrument
which can cut out those that go in one direction motion
a direct current it was not a very long step to the
use of these waves as carriers of sound. Whatever
produces a sound, for the use of microphony
electric current whose intensity is varied by sound
vibrations at the point of its origin to produce
similar sound vibrations at a distant point is
as old as the Bell telephone. Thus this train of
wireless waves vibrating at the rate perhaps of a million
times per second varies in its intensity say 256 times
per second and each change of intensity is made
to cause a vibration in the sensitive disk of metal
in the receiving telephones. This disk in turn causes
a vibration of the air in contact with it and this
in vibration occurring 256 times per second produces
to a sound with the pitch we call middle C. Besides
the vacuum tube certain mineral crystals of which
galena is the best known have the property of
allowing radio waves to pass in only one direction
but they are usually effective only for distances of
fifteen or twenty miles and their use has largely
been abandoned in favor of the vacuum tube.

It was soon discovered that in addition
to being the best detector of radio waves the
vacuum tube is also the most effective instru-
ment for the production and modulation of the
waves, and with this discovery the scenes

wireless telephony may be said to have been put on a solid foundation.

Of course there are many aids to this modern Edison lamp. There needs to be some arrangement for ringing the waves to a convenient, there will be a wire and adjustable contacts so that the received wave may be tuned to the length of the desired wave that it alone may be received. Then there must be an A battery to light the lamp and a B battery to intensify the currents received. If it is desired to reproduce sounds loud enough to be heard over a room more tubes and batteries with step transformers may be used, for the vacuum tube has the ability to take a weak current and build it up to almost any desired extent. This amplification may take either two forms. It may be desirable to step up the weak electric vibrations coming from very distant stations and build them up, which is called radio frequency amplification, or the vibrations caused by the radiation in intensity may be built up so as to produce louder sounds, which is known as audio frequency amplification. By using amplifiers it is possible to dispense with the long and high aerial and a small loop of wire or even a piece string about the room may be substituted.

As with the moving picture the material sent out over the wireless telephone transmitter has shown a very remarkable development.

I suppose most of us can remember the first motion
we ever saw. They did not at all resemble the
highly developed plays of today in anything except
the fact that they moved, but at that time that
in itself was sufficient to attract interest and
excite wonder. Pictures of people walking along the
street or a moving railroad train would hold an
audience spell bound when first exhibited, but
soon the public began to demand that the
pictures represent actual or possible events
and the present productions were the result.
So with wireless. At first the fact of hearing
a voice over a few miles of space with no
intervening wires was enough to satisfy the
curious. Then for a while grapholphone records
were broadcasted, the station of the Westinghouse
Electric Co. at East Pittsburg being the first to
establish a regular program of concerts. This was
done in 1920. On January 9 of this station
broadcasted the first church service ever heard
on the radio telephone and a few months later
one of the churches at Pittsburg being without
a pastor, the service of another church some
twelve miles away was broadcasted and a
receiving set placed in this church brought the
service to the people assembled there. For the first
time in history a metal horn mounted upon the
pulpit took the place of preacher, organ and choir.

From this time on progress was rapid. Soon
local talent began to take the place of the canned

music that had furnished most of the programs up to this time, and before long musical stars who happened to be visiting Pittsburg were added. Station K. D. K. A. also had the honor of being the first to broadcast the ringside descriptions of a boxing contest.

But other stations were not slow to follow the lead of this pioneer and soon a bewildering mass of material was being sent out from many hundreds of stations scattered all over the country. Sermons, political speeches, lectures upon a great variety of topics, weather reports, and market news items, descriptions of automobiles stolen and of children lost, and finally music of every kind from the jazziest of jazz orchestras in the south to the highest type of classical selections from artists of national repute.

All this material was sent out on a wave length of 360 meters, and since there was no division of time among the different stations the interference became so serious that it seemed, that like the Siamese twin cats, the pursers, they were who sat back to back, up in the broadcasting station, they would have to exterminate each other. But in the spring of 1923 a country wide called a radio conference and the result was that the country was divided into five radio districts and the cities in each district were assigned specific wave lengths ranging from 360 meters to nearly 600 meters.

The different stations in a city must all use the same wave length and are expected to divide the time so as not to interfere with each other, smaller stations that cannot or do not care to comply with this special wave lengths can send on wave lengths of 360 meters but no new stations of this class can be opened. Senate stations must use wave lengths less than 200 meters. All sending stations must be licensed by the government, but there are no restrictions upon receiving stations.

The result of this zoning and the assignment of different wave-lengths was very apparent in the summer of 1922. After a very successful winter season in 1921-1922 when radio apparatus manufacturers were rushed to the limit to supply the demand there came a noticeable slump in the summer of 1922. Not only was the interference of one station with another a serious matter, but static disturbances ~~of this~~ were so bad that most people laid aside their sets in disgust and no one can estimate how many people who had been inclined to buy changed their minds after hearing some of the results.

"Static" is the name given to irregular electrical disturbances in the air that cause noises of various kinds in the radio receiver. A thunder storm always causes trouble and many other ~~disturbances~~ not well understood may give rise to the difficulty. All these causes of static disturbance seem to be much more active in

summer than in winter and the result was
that just as people used to lay up their automobiles
for the ~~summer~~ winter they now laid up their
radios for the summer. But in 1923 it was
possible to get good results practically any time.
Of course stations at extremely long distances
were not heard so regularly but in general a
very satisfactory evening radio entertainment
could be received at any time. The differentiation
of wave lengths as a result of the conference was
the important cause of the improvement, for
it eliminated a large part of the interference
from station with another. The other main
cause of improvement was the increased power
used by the broadcasting stations. By making
their waves more powerful it was possible to
drown out most of the static interference. It seems
to work on the same principle that governs
the audibility of sounds generally. If a number
of people in an audience were talking even in
whispers it would interfere seriously with the
enjoyment of a soloist, but if a brass band
were playing we would not notice the whispering.
It seems likely that the leading broadcasting
stations will still further increase the power and
efficiency of their signals so that the matter of
static interference will be largely eliminated in
this way. So powerful are the waves now sent out

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that with the simplest types of one tube receiving sets I have heard stations as far away as Dallas and Fort Worth and heard them very clear.

The broadcasting stations have been making every effort to improve their service and great changes have been made in their methods. More sensitive microphones have been devised and very careful study has been made of the results of efficient positions and different numbers of persons in relation to the performers. Special rooms are now fitted up for radio programs in which there are no windows and the walls are covered with curtains so that there shall be no echoes. The stations are always anxious to obtain reports from listeners as to how the programs are received and are always on the lookout for possible improvements.

Along with the improvement in the mechanical part of the broadcasting service has gone a gradual development of the material broadcasted. In addition to the programs arranged in a studio, going out from the radio studios many stations now have wire lines to theaters and hotels and by what is called remote control send out the music and other numbers produced there. Early last summer Station K.S.D. at St. Louis began to broadcast the plays and operas performed at the municipal theater, and when President

reading visited St. Louis the entire program of the meeting
+ which he spoke was broadcasted. I had the good
fortune to hear the program and I do not think
missed any sound that I could have heard
and I had a front seat in the building. The confused
noise of people assembling, the music of the band,
the crowd singing The Star Spangled Banner, the
introduction of the speaker, the speech interrupted by
the cheers of the audience —, all this I heard with
+ missing a single word.

One of the newest developments in the Radio field is what is called the Radaio. The name seems to be an adaptation of the term scenario used in motion picture discussion. It signifies a play specially adapted to radio broadcasting. Just as the motion picture play required a new technique very different from that used in the regular spoken drama because everything had to be indicated to the eye and as much as possible without the use of words, so the radio play differs from both the older forms in that sound must express the whole thought entirely unaided by sight. It stands at one extreme and the motion picture at the other with the legitimate spoken drama occupying the ground between and employing both sound and sight in expressing thought and emotion.

In presenting a radio play absolutely no scenery is needed. The actors need no make up. They do not need to memorize their lines but to practice acting. They have only to learn to read from the book with the proper expression but this is a rather large assignment since the voice alone must bear the whole burden entirely unaided by gesture, facial expression or action of any kind. The action part of a character must be indicated by some remark of one of the others or by the sound of a door closing in some other sound of that nature. Not all of these sounds will be conventionalized as time goes on just as

so many things have been in the older forms of the drama.

The production of this radio type of play is now getting into full swing, certain producers having already started contests and offered prizes for the best offerings.

There might be some question of the possibility of this form of entertainment ever appealing strongly to people, but it seems to me that it promises to rival the older forms of entertainment at no distant time. Think of its advantages. In the first place it is not necessary to go to the trouble & bother of going downtown to a theater nor does one have to sit in a stuffy atmosphere and in a cramped position - but can sit back in his easy chair before his own fireside. Then it will cost next to nothing, for it is only necessary to have a receiving outfit of very small cost in order to practically any play given anywhere in the United States. Then the imagination is given full play in constructing the scene of the play which can be laid anywhere the author chooses without any limitation due to the mechanical difficulties of staging. I think most of us have experienced disappointment in seeing the screen version of some novel we have read. Our imagination had constructed the scenes described by the novelist on such an elaborate scale that even the moving picture has to

cannot equal them. No such difficulty will be encountered by the listener to the Radaric. It seems to me that practically everything done in novel can be done here with the great advantage that comes from the expression of the thoughts and feelings by the trained speaker.

No doubt some of you have already been wondering about how the producer of the radio play is going to be paid for his work and that is going to be a very pertinent question in regard to all broadcasting service. One wonders how the expense of the broadcasting stations is met now. I do not know what it costs to run one of them, but it must be rather expensive, for they broadcast something practically every hour from about eight in the morning till eleven or twelve at night and the expense for electric current, the salary of an operator and an announcer must be paid. Then as the months goes by it seems certain that the people who produce the entertainment will have to be paid. One thing seems certain. The listeners will not pay the bill, at least not directly, for there seems to be no way to collect from them. Once the radio waves are sent out they may be picked up by anyone who has a receiving set. Up to this time the manufacturers of radio apparatus have borne a great deal of the expense, collecting for it of course in the sale of apparatus, newspapers have been operating stations in many places, perhaps figuring that the

advertising was worth the cost. Some business houses such as the Willard Storage Battery Co. and Lotus Cinemaphone store have also operated stations. It seems reasonably certain that in the future the expense of broadcasting will be borne largely by advertisers. Large broadcasting stations will provide entertainment that will interest and hold the public and will sandwich advertising matter enough to pay the bill without tiring the audience. Of course much advertising is in itself interesting to great many people and if skillfully handled I see no reason why radio advertising should not be as effective as newspaper advertising. Moreover broadcasting will no doubt be the greatest source of revenue, but there will be many candidates for public office who will be willing to pay well for the privilege of addressing the hundreds of thousands of citizens who may be reached in a single speech broadcasted from one of the large and popular stations. Thus it seems assured that we shall not lack for entertainment of the kind that can be furnished by radio. The greatest danger seems to me to be that we shall have so much of it and such a fascinating character that people will spend too much of their time listening, and may forget how to sleep. It may be found necessary to forbid broadcasting after certain hours. This will, however, be difficult for municipalities should be required to close it on Sundays

the fans living in the east might listen
till one A.M. to stations on the Pacific coast and
as it becomes possible to receive from greater distances
they might listen to Hawaii and Japan till bay. breaks.
This suggests some interesting speculations about
the possible effects of the development of radio
on international relations. Other parts of the world
are already interested as shown by the experts
radio operators. During the first eight months of
1923 considerably more than two million dollars
worth of radios of parcels by four shows going, of
course mostly to countries where manufacturing
has not been highly developed. Esperanto headed
the list of tongues with Ilungua second. When
millions of people all over the world are equipped for
listening and when stations in various countries are
powerful enough to be heard nearly all over the world
how can one half of the world avoid finding out
something about how the other half lives? What pos-
sibility of hearing people in other countries at any
time stimulate the study of foreign languages &
will it lead to the development of an international
language? and what will be the effect upon
governmental relations when the people of the various
countries can hear for themselves what others are
thinking and doing and do not have to depend
upon the news allowed to be given them by their
rulers & when the mass of the people of different
nations really know each other better they will realize
that the others fellows not so bad after all and

I will take more to stir them up to war than
has in the past. Whether this be true or not there
is no doubt that the radio will be of very great
aid to the world's commerce both in enabling
men doing an international business to find out
more quickly and accurately the conditions over the
world that affect their business and in creating
a wider market through more widely spread
knowledge of modern conveniences and inventions.

These last ~~two~~ mentioned phases of radio communication lie in the future - but there is enough actually being done at the present time to justify any of the statements + made at the beginning that the ~~future~~ amp of the intent just has been cut in the working of wonders by this real lamp of the present.

No. 8 Rec'd November 26, 1923.

EXTRACTS FROM A CIVIL WAR VETERAN'S LETTERS 88

By William Allen McBeth.

A year or more since, there came into my possession a shoe-box full of letters, a hundred or more, written to his wife, by a man who enlisted in the first call of President Lincoln in 1861, in Co. K" 20th Indiana Volunteers. He served out a three year term, then re-enlisted as a veteran, and after a so called veteran furlough re-turned to his regiment in the army of the Potomac. Within a month after he had rejoined his regiment he fell, so badly wounded that his comrades thought him dead, and as they were then in retreat, he was left behind, but as the regiment was falling back slowly, and stubbornly contesting the possession of that part of the field fighting from tree to tree, the wounded man was seen to rise to a sitting position, leaning against a tree for support. It was then too late for his comrades or friends to return and try to bring him off to a place of safety as some of them thought might have been possible if they had known that he was not dead. In a readvance he was not found, the Confederates taking with them in their retreat as prisoners, no doubt the men who were able to walk even with some help, so that his friends at home and in his company reasoned and hoped that he had not been very badly wounded. This fight which was but a part of that larger, mysterious engagement, known as the Battle of the Wilderness, in which the federals under General Grant and the confederates under General Lee literally played hide and seek for a week, and more intermittently for a month in and around a forest and marsh region in Spottsylvania County, Virginia.

The date of one injury to this soldier was May 6th 1864. It was learned later that his injuries consisted of a scalp wound, from a piece of shell it was thought, which stunned him for a time, and a wound in the left shoulder, which fractured, the clavical. The scalp wound according to one a very few letters received afterward,

was healing but the shoulder had become gangrenous and pieces of bone were coming from the wound. I mention some of these details to show that with modern antiseptic surgery and an opportunity for proper.care this man might have been spared to his family and to a long life of usefulness, but he had in the course of the inscrutable events and horrors of war, though maimed beyond the probability of his ever again becoming an effective enemy, been sent to that prison pen of bitter memories, Andersonville, Georgia.

Here his life story closed, in more or less of mystery, and of course with months and even years of anxiety and uncertainty, for his wife,hoped for years after, that some day her husband would return, but years later two or three men were found who had known something of this man and very much of the experiences of that prison. Whether from delberate intention or from inability decently or properly to care for the men confined there, it is undisputed that, any approack to sanitary conditions, opportunity for cleanliness, sufficient food, clothing, shelter, or fuel were not made.

The Confederate prison authorities did make some attempt at record keeping and publication of fatalities, and one of these lists fell into the hands of watchful friends and kinsmen, with the sirname misspelled but recognizable, an initial wrong, the company letter right, the regimental number wrong, but the state right, which was taken as fairly good evidence of the fact and date of the death of this soldier. One of the men who knew him, last saw him in his miserable half shelter, very feeble, very sick, haggard and discouraged and a day or two later on passing that way his friend could not find him, and the probably correct surmise that the dead wagon had passed that way, and borne him to his last resting place in this tragedy of war. But it was not the last of the

tragedy for the wife took up the thread of life, which was quite literally a thread with a needle to it, supported herself and her two children, with the aid of a small pension for herself and for the children until they were able to support themselves, presumably. It is a tribute to the virility of the pioneer American stock that she educated the children through high school, to readiness for self support and useful lives. She died a little more than a year ago, closing a widowhood of 58 years, at the age of 83 years. Theirs would be described as "the short and simple annals of the poor," left to a life of enforced poverty, and a very circumscribed life, her social round of enjoyment and activity consisted in her connection with the Women's Relief Corps and the Church of which she was a member. She did not lose her interest in life, she did not waste it in useless repining, I have never heard that she complained of her lot or invited pity. She as well as her husband were true patriots, who may truly be said to have paid the supreme sacrifice for their country.

The letters from which the following extracts are made became the heritage of the daughter, the one left of the two children and it is due to her kindness that I have had the opportunity to examine them and to make such use of selections from them as in my judgement I may see proper.

I notice all along, however, that that the style is so dignified and the language so well chosen, that it almost seem as if the letters had been written, to the circle of friends, kinsfolk and neighbors. And indeed that was often quite true, for in those anxious times any news from the absent ones was eagerly sought and freely shared. Also the letter writing of pioneer and antebellum days was much more formal than now. Then a single model did for

all kinds of correspondence, now we have business, social, friendship and other varieties.

I find the proper or satisfactory arrangement of the great fund of material in these letters a matter of considerable difficulty but if there be lack in this respect I hope, compensation may be found in the intrinsic value and interest of the contents. The first letter quoted is written on paper bearing at the upper left hand, a spread eagle bearing a shield, in the national colors is the motto "THE UNION, THE CONSTITUTION, AND THE ENFORCEMENT OF THE LAWS." It bears place and date "Camp Hamilton, Va. Jan. 21st 1862.

Dearest Mary: It was with the most intense satisfaction that I this morning received and perused your kind letter of the 14th inst. I was truly glad that my little family were in good health. It is over 2 weeks since I wrote to you, (it is now nearly 3 weeks). I however sent you a letter last Saturday (this is Tuesday,(which was the first letter I wrote after my sickness. My illness was Billious-Typhoid fever. I was confined to my bed, about three weeks, I am now able to sit up most of the day, My appetite is good but I gain strength slowly, indeed I find it quite a task to write, but I hope that in a few days I shall gain more strength. Mary do not let such thoughts, as that you shall never see me again, enter your mind. Trust to Providence, who doeth all things well. Pray for me as I do for you. I have no fear of the result. I know that God will save those that put their trust in him. I fully expect to be spared to join my sweet little family again. Further on this letter discusses the possibility of a furlough, for a period of convalescence. the disfavor in which the Colonel holds requests for leave of absence, and the statement that he will not be

disappointed if a furlough is not granted and cautioning his wife not to be, he explains the interest attaching to some trinkets he is sending home, has a reference to a sister and her husband, promising to write to them soon, speaks of a two weeks period of continuous wet weather, and still raining, Again he commends his wife to be of good cheer, to trust in God, who careth for you, and all will be well. Then he says, "I feel cheerful and contented, although I should love dearly to see my wife and son, and if possible I will." Then comes the formal close, common to nearly every letter, "Hoping these few lines may find you enjoying the blessing of good health, I remain your affectionate husband; 'til death. (signed with name in full) to my wife, (name in full.)

The next letter records further illness a visit from ..other, whether his own or his wife's is uncertain, Both were strong, capable women to my personal knowledge, and this one on her visit set about with energy to better conditions. She cheered the sick and homesick, and made a visit to Washington, to get discharges for the worst ailing, and if possible, furloughs for those who were less ill.

This effort was attended with some success, and there is little wonder that it was so as is history that in those days of muddly roads and unbridged streams the armies lay, in winter quarters throughout the winter, sick in body, and homesick in mind, waiting for the war to cease. This mother secured, discharges for several sick soldiers, but not for the author of our letters, but he was greatly cheered by the visit and, a hope that was raised of a furlough later. Disappointment seemed always to have been borne with fortitude and submission to the will of Divine Providence.

Great appreciation was expressed for drawers, socks, and a pair of gloves but most of all for a likeness of the son, a babe who must have been not yet three years old, but how fine he looked to his father, so manly, so beautiful was the comment ending with a hope for great care for his health, and for his mental and moral training. This latter bit of solicitude, may seem strange and even amusing to psychologists and educational theorists nowadays but those were days when children were brought up in the fear of God, if that were possible or at any rate in fear of their earthly parents.

The next letter is diary fashion covering a week and a day from Sabbath May 23rd to and including Sabbath May 30th 1862. This man's whole kindred called the first day of the week Sabbath. That was a sign that he was a descendant of Scotch Presbyterian stock. This letter records so well the doings in camp, day by day that one is tempted to give it in full, but space forbids.

It is written from Camp Robinson, Va. He speaks of his delight at receiving the letter from his wife. It was one of the best I ever received from you, he says, or perhaps I should say it did me more good, I am not wishing to flatter you, without due cause, but it was indeed a most excellent letter. He mentions the ever recurring subject of health, hoping that she and the child may be blessed in its improvement and enjoyment, and that if I should return home this fall, he continues I hope to find you in blooming health.

He warns mother not to take the trip to Delphi on foot, too often as she is not so young as she was 20 years ago and that "she must remember that she is getting some older the longer she lives." as he underscored this last statement it would seem

he intended it as a pleasantry, as much levity, was thought to be light-minded and even sinful, the label on a joke or quip was almost needed in order that it might be rightly interpreted by those usually serious minded people. "My health is good" he says "Clay is ailing with pains in his chest and aches in his bones, he has taken cold I think. Ad.. is well and so is Joseph, the first two mentioned being his wifes brothers and the last his own. He speaks of receiving a letter from Walker (another of his three brothers) and is glad to hear that he is recovering so rapidly. Tell Rob that I should like to hear from him occasionally. Then he says "you speak of having heard such a good sermon by Mr. McMullen. I knew him by reputation. It was him that preached the sermon at Lafayette 3 years ago this coming 4th of July the time I heard Thos. Corwin speak there. I should have been glad to be there with you to hear it.

Both Corwin and McMullen were great wartime orators. Of the weather he says "This has been a bright beautiful day, but quite cool. We do not have preaching any more, and I have a very poor chance of any enjoyment on Sabbath that suits me, I generally spend the day in writing to the friends or in reading my testament.

You speak about the profane swearing you hear in Pittsburgh, no doubt it is bad enough, but I fear it is not as bad as I hear every day here. It is a heinois crime not justifiable under any circumstances. I must plead guilty to using language not becoming me or any other man. But there is so little much in camp life of a refining nature, and so few restraints of a moral nature, that it requires great firmness, to withstand all the temptations thrown in a man's way. But I shall strive for your sake, for the sake of

our infant son and for my own sake not let myself be carried away by such influences, but will try to come home, at least as good as I was when I left. It was kind in you to thus caution me. I have indeed been blest in having a good wife, and I would be guilty of base ingratitude if I failed to heed your warnings. Next there is mention of the contents of a box that is being sent home, a roundabout a part of the first suit he drew at Indianapolis, to be given to Cach if he would like to have it. It had been through the Hatteras campaign. The puzzle is Joseph's, give it to Walker's Willie; I believe Clay made it. The pipe is Clay's. He wants it saved 'til he comes home. I am sorry to hear that Dr. Morrows have lost their son, but I think some of the citizens of Pitts, are doing their duty "in the Recruiting Service". I must now close for the present as it is nearly time for dress parade. I shall write a little from time to time until my birthday, and then close. I started a long letter to you this morning. That evening an addition was made to the letter, It spoke of not being able to send money home next pay-day as it would take it all to pay back sums he had borrowed since last pay-day. I expect I shall not send any next after this as I expect we shall receive that payment in Indianapolis, as we go home. He says they may have to move camp again tomorrow, as there had been some misunderstanding in regard to their proper position. 2Our right place is on the right of the center brigade of the Division." We are now too far to the right and have to move. I think when we get to the right place we will be apt to stay 'till the close of the war. Good night the drums are beating for roll call." May 26th. This section betins by acknowledging a letter from his wife, and mention of 7 letters in 4 days, 3 by last mail, and this pleasure.

they gave him, He says I feel quite well this evening. I had a bad headache in the forenoon. My tongue is nearly well, but I am glad you sent the yellow root for I can use it if my tongue gets sore again. You wonder how we stand so much hardshaip. I hardly know myself but men in good health and with indomitable energy can do wonders. It seems that our soldiers are fully imbued with such a spirit and know no such word as fail. The statement in the daily paper about our Colonel is like many other rumors entirely without foundation. Our Colonel and Lincoln his horse are both with us and all right. You judge right when you suppose him to be a fine man, and not only a fine man but one of the best colonels in the volunteer service. I shall try to send you some flowers and some holly leaves and berries if I can procure them. I have not seen any of the holly since we left Newport News, but I shall try and get some and send you.

In regard to the gent who wished to escort you home; it was all intended for fun, and I cared nothing about it only to know. I do believe you are too much respected to be thus insulted by any person of your acquaintance.

I am glad that men such as Charly Robinson, who could not leave for the war, are trying to do something for their country in another way. Oh yes last but not least, you hardly know how much satisfaction it afforded me to think how mindful of me you were as to send that curl of hair. It is beautiful. It was much lighter than I supposed. Oh how I wish I could see him, and you too for that matter.

May 29th. This mornihg after as hard a night's rain as ever I witnessed I again take up my pen to continue my letter. We are now at another camp, having moved yesterday forenoon. We did not

move far however, not over a mile. We had moved and had our tents up by noon and after dinner, we went to carrying plank for tent floors. Our mess carried for themselves and for the Captain too. It was not light work by any means, but we had it done some before night and it was well we did, or we would have been drowned out completely, but having a floor of good boards, we had a fine night's sleep. We carried the lumber a full mile from a Rebel encampment of barracks. It is very dark and rainy and does not look like being clear today. I think it rains more here near the seaboard than it does farther inland. I think we will probably remain here for some time, as we have now got our proper position in brigade and division. I shall not be sorry you may be sure, for I am getting somewhat tired of this useless trudging about. It is also thought we will receive our pay in a few days. It will be very acceptable to us all. For my own part I do not want any to spend, only for postage stamps, but to tell you the truth I have suffered of hunger of late. We have been shifting about so much that our commissary stores could not always be brought up, in time to give us rations regularly. As to those friends across the street, who think they get such good letters, they are welcome to their opinions if they are only sincere in their expressions of them, which I very much doubt. I am not aware that I write any better letters to them than I do to others, but as they are so full of blarney, and fond of it too, I generally try to deal out a good portion of it to them in my letters.

May 28th. This is a beautiful bright morning. I am well and hope you and Willie are too. We again have got things fixed up nicely and already there are rumors that we shall have to move again. If such should be the case it will cause some grumbling,

for we have taken extra pains in fitting up, having got good plank and fixed up good bunks. But I do not think we shall move right away as the general gave the order for us to fix up. I understood you to say that Martha had written to me telling me about her beau. If so I did not receive it. The rest of this days section is devoted to business matters at home. Inquiries regarding payments due from creditors, and directions for the use of the money, in paying some accounts, the putting of any surplus at interest, and advice to use whatever she might need for her own expenses.

May 29th. This days record states that "I am quite well this evening. We have had a most delightful day. We are again very comfortably fitted up, and had two company drills, today, the first since we left Newport News, I have not much to write this evening except that our Pay-master has arrived with the pay-rolls, which are now being signed by the different companies. We shall recdive two months wages tomorrow & it is said, that we will also receive our pay for back rations, there being it is said, between 3 & 4 hundred dollars due each company, which will be some three or four dollars to each man over his two months wages. You made inquiry about some pictures in the box. They were put in by Clay. They are likenesses of persons in the regt. Our regimental artist had them in his shop, when he suspended operations. They had been damaged by the Hatteras flood, and when they were thrown away by the artist they were picked up by the boys.

May 30th. With emotions of gratitude and thankfulness to the Giver of all good, I this beautiful morning, take up my pen to address you, my companion, the wife of my choice. You have ever been constant, true, faithful, and devoted. All Hail! My

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own Mary. This is a most beautiful and bright morning, and you are no doubt aware it is the 33rd anniversary of my birthday. How old I have grown; one third of a century has elapsed since I have had an existence, in this world of troubles and trials. I was up this morning before any other one in the mess. I saw the sun bright as gold make its first appearance! The thought occurred to me, Why is it, that man the masterpiece of God's creation grows old and passes away? While the sun still runs his unwearied course, from day to day, strong, bright and glorious, as when it came from the hand of the Great Creator. My mind readily answered, it is on account of sin. And then came the thought, How unworthy and ungrateful have I been for past mercies, which have followed me all through life. I feel that I have lived altogether beneath the privileges I have enjoyed. I have this morning recounted, many blessings, enjoyed; many dangers averted, and through all a kind Providence has thus far brought me. Oh how ungrateful I have really been. But I hope God may implant a new spirit within, and enable me from this time forward to lead a new life and that hereafter, I shall be enabled by grace, to live up to all that is required of me. I have thought this morning, how well I should like to be at home, to celebrate this anniversary with you, and enjoy a good dinner, but I am content to be here if I am only enabled to do my duty to my God, my Country, my family and myself. But I still hope that I shall at least be at home to celebrate your birthday, which will only be the more pleasant for being longer deferred. My paper is about taken up & as there is nothing more I can think of to interest you (save that perhaps we will get our pay today) I close. I have failed to get those evergreens and flowers. We have been so busy that I could not get a pase out to look for them, but I

I shall get some soon. I am well this morning, so are the boys. No more at this time, but remaining as ever, your affectionate husband. (signed)

Sept. 19th 1861. You are correct, when you suppose it would do my heart good to see my boy, it would be a source of great satisfaction to be with both wife and son, even for a few hours, but I must content myself for the present and perhaps for some time to come, with hearing from you and writing to you. I would consider myslef unworthy the name of a citizen and a soldier of the U.S. if I could not sacrifice comfort and pleasure for duty, and serve my country for three years.

Further on in this letter the writer speaks of the food as good enough, and of his being the mess cook for two weeks, which kept him too busy with his other duties. Then, the mess employed a colored man at $10. per month, averaging $.87 per man which arrangement gave great satisfaction; then he was wagoner a while, for the sake of the $2. or $3. extra per month, as a man with wife and child must do what he can honorably to provide better for them. This work he later gave up because his brother was ailing, and he wished to be able to aid him if necessary, and at any rate he did not wish, to become separated from and lose sight of him. This interest in the kin showed in many of his letters and shows further on in this one. He had lately been in Baltimore, where he had enjoyed a most delightful day. He describes the Washington Monument, as I have never seen it described elsewhere, the ascent being made by a stairway of 225 steps which wound 9 times around the great central piller that supported the dome shaped building with 4 sides and portals, and a 30 foot statue on top. The view of the city, and bay and shipping is described as the most wonderful he had ever seen, and the only thing lacking,

to make it a perfect day was the presence of his wife to share the pleasure with him.

He speaks of some pictures and a couple of fancy fans one for wife and one for mother, cost $1. each a little late for use this year, Sept. 19th but good and readyfor next year, with the added value of hiaving come from Baltimore. In mention of the pictures and other trinkets he is now sending home, he gives a clue that would be of interest and use to the growers of family trees, There are Amelia, his only sister, two Mary Anns, one a sister-in-law, the other a cousin, Uncle Dan and Grand mother, brother Walker and J.C. et Cetera, ad fin.

One from Funktown, Md, July 13th '63. Written in pencil and now blurred and difficult to decipher relates the wounding of Brother Joseph in the third day'x battle at Gettysburg, with incidents of the day, the attendant circumstances of getting, the wounded man to place of safety and first aid, which justified a former expressed wish that they might be able to keep together.

A letter from Castle Garden, New York City. Aug. 3rd '63 relates sudden and surprising orders to their regiment to go to New York City forthwith, This was on Thursday Aug 1st, at 1:00 P.M. at Warrentown, Va. They were in Washington, by dark, marching in, They left Washington Saturday morning and arrived in New York at 2:00 P.M. (Sabbath) He says I was never more tired in my life but after a good night's rest he was feeling fine on Monday. Quoting.

It is a great city N.Y. is and as corrupt a place (I Presume) as there is on the face of the earth. We were sent here to enforce the draft and keep down riots. There is a general revolution going on here, which may prove serious if not suppressed. There has been a great many of the soldiers of the

Army of the Potomac sent here and they come with a determination to enforce laws, at the hazard even, if it be necessary of destroying the city. I do not believe that Richmond is more corrupt or hostile to the administration than this city. It is thought we will never rejoin the Army of the Army of the Potomac and that we shall remain here some months. I hope so. I think our regiment has done its part in the field and is well entitled to some rest.

There are all told I estimate nearly two hundred of these letters. It would seem nearly a complete file from the middle of 1861 to the last of April 1864, and including the last (I think) before his fall at the Wilderness May 6th. No letters from Andersonville appear. There are many references to the excitement of battle preparation, and reports of victories that should end the war. In many cases the soldiers at the front had less dependable news than the people at home. There is a reason for this.

Another thing noticed was the effect of activity vs. inactivity, corupt life made them sick, that they were often more homesick than physical illness. They became well, when action was required, and even contented and happy.

The world War is said to have made religion; particularly at the battle front. This seemed to be true in the Civil War. In great issues of life and death to individual or Nation man feels so helpless on his own strength, that he is impelled to thoughts of a higher Power.

Sanitary science has changed so greatly since the civil war that we can hardly see now how armies could have, at that time or earlier times, been kept in the field. How hundreds of men would be saved from disease or disability or death by wounds that in

that was were lost. Reference to bowel and long troubles are frequent in these letters. Love of home and of country were conspicuous. The Union, the best government on Earth must be saved to them and to their posterity.

Traitors, draft-evaders, and drafted men were held in almost equal contempt by these volunteer patriots of the middle west, particularly and this was true of the rural population the country over.

The Evolution of a Semi-Rural School

By A.C. Payne Read Dec 3. 1923.

In a little village, surrounded by one of the best agricultural districts in Indiana, stands a church whose membership includes a majority of the representative citizens of the neighborhood within a radius of four or five miles. The present building stands on the site of its lig-walled predecessor, erected in 1854. Nearly two generations have passed away since a few God.fearing men bu builded the log structure in which the people of this community found expression for emotional natures of great depth and power.

The new building, although it shows some improvement over its log-walled predecessor is not modern in structure or appointment. Stoves, which are not jacketted to facilitate the distribution of heat, are still used. Those who come to this church to day in bitter cold weather and sit near the stoves, burn from the heat while those who sit in the rear suffer from the want of it as did their fathers. The Janitor, or sexton, like his predecessors, manages to disturb the preacher at the most interesting part of his sermon by renewing the coal in the stoves and spilling a generous portion of it on the floor. The window space is only two thirds of what it should be, consequently the on very cloudy days the congregation sits in as much darkness as a worshiper in a mediaeval cathedral. The pews, which were taken from the log church, have lost none of their discomfort. Ventilation, when it is attempted, is effected by doors and windows. No toilet rooms were made in the old building. The new has none. In fact, about the only difference between the new structure and the old is that the former was made of lumber, the latter of logs.

With the exception of the removal of the native forest trees, the ground immediately surrounding the church bears no evidence of any marked change through the the thirty-two years of nineteenth century growth and its twenty-three years of twentieth century growth. Neither flower nor ornamental shrub lends attractiveness to the surroundings. For four or five months of every year men, women, and children drag throu through the muddy clay from the church to their vehicles in the rear as did their predecessors of a generation gone by.

For fifty-five years, men, women, and children have trumped through this clay, although only one mile away is a gravel pit from which thousands of loads of gravel have been taken for the improvement of the public highways of the township. Why fifteen or twenty or more of the two hundred and fifty members of this church have not taken a few hours from their daily round of weight and care to make wide walks of gravel or cement to the road in front and the hitching places in the rear, is attributable only to the failure of these people to see the comfort they might have had through their association in community life.

If as Emerson says, there had been one man of vision-- sufficient vision to see what the collective energy of this group of church members could do, none of them would have found it necessary to wade through the clay. But not even the one man of vision could be found in this community. Hence, its static condition.

All over this country of ours, north, south, east and west, there are thousands of communities, which, like this church, seem to be devoid of any group consciousness when it comes to providing the means for the education of their citizenship. The failure of these

communities to meet what most of us think is the greatest need of a democracy,is due only very infrequently to a lack of sufficient wealth Our own Commonwealth ,several years ago,made provision for all such communities within her borders.

These communities need something more than money for the education of their citizenship.What they need in most cases is a bette better community consciousness.With this,the money for any legitimate need would be forthcoming.With this present even in small degree,a community will do something to catch a glimpse of the enrichment of life that may come to it through surrender for the common good.When any group of people anywhere once tastes the satisfactions of life that come through a unity of effort,this achievement soon works its way into blood and tissue.When once felt,this achievement- this community consciousness will lead a community to attempt larger and larger undertakings for the public good.Any people possessed of a sufficiently acute community consciousness is heir to the inheritance of the ages gone by and the promise of the centuries-yet-to-come.-- time that now is.In truth,no good thing can be withheld from it.

In one county in Indiana is a town of twelve hundred inhabitants.Its property valuation is $775,000.The assessed valuation of th the township outside of the town is $3,000,000.The rate of taxation in the town is $3.25.The rate in the township outside the town is $2.50. There is one commissioned high school in the township.One hundred pupils are enrolled.With the exception of an encyclopedia and two larg large dictionaries,there is no library worth while.In the grades below the high school there is not a single set of supplementary readers. No pictures of merit in an original or a reproduction adorns the wall of any room of the entire building.The walls of the toilet rooms, and even the walls of some of the recitation rooms,bear silent,though incontrovertible evidence of the kinship of the puipls of this school to the Vandals of old.

Conditions outside the building are alike unsatisfactory. There are no flowers,no ornamental shrubbery,no lawn plots,no stone ga gateways.There is entire absence of anything to indicate that the boys and girls who attend school here care much for their school or that the community have a care for it.During the milder part of winter thes there is always plenty of mud to which is added a generous amount of waste paper and other litter.In summer,weeds and tick grass reign in all their glory until the frost of autumn lays on its ruthless hand. And the worst of it all is that there are many other towns in Indiana, indeed they are scattered all over this country,that are as able financially as this town to provide the necessary means and the right kind of environment for the education of their citizenship.Yet,in spite of financila ability,these communities are falling short of meeting their educational needs because of a lack of a community consciousness.

All over our country in town and city and country,conditions similar and in many instances worse than that which has been given,exist for the impoverishment of our life.In our own National Capital,Washington,D.C.this day of our Lord 1923 children attended school half day session and some sat on the floor for want of seats and desks.

In a city of 5000 in Indiana in 1916 there existed a school situation which the membership of this Club will scarcely believe could exist- obtain in our Hoosier Commonwealth.At that time there were one hundred and ten social clubs in that city. It took

great pride in the amount of automobile transportation it had and esp especially the number of cylinders these automobiles contained.Yet, there was not a single case of good maps in the entire school syatem. All the Household Arts work offered in the City was given in a basement room,formerly used as a toilet room.The room was so poorly heated that the girls who had work in this room had to put wooden blocks under their feet to protect them from the cold of the cement floor. Every morning,after the room had been closed all night,the doors and windows had to be opened to permit the foul odors to escape.

It is the contention of the author of this paper that such communities as those that have been noted need most of all an acute community conmciousness.If this does not seem to exist in any degree,there must be the one man or the one woman who always has been the beginning of every movement by which humanity has gone forward.This one person of vision may be a member of the school board the superintendent of schools,a teacher,or someone who has no officia official relation to the community.Whoever he is,he must see more clearly and feel more keenly than the majority of the community its hreatest needs.In addition he must have the good sense and the quality of tach which insures the leadership of people without their knowing that they are being led.Thus equipped,this one man or this one woman can awaken a community from its lethargy.And in keeping wih with awakening,they- it will be willing to submit to any reasonable rate of taxation or even to give from its private benefactions.

This one man or woman of vision,this pathfinder for better things in education must be an active participant in the life of his her community.He must be willing to give unstintedly of both time and money for the advancement of any educational interest of his communi ty.The burden of group uplift must press so heavily upon him that he will be willing sacrifice again and again for the good of others.Such a spirit will strike fire among any people,no matter how backward or self centered they may be.

The purpose of this-discussion-has--- the discussion already given and that which remains to be given is to make plain for a group consciousness in matters of education and the achievement that may be accomplished by it.By community consciousness as affecting the education of any group of people is meant a community sentiment h that will not permit any group of people to be satisfied with its past or present achievements in things educational-a community interest that will seek to know what is best in the education of to day and to live and to work in the light of that knowledge.The author of this paper feels that he can best accomplish the objective named by using some of the experiences of a seven years service in the public schools of Mooresville,Indiana.

Mooresville is a town of about seventeen hundred inhabitants.It is situated sixteen miles from-Indianapolis-on-- south east of Indianapolis on the Indianapolis branch of the T.H.I.and E.Traction Line.The location is in a district almost wholly agricultural.There are no large factories or mines.The only factory of seven years ago has been taken away to a large city in the Middle West.The property valuation of the town is about $1,000,000.The inhabitants,for the most part,are of Quaker stock,which,in addition to its many fine qualities, is characterized by a conservatism which hesitates long before breaking with established customs and usages.

The school is under the joint management of the town and township.It admits the children of both town and township on equal terms.The enrollment of the high school is about one hundred and forty-five.The enrollment of the grades is four hundred and seventy-five.Forty-eight per cent of the high school comes from the country and thirty-eight percent of the grades.

Thirteen years ago a new high school building was erected.This with the old building formerly occupied by both grades and high school, houses the entire school population of town and township.

Thirteen years ago there was no library.A set of encyclopedias and some worthless Collier reprint histories constitute practically all the library facilities of the school.There was no public library in the town or township.The library room in the high school building had no furnishings except a few chairs.There was not a single picture of merit in an original or a reprint in either building.Two badly worn sets of supplementary readers constituted the supplementary reading mattter for all the grades.There was no equipment at all for the work in Domestic Science,Agriculture.or Manual Training.

The five acre campus was covered with weeds and grass during the summer.During the winter the six hundred boys and girls waced through the clay with its liberal admixture--addition of waste paper and other trash.Not a single shrub or flower,no arched entrances or gateways, no hedges,no stone seats adorned a campus already rich in only-possiblity.only.

The course of study was untouched by the spirit and method of modern education.There were no courses of study in the high school other than the so-called cultural.In the grades ,the work was not supervised at all.Like the Children of Israel in the time of the Judges,each teacher did what was right in his own sight.

For this unsatisfactory condition of eduantion of educational facilities,no person or group of persons-unless it was the whole community group was to blame.School began about the same time each year.Five days of the week and one hundred and sixty days of each year boys and girls entered the school buildings in the morning and quitted them in the evening.The people of the community knew that they had a school for the two buildings still stood and boys and girls came-out went in and out of them.

Seven years of of community awakening brought many acceptable changes.The five acre campus was transformed.More than a thousand loads of dirt were hauled to fill up low places.Screened gravel was spread for playgrounds.Three small lawn plots on the south side of the new building,inclosed by privet hedge,and a large lawn plot on the east side of the new building,give added beauty to the campus.Within these lawns are flowers and shrubbery.A Bedford stone electrically lighted gateway,fashioned after the south gateway of Harvard University,erected by the Class of 1912,a stone seat by the Class of 1913,and a Bedford stone trellis by the class of 1914 still further contributed to the beauty of the campus.

Inside the buildings changes equally great took place. The toilet rooms were painted white and remained without a scratch or mark for seven years.In Every room of the two buildings was adorned with from two to five pictures,valued from $2.50 to $150 each.These were as carefully chosen as were the supplementary reading matter. There was also one piece of sculpture ,likewise carefully chosen,for each of the grade rooms.

The library at the close of seven years of community direction consisted of more than 3000 volumes of selected,not collected

reference books housed in a room tastefully decorated and handsomely furnished.A beautiful oak desk made to order,hand made library tables,newspaper and magazine racks,beautiful pictures including an original valued at $150,were some of the furnishings and appointments which the library room a ource of infection for the entire school.

The remarkable thing about this expenditure for library,the moving picture machine,lawns,household arts equipment,the fountain, the pictures,and many other appointments and embellishments,was that they were all obtained from funds derived from other sources than public taxation.The more than three thousand volumes in the library valued at $2,500,the moving picture equipment at $625,the Bedford stone electrically lighted gateway which cost $375,and the many other articles of utility and beauty came from a fund of $6,034 obtained in nickles,dimes,and dollars through a seven year period of service.

The getting of $6,034 in a poor community during a-period seven year period of service demonstrates-the-necessity-- from sources entirely outside public taxation,illustrates the necessity of longer tenure of service than is generally held by teachers and school administrators-especially the principals and superintendents of the schools in the smaller towns and cities.

In scholarship,the school made a record equal to that obtained in bettering the equipment and furnishings of the two buildings. In 1912 the Indiana Association of English Teachers gave an entrance to all entering students of the following colleges and universities: Indiana University,Purdue University,De Pauw University, Wabash College,Butler,Earlham,State Normal School,Hanover,and Moores Hill colleges. Twelve hundred and eighty-three graduates of commissioned high schools took the uniform test.One hundred and eight,or 8.5 %,made A.Mooresville had three- only two students to enter college that year.One of these made one of the 106 A's in the state.Only 26.4 % of the 1283 students made C. The other student from Mooresville made a C.At school she was ranked as a third grade student in English.

It now remains to explain how this community consciousness which in seven years transformed the educational interests of a community was created.In any movement for getting a community together on some plan or means for the betterment of its schools,there must be unquestioned faith in the ability,honesty,and sincerity of those who assume leadership. When the effort was begun to get the Mooresville community to to provide sufficient equipment for satisfactory work and to raise the standard of instruction and administration,it was announced through press,pulpit, lodge,club,and school that a canvas would be made to secure money for a reference library for the high school and supplementary readers for the grades.It was further stated that all receipts and-expenditures-of-this fund-- to this fund and all expenditures from it would be audited at tthe close of the year by a committee of representative citizens.Finally,assurance was given that as long as the present superintendent remained,there would be no second call for library money,The superintendent showed his interest in the movement by making the largest subscription to the fund..H He gave further evidence of his interest by coming to the school at four o'clock in the morning many different times to do work which could not done during the day.It was through such sacrificial service as this that the community caught the spirit of group uplift.

Before there can be sufficient community consciousness

to attempt large enterprises,the people of a community must be brought together-not one time but many times.Different means were employed for accomplishing this purpose.The first was a parent's meeting.These meetings were always held in the evening.of some school day.There was usually an address by someone of prominence in the educational work of the state..In addition,there were often short talks by the parents on questions of viatl interest to the school.A welcome address by some pupil of the school and the best music that the entire school could furnish were generally the remaining features of the entertainment program.Refreshments were served at every meeting.These were the best that could be obtained.If lemonade were the beverage,none of picnic quality was ever served.If cherry phosphate were on the menu- refreshment menu,on y the best grade of sugar and fruits of first quality were used.

These entertainments for the parents were pitched on such a plane that they were made invitational.Invitation cards could always be obtained from any of the teachers or the superintendent.So strict were the rules concerning admission that every ticket was numbered n and the receiver(s name written on it,the aim being to make the holder feel that it was worth while to secure an invitation to any of these functions.The aim was certainly achieved for in many instances there more requests for tickets than could be supplied.The writer of this paper does not know of any other community in Indiana that asked for tickets of admission to parents' meetings during a period of seven years.

Labor Day was one of the most productive means every employed to create a community consciousness.On some Friday well toward the last of Spptember of the first of October,the work of the high school and the seventh and eighth grades was suspended for the entire day.On thid day teachers and pupils engaged in the most profitable employment that could be obtained.The entire proceeds of the day's work were turned into a fund known from its first existence as the library fund. The coming of this day was announced several days in advance through the community's agencies of publication.Through these agencies the public was informed of the date of"Labor Day" and the desire of pupils and teachers to obtain work.Cutting corn,filling silos,gathering beans, picking apples,hauling lumber,harroving wheat ground,cleaning backyards,caring for babies,clerking in stores,selling candy and popcorn, and digging ditches were some of the different kinds of employment on the last "Labor Day".On this day 110 pupils had employment which netted $111.66 or more than a dollar for every boy and girl in the high school.

While the amount of money obtained in these ante bellum days does not seem very large,its purchasing power was so much greater than it would be now,that after all the money obtained was not inconsiderable.Yet,the money was of little consequence when compared with the influence of "Labor Day" in bringing to parents,teachers,and pupils the sense of community interest. in everything pertaining to the school Everyone came to feel that he owned a part of the library,that he had a share in the pictures,that he owned a part of the moving picture outfit.

Labor Day furnished instances of devotion to the school the like of which has probably never been seen or heard in connection with the public schools.On the last Labor Day,a freshman,one of a family of eleven occupying a small log cabin near town,of his own accord and with gladness in his heart,cut corn from seven o'clock in the morning until six in the evening then gave the $2 which he earned to the libr library fund.If some of our philanthropists should give as liberally as did this poor freshman boy,there would be no worry about dying rich

In the thrid place,art exhibits had much to do in creating a community consciousness that functioned for the improvement of the school.In addition,these art exhibits brought to the school considera revenue.In 1914 an exhibit was given during a week of the coldest weather of the entire winter.The snow was so deep that horses had to be used to clear the walks for the pedestrians.The exhibit having been planned for this week,there was nothing to do but to get ready for it.The pupils of the high school were asked whether they would not attend if the price of admission for the entire four evenings were-made was made as low as ten cents.The entire school voted unanimously to to accept the offer of four evenings of pictures and other entertainment for ten cents or two and one half cents an evening.When these boys and girls saw that for the price of two packages of chewing gum they could enjoy and make it possible for their friends to enjoy an exhibit of original pictures by Indiana artists,for a whole week,they had a lesson in the results of community cooperation which they are not likely ever to forget.

by writing three or four hundred letters and visiting many homes,six hundred persons attended the exhibit.Counting the school children,more than one half of the entire population of the town left their homes those bitterly cold evenings to see the work of Indiana artists.Those who came were shown the pictures by committees trained for this purpose.No one went away without a word of kindly greeting and the assurance that his visit had pleased the school.This had a splendid effect on the fathers and mothers.When they saw that the school without any compulsion or selfis consideration was doing something for their children which they themselves were unable to do,they were more willing than ever to support anything of community interest.

The art exhibit in the spring of 1915 excelled all previous attempts in this line.When the exhibit was announced,someone asked why the people of Mooresville and the township outside might not have the privilege of exhibiting along with the pictures sent out by the State Federation of Clubs,their own pictures in oil and water colors.One hundred and ten pictures painted by men and women and boys and girls in Mooresville and the immediate vicinity were placed on exhibition.In this " home talent" exhibition were pictures painted by men who farm;pictures by a dairyman;pictures by a physician;pictures-by-farmers;pictures by a school boy;pictures by women whose main work in life was to care for homes and rear children.Yet,in this collection of home artists' pictures were some of sufficient merit to be chosen to send all over the state.

Probably no more enjoyable evenings were ever spent by the these home artists than the four evenings that these pictures were on exhibition. In their discussions about the composition of these pictures and their relative merits,dairyman,hose painter,farmer,physician, school boys,and home makers contributed to the strengthening of community ties and the laying of sure foundations for real democracy.

The fourth and last means employed for creating a community consciousness was the moving picture machine.

After several months' investigation which included somewhat extended study of what had been done with the moving picture in such community centers as Rochester,N.Y.,it was decided to purchase a machine of latest design and most approved make.

Before the machine was installed,the problem of how to make the moving picture project plain to the community was discussed at two teachers' meetings.It was decided to give a few free entertainments nad that admission to these entertainments should be by invitation only. In the issuance of these invitations for any evening,care was taken to choose representatives from the entire citizenship of the community. This was a step toward democracy when the different strata of the community actually sat together under the same roof for one hour.

These free entertainments cared for practically all the persons outside of school whom- who would be helped- interested in clean moving pictures.At every free entertainment,the purpose of inaugurating the motion picture project was clearly explained .It was shown to the satisfaction of the parents that the school was taking advantage of its ability to pool its efforts for the well being and happiness of others.It was further explained that in the future a small fee to cover actual expense of films and and operating expenses would be charged.It was not difficult to lead these men and women to see that the school,acting as a unit,was able to give them_and their children better advantages in many ways than parents working alone could give their_children-- In this way,some parents for the first time in their lives,discovered a place for wealth in community life.Still later when these men and women sat in comfortable seats and enjoyed the best that was offered in moving pictures for half the price charged at the Black Hole of Calcutta down town, for indifferent and even vicious pictures,they were willing to acknowledge that the school had a very large place in their lives.With this vision came a sympathy and loyalty never before entertained for all the activities of the school.

To be in school during a period of time when its entire energy is centered upon the accomplishment of large things is a great stimulation to,any boy or girl.Pupils who attend school eight or nine months of the year where there is not air to breathe except that of sameness and stagnation,where no large enterprises of sufficient importance to require the-- a unity of effort of the whole student body,lose the best training that public education can give for efficient citizenship.

It is interesting to see how quickly men and women and boys and girls respond to any appeal for the betterment of their school provided there is a sufficient group consciousness.One year at Christmas time it was suggested to the high school pupils (one hundred and ten of them enrolled) that each give ten cents for framing suitably the $150 original picture given the school by Clifton Wheeler ,one of the school's most distinguished alumni.Not one of the one hundred and ten pupils forgot to bring his dime at the appointed time.

At the time of the art art exhibit,many persons outside the school advised against giving it on account of the extreme cold and other unfavorable conditions.On bringing the matter before the high school,the one hundred and ten pupils,the entire enrollmentof the school,voted unanimously to give ten cents each as a fund to guarantee expenses.In this way the necessary expenses of the exhibit were assured even though not a cent was obtained from the public.

visitor outside of the school.

These two instances of many others that have occurred during the seven years,are given to shoe how easily school enterprises can be carried on when there is present in good measure what we generally call "a good school spirit".

After all,is it not the most fundamental phases of this life process,which we call education,that school boys and school girls shall have such training in community participation as will fit them to live more peaceably together than they could live otherwise?The boy who enjoyed a beautiful picture during his four year high school course because one hundred and nine boys and girls made this enjoyment possible for him,will not forget this lesson in community participation when he has quit school to assume in a larger way the duties and responsibilities of citizenship.The girl who tried to get along in a cooking course with insufficient kitchen equipment because neither she nor any one member of her class was able to provide the necessary furnishings,has felt keenly the need of more persons thinking as she was compelled to think.Later, when this girl saw that through the united efforts of fifty girls everything that was needed for successful,efficient work was provided,she saw a result of community effort which she will never forget.Within a few years the date of Magna Charta maybe forgotten;many of the propositions in geometry may have faded away like apparitions of the night,but she never will forget this and similar school experiences because they brought her more life.

Glad to be [illegible] for this community consciousness which has brought more than state-wide recognition to the Mooresville schools;the thought that lies near the hearts of those who have given the best of themselves to

27.

The thought that lies nearest the hearth of those who have given the best of themselves to the development of a community consciousness is that the boys and girls who have come into the Mooresville Schools and those yet to come will carry with them wherever they go their experiences in group participation, without which life everywhere must be barren. Possessed of this group community spirit, these boys and girls will be leaders wherever they go in constructing sanitary school buildings set in commodious campuses made beautiful by the landscape gardener. Under their leadership these buildings will be equipped to meet the demands of twentieth century education; under their guidance courses of study will be so enriched that boys and girls will have full opportunity to find their native powers and capacities. And with these discovered boys and girls will be given such training as will fit them for full participation in citizenship- a citizenship qualified to make good the heretofore unrealized ideal of democracy- education for all the people.

No. 10 Read December 17, 1923.

HELLO BILL!

John B. Wisely -

Lodge Number 19, Benevolent and Protective Order of Elks, was in the midst of a very interesting and exciting session. An order had just come down from the Grand Lodge, to the effect that the Benevolent and Protective Order of Elks of the United States of America had adopted the Big Brother Movement, and every subordinate lodge in the order was to take up this work at once.

What was this Big Brother Movement? What kind of work did the order require of this particular lodge? Someone suggested that the work was with boys. Were they to turn their comfortable Elks' Club House into a kind of orphans' home then? Who was to have charge of these kids? Wouldn't the expense of the work be prohibitive? The married men joked the unmarried about adopting kids, and the names, "dad", "uncle", governor", etc., were bandied about freely.

In spite of all this levity, however, very few of the members seriously questioned the wisdom of the action of the Grand lodge, and no one seriously considered ignoring the order. The only question in the minds of most of them was about the nature of the work and how to do it. Elks everywhere can be counted upon to do any kind of good work in a big, generous, whole-hearted way as soon as they see the necessity of it.

The oracle of number 19 was Professor Charles Holcome, a teacher of Psychology in Albion College. He was a man a little past the prime of life, well educated, an omniverous reader, well informed on all current topics, especially all movements for the uplift of humanity. He took a deep interest in all community and civic affairs; and having assisted his good wife in rearing a large family, he was especially interested in the welfare of all children and young people. He was intimately in touch with youth both at home and in the school and had been all his life.

When the Exalted Ruler called on Brother Holcome to enlighten the lodge on the Big Brother movement, if there had been clouds of ignorance and doubt in the minds of the members, they soon dissolved and disappeared before the flood of light which the Professor poured upon the subject.

The Big Brother Movement, he explained, had originated in New York City in 1908. A boy, twelve years of age, had been arrested and brought before one of the juvenile courts. There was no doubt of his guilt, and his offense was such that it seemed there was nothing for the judge to do but to send him to the reform school. Yet he, the prosecutor, and every one connected with the case, felt that to do that would be the ruination of the boy.

There was a young man by the name of Ernest K. Coulter, who happened to be at that time clerk of that court, present; and he was deeply interested in this case. He suggested that the judge hold the case under advisement until the next day to give them all time to think about it. He had no plan matured

in his own mind, but he did not want to see the boy go to the school.

Young Coulter had the boy on his mind all the rest of that day; and that night, when he attended a meeting of the men's club of his church, his plan of action suddenly flashed into his mind like an inspiration of the moment. He had his doubts as to its success. He argued with himself. But--yes, that's what he would do. He would make the effort anyway. He couldn't make matters worse even if he failed. He rose in the meeting, told the story of the boy in all its details, set forth clearly the dilema in which the judge found himself, expressed his own sympathy for the boy and that of every one else connected with the case as well as he could, and then asked if there was a man present who would volunteer to take this boy under his wing and be a Big Brother to him.

It was not necessary for this man to adopt the boy and take him into his own home. In fact, this would scarcely be advisable, since the lad had a widowed mother and younger brothers and sisters who needed his help. He would work and the family would be self-supporting, so there was no great financial burden to shoulder. What the boy needed was a friend, a pal, an adviser, who would win his confidence and respect, help him to secure honorable employment, and keep him out of trouble. The boy would be paroled to him and he would make regular reports to the judge of the juvenile court as to his conduct and how he was getting along. But he would not be a policeman or a probation officer; he would not even be a patron or a benefactor; he would just be a friend, a pal, a Big Brother.

Young Coulter became quite eloquent before he was through, for his heart was in the case, and he was sincerely in earnest.

When he had finished his story and had suggested that if there were any such man in the audience, willing to undertake this boy, he would like to have him stand, twenty men rose to their feet. Of course only one of them could Big Brother this boy, but very soon there were other boys who needed Big Brothers, and so the movement spread.

So successful had the work been and so rapidly had the movement spread, the Professor told them, that in five years, there were Big Brother organizations in most of the large cities of the United States and Canada. Churches had taken up the work, and these organizations did not now confine their activities merely to the wards of juvenile courts, but they picked up unfortunate boys anywhere and everywhere. Many of them were reported by the truant officers and teachers of the public school. And the Professor concluded by saying, "Big Brothers now rather prefer boys who have never been in the clutches of the law for it is easier to get hold of such children. 'An ounce of prevention is worth a pound of cure.'"

Thus it came about that Number 19 took up the Big Brother work. It was not long until the lodge was organized for action. The machinery was very simple. It consisted of a Big Brother Committee composed of three members. Professor Holcome was made chairman of the committee, with Dr. Walter Hall and Judge James Logan, the other two members.

It was the duty of this committee to get into touch with the judges of the courts, the probation officers, the superintendent, principals, and teachers of the public schools, the truant officers, from whom information concerning boys who needed help, might be obtained. When a boy was reported to this committee, his case was investigated. All the information possible was obtained; his age, health, character, parents, home

life, religious affiliations. Was he in school? His teacher and parents were interviewed. The consent of the parents or guardian obtained, the committee proceeded to select from the members of the lodge, a Big Brother to take charge of him. In doing this, two considerations were always held in mind; First, this man should be of the same religious faith as the boy or his parents. This was to avoid the appearance of proselyting. Second, the Big Brother, if possible, should live near his little Brother. It was not always possible to meet these two conditions, but the committee did the best it could.

The Big Brother was furnished with all the information concerning his charge, and when the two had been brought together by the committee or the boy's teacher, or the probation officer, the Big Brother was left to his own devices. Some Big Brothers prefered hunting up their own charges, without the aid of an intermediary, getting acquainted with them by employing them to do some little job of work. A Little Brother may carry a Big Brother a paper every day or he may dust or sweep out his office. He may be used as a messenger or errand boy. This is fine for it brings the two together frequently or every day.

If the Big Brother is tactful, he is soon an intimate relations with his little friend. Unconsciously the boy receives advice from him. He has an opportunity to impress him with the desirability of remaining in school and acquiring an education, of forming habits of neatness and cleanliness, of being prompt, courteous, and polite. A skilful Big Brother never preaches; he does not moralize; he does not give orders, prohibit, or ommmand. Incidentally, casually, and unobtrusively, he takes his Little Brother to a picture show,once in a while or into

a restaurant, now and then, and he can usually suggest to him how fine it would be to belong to the Y. M. C. A. or the Boy Scouts or to join a boys' club. After a while, he can tell him what a fine class of boys about his age and what an excellent teacher they have over in his Sunday school. If he intimates that he would be mighty glad to see his Little Brother there, in all probability the boy will go.

A successful Big Brother must be willing to sacrifice some time. He makes it a point to call round at the boys' home occasionally on pretext of seeing the boy about some work he wants him to do, but really to get acquainted with his parents and see how his Little Brother lives.

All such suggestions and much other advice were given to the Big Brothers of number 19, and then Professor Holcome used to say, "But no one can tell a man how to manage a boy. Soloman was a wise man and he said that there are three things past finding out: the flight of an eagle through the air, the trail of a serpent on a rock, and the way of a man with a maid. We might now add a fourth to Solomon's list, the way of a Big Brother with his Little Brother."

The Big Brother Movement has never been considered a charitable organization and Number 19 did not look upon it as such. However, if anybody's Little Brother needed a pair of shoes to keep him in school, the shoes were always provided. If a boy wanted to join the Y. M. C. A., the membership fee was never allowed to keep him out. If a boy was desirous of becoming a Scout, the expense of outfitting him was taken care of. The main business of a Big Brother, however, is to help his Little Brother to become self-supporting, reliant, strong, independent not dependent, an object of charity.

As this work went on, many boys came under the influence of the Big Brothers of Number 19. With some they were successful and with some they failed. It was gratifying to the committee to see what an interest members of the order manifested in this work. Men, none too good themselves, would go to great lengths in helping an unfortunate boy. One Big Brother took his Little Brother into his office as office boy. The boy was in school but he worked in the office out of school hours and on Saturdays for which he was paid a regular salary or wages. He was a capable, bright boy, and soon changed from a regular rag-a-muffin newsboy into a clean, very well dressed, courteous youngster; but his Big Brother soon found out that his two sisters with whom he lived were prostitutes, and that he had two older brothers who were drunken profligates, and who filched from the boy every cent on which they could lay their dishonest hands. There was no chance to make anything of him while he was living in such a place and with such associates; so his Big Brother, having no children of his own, simply adopted the boy and took him into his own home. Of course, as the committee and all his friends told him, he took great chances in doing so, and he may live to regret his action; but as Professor Holcome told the lodge, "It greatly strengthens our faith in humanity to actually know a man who has in him so much of the milk of human kindness."

One evening, as the Professor sat in his study, his telephone rang. On answering the call, he found himself talking with Judge Harvey Goss of the juvenile court. "I had a boy sixteen years old up in court today, who has gone the limit. His name is William Donehue and this is the third

time he has been before me. Last night he and his gang got into a street fight with the boys of Company C, out by the. Armory. It amounted almost to a riot. I can manage the other boys, all younger, first offense, led and incited by the older boy; but I am at the end of my rope with Donahue.

"I was on the point of sending him to the Reform School, when I happened to think that perhaps your Big Brothers might be able to manage him. I hate to send him to the school--you know what it means in the case of most boys. Besides Donahue is a rather likeable chap in spite of his meanness. He is clever and capable. I think he and his gang would have licked the whole company had the police not interfered. And he has a good mother, too, fine woman. I feel sorry for her. What do you say?"

"Well, you know, Judge", Holcome began, "we've made rather sorry work with some boys you have sent us. Can't seem to save them all though we try to do our best. But with some, you will agree, we have succeeded beyond a doubt. We've been at it long enough now to be sure of some. They'll stand hitched. Now let me see. I have no class between nine and ten in the morning, and if you think best, you may send the boy up to me at that hour, and we'll see what we can do for him. There's no harm in trying and I like to see every boy have a chance."

"All right then", said the Judge, "I'll parole him to you, with the understanding that if he comes back to me, I shall have to send him to the school. I will tell his mother the same thing.

William Donahue was somewhat bewildered. He had never been in the big main building of Albion College before. The

immensity of the place, the many halls and stairways, leading this way and that, the wilderness of recitation rooms and offices were very confusing. Besides the general atmosphere of the place was entirely foreign and somewhat disconcerting to William. As he stood hesitating on the threshold of the small office, he heard a friendly, "Hello Bill! " and he found himself holding the hand and rather timidly looking up into the face of Professor Holoome.

"Would you rather be called 'William' or 'Will' or 'Willie' or 'Billy' or 'Bill'?"

Since the question was accompanied by a firm grip of the hand and a hearty laugh, the boy immediately found his tongue and answered promptly, "I'd rather be called, Bill."

William Donahue was a fine animal, rather large for his age, healthy, rugged, well built, a regular prize fighter in embryo. The psychologist analyzed him at a glance. When this was said, however, the list of his good qualities was almost complete. His face, with rather good features, was not clean, his heavy, dark, hair was unkempt, his hands and nails showed lack of attention, and his clothes, while not ragged and dirty, were evidence of lack of pride in personal appearance. As the psychologist's analytic mind appraised the lad from his rusty shoes to his colarless shirt, he instantly classified him as an unsocialized adolescent.

The intimacy of this interview in the little office, the friendly attitude of the Professor, and the spirit of comradship which sprang up between them had some effect on Bill. It was a new experience to the boy. It was as if the two wereconsidering a problem foreign to both, but in which they were both interested. He was good-natured, not sullen and

combattive. He frankly admitted that he was in the wrong; that the Judge would have been within his rights if he had sent him to the school. He was not one to whine and complain and exouse himself. And when the Professor pointed out to him in a delicate way that he had now gone the limit; that he was at the turning point or on the border line; that he now had one chance left; that he should have assistance in his efforts to turn round; that he might now have a thousand Elks as good friends; Bill indicated, in his crude way, that he appreciated the opportunity and he would make an effort.

"I think, then", said the Professor, "that the first thing to do is to find you a good job of work. Suppose you go out now and try to find a job for yourself. I will also try to find one for you. In the meantime, you report here at this hour every day until we succeed."

The investigation into Bill's past life and record was immediately begun. An interview with his mother, as the Judge had said, a rather superior woman, though uneducated and doubtless inefficient and unwise in many ways, revealed the fact that Bill had had a rather stormy career. His father was an illiterate butcher and a hard drinker. This made an unhappy home. Bill sympathized with his mother, loved and reverenced her, though as many times happens in cases of mothers and sons, he did not always follow her teachings and advice. He had a wilful disposition and an ungovernable temper. All this inevetably led to much abuse and many beatings from his brutal father, especially when he was in his cups. As the boy grew older, he naturally ran away from home frequently to escape this treatment. Sometimes he would be absent for two or three days, his mother not

knowing where he was and worried sick, though so far as she knew, he had never left the city.

His school life had been quite as tempestuous as his life at home. His naturally combattive temperament coupled with his treatment by his father and unhappy home life, brought him into conflict with law and order an all sides. Restraint of any kind, he could not endure. He had fought with his teachers as he had fought with his father, the boys on the commons who dared to cross his will, and the policeman on his beat. He had been brutally beaten and cursed at home, decently spanked and whipped by his teachers at school, and chased by the policeman through alleys and streets. He had run away from school as he had run away from home, so that although he was sixteen years old, he had not finished the Eighth grade at school. Bill was rapidly becoming an outlaw, an enemy of society.

The Big Brother committee had rapidly unearthed all this information about Bill by talking with his mother, his teachers, the truant officer and the officers of the law. They gathered from all sources that he was almost a hopeless case and was headed straight for the pen. The committee, however, especially the Professor, had not entirely lost heart. Psychologically considered, he was merely an unsocialized adolescent. That is to say, sometime between ten and thirteen years of age or earlier, he had passed into the barbarous or Indian stage of life through which all children have to pass and he had never been surrounded with the proper influences to enable him to develop out of this individualistic period into the socialized life of a natural boy of sixteen. His unkempt appearance, his utter lack of pride in personal

appearance, his uncombed hair, unpolished shoes, collarless shirt, his contempt of girls, confirmed the Professor as to the correctness of his analysis and conclusion. But he reasoned that a boy who had character enough to resist a brutal father, to stand out against what he thought, from his perverted point of view, was tyranny in the school, and who had left in him still, in spite of all this wrong training, at least, great respect for his mother could not be entirely hopeless.

On the third morning after the first interview with Professor Holcome, as Bill entered the little office, he was informed that at last he had a job. "Take this letter", said the Professor, "over to Mr. Baker, Superintendent of the Cash Register factory. He will give you work. I don't just exactly know what kind of a job it is, but it will be something you can do. I am anxious that you do it just as well as you can. It may not pay very well, but if you do his work well, and satisfy Mr. Baker that you are in earnest, that you are willing to learn, and that you are dependable, he will advance you, and you will soon be making good money, and above all things, Bill, don't disappoint Mr. Baker. He is a find man. He is interested in giving boys a chance. He will treat you right. Don't quit your job there without talking with me first. If you don't like your work, let me know. I will talk with Mr. Baker, and if he can't give you something else, we'll find another job. But Mr. Baker is an intimate friend of mine; he has often given our boys work; and I am especially anxious that everything should be on the square with him."

Two days later Bill appeared at the Professor's home in

in the evening. The Professor was especially pleased to think that Bill evidently considered himself an sufficiently intimate terms with his Big Brother to call at his home in the evening, for the committee had decided, that since this was to be a kind of test case, the chairman himself should try his hand at managing a Little Brother. The chairman was also anxious to try it out. He had helped the committee to appoint many another Big Brother, some of whom had been very successful, while others had failed. Now he would have an opportunity to gain some experience in the work first hand. He was also much pleased to see a slight improvement in Bill's personal appearance. He had made an attempt to comb his hair, and his face and hands were fairly clean.

Bill soon came out with the purpose of his call. "Well, Mr. Holcome", Bill never did use the word "professor", he began, in a matter-of-fact way, "I've quit my job."

"Why, how's that?"

"Well, I didn't like that work over at Baker's, so today when I went home to dinner, I jist didn't go back."

"But, I wanted you to come and talk it over with me before you quit your job. What's the matter? Any trouble of any kind? Didn't you like Mr. Baker?"

"No, no trouble. Baker's a fine guy all right. But I jist can't stand that work no longer. Why it's jist settin thure a poundin iron all day. I can't set still all day."

"Oh, I see. You want some kind of work at which you can move around and be active, perhaps out-doors. This makes you nervous and restless."

Bill nodded his head emphatically, and the Professor went on, "Now that's all right, Bill. I see how you feel

about it. But I'm sorry you quit your job without letting me know. Maybe I didn't make that point quite clear to you. You see, that puts us in bad with Mr. Baker. I'll have to apologize to him. If you had spoken to me first, he might have given you some other job, driving one of his wagons or something. However, that's all past now. We'll have to start again and find you other work."

This same kind of thing went on through the greater part of the year, 1916. Bill was jumping from one job to another continually. He started in to drive a delivery truck for a groceryman, but before his first month was up, he ran headon into a tree. He broke his arm and the truck was almost a total wreck. He went to work in an icecream factory, but he got salt in a big batch of cream and was discharged. The Professor was often at his wit's end, but so far Bill had steered clear of the law, Judge Goss was satisfied with his conduct, and that was something to be thankful for.

Finally, Bill appeared one day at his Big Brother's home at the noon hour. He seemed to be in an excited frame of mind. No, he had already eaten his lunch. At last he exploded in his abrupt way, "I'll tell you what I want to do, Mr. Holcome. I want to join the Navy. Do you think I could git in?"

Now of all things that Bill might do, the Professor thought that joining the United States Navy would be about the best thing that could happen to him; but he didn't want Bill to know that he thought that for fear it might defeat the end. So he parried the question and presented objections.

"What would your mother think of it?"

"Mother thinks now it would be all right. A month or so ago I asked her and she wouldn't hear to it; but I've argued

her into it; and now she's willin."

"I don't know", suggested the Professor, gingerly, "whether, with your record, Bill they would take you into the Navy or not."

Bill flared up immediately like tinder soaked in gasoline. "Why, what's the matter with my record?" he fairly shouted.

"Well, you know," said the Professor, deliberatively, with a little twinkle in his eye, "that you have been in jail three times."

"Yes, I know that," Bill replied promptly, still on the defensive, "but mainly jist for fightin".

"That doesn't really seem to be a strong objection to a husky lad who wants to join the Navy in time of war", admitted the Professor with a hearty laugh. "Don't misunderstand me, Bill. I think it is greatly to your credit to want to help in this greatest of all wars. It makes me feel proud of you, boy; but I am just trying to help you see the thing from all sides. Another thing, lad, you know you are still under sentence to the Reform school and you are just paroled to me from Judge Goss's Court. Of course we shall have to ask him about it. I will talk with Judge Goss this afternoon; and then, if you don't object, I'd like to see your mother and have a talk with her about it. If it can all be arranged, and I rather think it can, I will do all I can to help."

In less than two weeks, Bill was on his way east to go into training for the Navy; and in a month, after some preliminary preparation, he was on the United States Battleship, Texas, where he remained until the close of the war. There

was a long long period of practice, hanging around New York Harbor, up along the coast as far north as Portsmouth and down as far as Yourktown, Virginia. His letters during this period were frequent and very interesting, containing accounts of his life aboard the ship, the number of men, their organization, descriptions of the big guns, number of men necessary to man them, their measurements, weight of shells used, their sleeping and mess equipments, their educational, recreational, and social advantages. Toward the close of this period, nearly every letter contained some allusion to the great desire of all of them "to go across." Every letter recited some little event which made him think they were soon to start.

Late in December, the Professor received the following letter:

U. S. S. Texas,
Yourktown,
Virginia,
Dec. 26, 1917.

"Dear Mr. Holcome--

Received your letter this evening and having lots of time am answering right away.

"Well us fellows on board the Texas sure had some time Xmas. There was in all about 15 Xmas trees in different parts of the ship. Each division had one. They were all decorated up purt like they would be on the out side and to my idea they were a lot better. We had flags and Holy wreathes all over ever place. It was sure pretty. The Captain offered prizes for the 3 Divisions that had there part of the ship fixed up best. The first division the one I am in took second prize. $10. The 5th div. took first prize.

"We will take that $10 and buy records for our Victrola. We have about 100 records for our music box. Every payday we all throw in 25 cents towards records, and believe me we don't miss any of the latest pieces either.

"Uncle Sam sure fed us fine Xmas dinner. I will name a few things just to make you hungry. Well to start with there was turkey, dressing, chicken salad, potatoes, peas, brown gravy, celery, baked ham, fruit cake, mince pie, apples, oranges, nuts, ice cream and at each plate was a package of cigaretts. There was other things but I think I have named enough.

"Then in the afternoon they had a show on the top-side Singing and jigging and funny sayings and pieces.

"You said in your letter you had sent me a box by parcel post. I have not received it yet. Our mail is held up something awful sometimes, and I thank you very much for it.

"Ever sailor on the Texas got a Xmas package from the Red Cross Society of Chicago. After New Years I think we will go out on the range for target practice and then -------

"We must be going some where because they got our names, the day we were born, the day we enlisted, and the finger print of our middle finger, put it on a tag about the size of a quarter and give them to us to put around our necks.

"I hope we go across so I can see a little of the other side.

"Well Mr. Holcome I think I have written enough for this time. So wishing you a Happy New Years I am your Friend

Bill D.

Please excuse the writing."

And Bill had his wish. This was the last letter the Professor received from him on this side until December 4,1918.

when the vessel returned. All Bill's other letters came from "Somewhere over There". That the life agreed with him and that he was "making good" is evidenced by a letter which Holcome received in May, 1918:

"U. S. S. Texas,
May 31, 1918.

"Dear Mr. Holcome ---

"I suppose you think I am a fine fellow for not writing sooner but I'll tell you the reason Mr. Holcome and then I think my excuse will be accepted. I misplaced your address one day when I cleaned out my ditty box and have been waiting for a letter from you but as none came I thought maybe you were waiting for me to write, that is the reason I am writing this to the school.

"I am well and enjoying life. I hope this finds all of you the same way.

"I am still some-where over there and from all prospects won't be back to the States for 6 months or more. I think when we get back to the States I can get home for a few days. You can judge then for your-self whether I have braced up or not.

"I will soon have been away from home for a year now, and I think it is a year well spent.

"It has done more for making a man out of me than 5 years could on the out side. When I came in the Navy I weighed 133 lbs. and now I tip the scales at 152 lbs. I feel better than I ever did.

"When I first came in the Navy I was a seaman but as I could not be satisfied at that I went in for Baker's striker. I have been in the shop ever since the last of January and the 1st of June I get the rate of baker 2d class which pays

$ --

$46.50 a month, and my old pay was $36.50 a month. So in a little more than a year I have a $10 raise which I think is pretty fair.

"Well Mr. Holcome as I am not sure whether this will reach you or not as I have addressed it to the school I will close.

"Yours truly,

"Wm. Donahue.

"Excuse the writing and misspelled words".

And as the Professor finished the letter and noticed the "yours truly," with the complete name, "William Donahue" at the close, he felt sure that his Little Brother was not only "making good" in the Navy but that he was also becoming socialized.

When William Donahue returned to Albion early in 1919, his friends learned that "Over There" for him meant the North Sea. He had been through it all right down to the surrender of the German fleet at Scapa Flow. He saw, with his own eyes, from the Battleship Texas, that great spectacle which was the blimax of Germany's humiliation. He had done no fighting but he had been ready in the midst of great dangers for over a year. He had done his bit.

And now that it was all over, like most of the other boys in the service everywhere, he did not like to talk about it. He wanted to forget it. He settled down as head baker in one of the largest bakeries in the city. The war had done more than make a man of him, it had prepared him for his life's work.

About a year after his return, as Professor Holcome was looking over his morning mail, he came to a large square envelope of exceptionally good quality. He opened it and read the following engraved invitation:

page 20

Mr. and Mrs. Harvey Samuel Volt request your presence at the marriage of their daughter Evelyn Jane to William Donahue, at the bride's home, 1144 Clyde Avenue, at Eight O'clock, p. m. Wednesday, May 11, 1921".

As the Professor finished reading the invitation, he said aloud to himself, "Now Bill's socialization is complete."

No. 11 January 7, 1924.

The Great Lakes - St. Lawrence Ships Canal Project. by F. H. Verg

Of the proberb that "fools rush in where angels fear to tread" means that some people presume to deal with matter which is beyond their ken, I must plead guilty in presuming to discuss this question intelligently, as it is entirely out of my line. But it is not beyond my range of interest, as those of you know who heard my two papers several years ago entitled "The Commerce of the Great Lakes" and "The Good Ship Nature". It ought not be beyond the range of interest of any members of this club either as Terre Haute and the entire state of Indiana would be benefitted by the carrying out of this project.

An article sent out from Washington by the Indianapolis News Bureaus last Aug 4th sets forth the present status of the project better than I could express it and so I shall read this in full. So far as I know, matters still stand as the were last August. We are still waiting for Canada's next move.

MIDWEST EAGER FOR U. S.-CANADIAN CANAL

Subject Stressed in Many Letters to Washington.

CANADA IS HOLDING BACK

The Indianapolis News Bureau.
33 Wyatt Building.

WASHINGTON, August 4.—The middle west is asking the federal government to revive the Great Lakes-St. Lawrence canal project. The appeals have been referred to Secretary Hughes, who for nearly a year has been trying to interest the Canadian government in a treaty between the United States and Canada which would authorize the construction of the canal.

Last winter the Canadian government informed the secretary that it was not ready to go ahead with the negotiations. The chief excuse offered by the Canadian government at that time was that Canadian finances did not seem to be in condition to warrant the government's entering on such a costly project.

Secretary Hughes dropped the negotiations temporarily and only recently the state department made inquiry as to whether the Canadian government had changed its mind. Nothing definite has come in from the latest inquiry and so the state department is unable to say whether treaty negotiations will be started this summer or fall.

Revival of Agitation.

The secretary of state, it is understood, would like to be able to submit a treaty opening the way for the construction of the canal to the senate when the congress reconvenes in December, but it seems improbable that this can be done.

The central west has taken hold of the subject anew, it seems, because of the widespread feeling that the construction of the canal would solve some of the economic problems that are worrying the farmers as well as the manufacturers of the middle west. The latest representations that have come in on the subject emphasize the fact that about 40,000,000 persons would be benefited directly or indirectly by the construction of such a waterway.

Much stress is laid on the statement that the building of the canal would bring the markets of Europe almost to the doors of the greatest producing region of the United States. Some of the letters that are coming in remind the federal authorities who are dealing with the subject that the thing the farmers need above all else is a dependable foreign market. Some of these communications point out that the farmers at last realize that a tariff will not help them.

To Be Major Subject.

If the United States and Canada should enter into a treaty agreement that the canal should be built, the second step would be to create a joint board of engineers which would make the survey and submit to each government an estimate of the cost. The third step would be authorization to go to work accompanied by sufficient appropriations to start the enterprise.

Undoubtedly the subject will be to the forefront in the coming session of the congress. But, obviously, until the Canadian government sees its way clear to proceed with the framing of a treaty, no actual steps toward the construction of the waterway can be taken.

Not long ago the proposal was not regarded seriously by a great many public men. Now the prevailing view is that it is only a question of time until the Atlantic ocean will be connected with the Great Lakes by a ship canal which will permit ocean-going ships to go to lake points.

There are two general classes of canals: those constructed to improve the navigation of a river or lake route, and those built to connect separated waterways. In the project we are considering both classes are represented; the former in making the St. Lawrence river navigable for large ships all its length, and the latter in connecting Lake Erie with Lake Ontario. Both are very expensive projects and the question is Will it pay to expend this vast sum on the project?

"The construction of Canals began in the United States at the close of the War of 1812, when the need for additional transportation facilities was made urgent by the spread of population and by the development of our mining and agricultural resources. The railroad was introduced about 1830, but it was not till about 1850 that the railroad was able to transport heavy freight cheaply enough to be able to handle the traffic for which the canals had been and were being constructed. So nearly all the canals were put out of commission when the railroad gradually spread its web over

the country, and the half century of canal building was followed by a half century of railroad expansion accompanied by a neglect of the canals. Then ~~about 35 years~~ in more recent years ago there was a renewal of interest in canals when the railroads failed to keep pace with the rapidly expanding commerce, and New York enlarged its Erie canal at a cost of over $200,000,000; and Illinois connected Lake Michigan with the Mississippi water system, and many other canals were built." Emory Johnson "Ocean and Inland Water Transportation" (1906) page 302.

Just before the war there was a great activity in canal building in this country and abroad, especially in Europe. The war interfered with this building of canals very much of course, in many countries stopping it entirely, but in the last few years there has been a gradual resumption of the work taking place, especially in America. One of the reasons generally cited for this movement in America is the great success of the vast canal systems of Germany, France, Belgium, Holland and England.

As the Welland canal is wholly in Canada, and as the St Lawrence is partly an international boundary line between Canada and the United States and partly a Canadian stream we must have the cooperation of Canada in any project of building a Great Lakes - St Lawrence waterway. I find the question discussed at considerable length in "The Canadian Annual Review" for 1920, which is the most recent of those Reviews I have found, and as this sets forth the views of ~~Canadians~~ men in both Canada and the United States it shall quote from it at considerable length. On page 345 the report says:

"Intimately connected with the resources and development of Canada at this time were its great waterways systems. They had great possibilities in power production, the cheapening of industrial products and the supply of heat and light; they promised cheaper transportation for grain and a shorter route from the West to Liverpool, they touched the fringe of international relations at various points - - in January 1919 there were in Canada 795 central electric stations

with nearly 2,000,000 h-p developed and a capital investment $402,000,000, with revenues from the sale of power $53,500,000 and operating expenses of $30,000,000 [a net profit to the government of Canada, then, of $23,000,000.] "All the greater industrial centres were provided with hydro-electric power; other centres could be created or aided by the application of new spheres of energy. Of these latter the greatest was the St Lawrence river.

"Canada already has spent about $90,000,000 on the waterway in canalization and deepening of the channel; in the Commons on Apr. 23 Hon. C.C. Ballantyne, Minister of Marine, stated that $20,000,000 more would be required to complete the 35' ft. channel from Montreal to the Sea; the estimated cost of deepening channels and canals to admit of ocean steamers passing up into the Great Lakes and entering the harbors of Toronto, Port Arthur, and Fort William in Canada, or Duluth, Detroit, and Chicago in the United States, was $150,000,000. Canada and the United States had already spent more than $100,000,000

to connect Lakes Erie and Ontario alone; in 1919 a pronounced agitation developed in both countries to connect all the Great Lakes ports with ~~the~~ ocean navigation. The movement began in the organization of the Canadian Deep Waterways and Power association for the Dominion and the Great Lakes—St. Lawrence Tide-Water Association for the United States. -- It was strongly supported in the Western States and in Ontario while meeting with considerable opposition in New York State and at Montreal.

"The proposed improvements of the St. Lawrence fall into two sections: (1) 113 miles of international boundary waters running from Lake Ontario to St. Regis and (2) 67 miles of Canadian waterway running from St. Regis to Montreal. As far back as 1909 the general question of international waterways had been dealt with in the Convention of that year between Canada and the United States, and it was agreed later in 1919 to submit the proposals for development of the St. Lawrence

to the International Joint Commission — a body created to deal with Boundary Waters and questions arising along the boundaries between the United States and Canada.

"Early in 1920 this Commission entered upon an active study of the situation under instructions from the governments of Canada and the United States and with a reference as set forth in identical Notes, addressed to the Commission by Mr. Lansing, U.S. Secretary of State, and Mr. Rowell, Acting Canadian Secretary of State for External Affairs, which included the following questions:

1. Upon what basis should the capital cost of the completed improvements be apportioned as between the U.S. and Canada?

2. Upon what basis should the cost of operation and maintenance be apportioned to each country?

3. What method of control is recommended for the operation of the improved waterway?

4. Will regulating Lake Ontario increase the low water flow in the St. Lawrence ship channel below Montreal and, if so, to what extent and at what additional cost?

5. To what extent will the improvements develop the resources, commerce,

and industry of each country?

6. What traffic, incoming and outgoing, is likely to be carried upon the proped route both at its inception and in the future? Consideration to be given not only to present conditions, but to probable changes therein resulting from the development of industrial activities due to availability of large quantities of hydraulic power?

"The channels to be considered were of 25 to 30 feet depth at low water, and outline plans and preliminary estimates were to be submitted based upon Welland Canal enlargements and Niagara Falls power development. The general scheme was to show (1) the best means of improvements looking to navigation alone and (2) the most efficient way of utilizing the St. Lawrence for power purposes. As the handling of ice and disposal of ice was a fundamental difficulty on the St. Lawrence river, the arrangements necessary for this purpose were to be discussed."

After the Commission received these instructions it arranged for a series

of sittings in American and Canadian cities to discuss the project pro and con with the people in the various parts of the country. In New York U.S. Company addressed the Commission in opposition to the scheme. He contended that the deep waterway would be impracticable, since, on account of ice troubles, it could be navigated only by steamers of special construction. He foresaw international complications in case of war in which either the U.S. or Great Britain might be involved. Moreover, Buffalo, Philadelphia Baltimore and New York would receive no advantage from the plan even if it were, otherwise, successful. Frank M. Williams, a civil engineer representing the State of New York, pointed out that Montreal, which would be the eastern terminus, was ice-bound for five months in the year, while New York was open every day, and so he protested against any scheme which would depreciate New York State's investment of $200,000,000 in the Erie Barge Canal.

"In the press - especially in the Hearst papers -

and in several of the discussions during the sittings, a good deal of feeling was expressed as to the whole matter being a Canadian scheme to get aid from the United States monetary interests." This objection was answered by Mr. Gardner, the Chairman, who declared that the movement originated in the House of Representatives at Washington. J. H. Finley, a Washington electrical engineer, asserted that he saw in the plan a great chance for the Eastern States to get electrical power. He said in part: "I can see the time, not far distant, when all the railroads, all the manufacturing interests, and all the lighting requirements of the people will be supplied by electrical energy." He expressed the opinion that the waterways of the St. Lawrence were capable of developing 2,000,000 horse-power and that the value of the power developed would carry the whole cost of canalization.

In the various Canadian cities the views expressed were generally favorable

to building a deep waterway, but in view
of the cities preference was given to building
the deep waterway to Georgian Bay. The Great
Lakes ports were unanimously for deep-
ening the St Lawrence project. at Sault
St. Marie the view was expressed that it
would benefit industry by enabling the
shipment of steel products eastward in
ships which could bring back the large
quantities of coal required; it would
also make possible the fuller utilization
of the low grade ores existing in the
Lake regions; and the cheaper transportation
would ensure the establishment of an
industry for refining pyrites which
were now shipped to the seaboard for
this purpose.

at Winnipeg the feeling was expressed
that the returns from the deep water-
ways would not be commensurate with
the cost. at Ottawa the point was made
that Canada could not use all the power
which could be produced and, consequently,
it would be exported to the U.S. to the
disadvantage of the Dominion.

Montreal would be very greatly

affected by this proposed canal, but its attitude toward it was divided. George Lummen, President of the Board of Trade, presents the following resolution framed by that Board: "That the canalization of the St. Lawrence waterway is both desirable and inevitable and that the work should be undertaken by the Government as soon as the finances of the country would warrant the expenditure it will involve; that in view of the water power which such canalization work will render available and the need of such ~~water~~ power for the further development of our manufacturing industries it is most necessary that any scheme of deepening the St. Lawrence waterway should include provision for power protection and that such power should not be allowed to pass into private hands, but be entirely under Government control; that as ocean vessels cannot be profitably employed on inland waters and as lake vessels are unsuited for ocean travel, it is necessary that the latter should be enabled to reach

the ocean port so as to avoid transfer of their cargoes to smaller craft; and, therefore, that the inland waterways should all be of sufficient depth to permit the largest lake vessel to reach Montreal."

R. Wilson Redford, President of the Shipping Federation, submitted a Memorandum expressing opposition to the proposal because it would interfere with the waterlevel of the St Lawrence, because it would mean a costly deepening of all the approaches & the canals and a dredging of the channel from Montreal to Lake Ontario and up the Detroit and St Clair rivers with the rebuilding of the Welland and Ste. Marie canals to a depth of thirty feet. Moreover the transportation under these expensive conditions, coupled with ice troubles, would not be economical, and finally it would be of vastly more benefit to the U.S. than to Canada. The cost was estimated at $300,000,000 and the Georgian Bay Canal was declared to be much more preferable."

The people at Kingston and Toronto were all in favor of canalization. Sir Adam Beck, the spokesman at Kingston asserted that the potential power-value of the chain of waterways from Lake Marie to Montreal was about 4½ million horse-power, equivalent to 90 million tons of coal per annum. He declared that deep craft navigation and power development were inextricably bound together. "Canada and the U.S. must make provision for ~~deepening~~ developing the immense latent power resources of the St. Lawrence river, and they must formulate their plans without delay if a serious check in industrial development is to be avoided." Mayor T. L. Church of Toronto declared that his city had been saved $20,000,000 through Ontario's hydro-power; that further power developments on the St. Lawrence Canada would bring enormous benefits to industry and agriculture, both in Canada and the U.S.; that every year electrical energy was going to waste

in the St. Lawrence, which was the equivalent of $400,000,000 worth of coal; that the finest system of inland waterways on the continent was lying idle because deep-draught vessels could not pass through at 48 mile section of the St. Lawrence river.

At the hearings of the Commission in New York City Emil P. Albrecht of Philadelphia spoke against the project. His main argument was that in case of war between the U.S. and Great Britain an investment in the St. Lawrence improvements would be imperilled, and, he added, "if Canada wants the Canal, let her pay for it." Other speakers opposing the project based their arguments largely upon its alleged economical unsoundness. Included amongst the antagonists were the Chamber of Commerce, the Merchants' Association, the City Board of Trade, the Produce Exchange, the Bronx Board of Trade, the Brooklyn Chamber of Commerce, the Queens' Chamber of Commerce, and the City Club. These contended that the traffic would be largely

one way, that Lake vessels were not qualified for sea voyages, and that marine insurance would be very costly because of the hazards encountered in the St. Lawrence River.

"On the other side of the question were Herbert Hoover, W.C. Redfield, [illegible] former ~~U.S.~~ Secretary of Commerce), Julius H Barnes, Admiral W.S. Benson, W.L. Saunders, President of the American Manufacturers' Association, ~~J.R. Howard, President of the American Manufacturers' Association~~, J.R. Howard, President of the American Farm Bureau ~~Federation~~, and many leaders of finance and trade of the West. The friends of the project argued that it would reduce the cost and expedite the movement of N.W. grain exports, and thereby widen the farmers' margin of profit; the necessity of developing this Hydro-Electric power in order to conserve the coal supply of the U.S. was declared to be of outstanding importance, and the continued congestion of transportation lines between the East and the West and the clogging of New York piers with export and import freight, would, it was claimed, be avoided.

In Canada, the Canadian Deep Water-

ways and Power Association has been active in furthering the project. At Winnipeg where delegates had gathered from the Canadian Northwest, Mr. Fleming, the president of the association, said that deepening the waterways meant a saving of 5 cts. a bushel on Western wheat. He also stated that the U.S. supporters were pledged to go with the scheme on the basis of 50% of the cost of building and maintenance. At Toronto Mr. Fleming stated that $70,000,000 worth of coal imports yearly could be saved by utilizing St. Lawrence power. J.A. Thompson, Secretary of the U.S. Rivers and Harbors Association, compared cost of transportation, and of a ton of merchandise by team, per ton, 23 cts; in England, by truck, per ton 5 cts.; in the U.S. by railway, per ton 7½ mills; on the Erie Canal 3½ mills; on European canals, 2 mills; on Sault Ste. Marie canal ¾ mill. He also claimed that in England and Germany, waterways transportation actually increased business for the railroads."

Dr. Kennard Thompson, a distinguished New York engineer, presented a scheme of combined private capital and Government

control that seems quite feasible to me. He estimates these cost at $100,000,000, and adds: "If the two governments will agree to a commonsense contract which would give the Governments control of the design, construction, operation, selling-price of power, collection of taxes, and provide a commission to be paid, a prime corporation for furnishing capital, doing all the work and selling the power, then the two governments would be able to get ample ~~draught~~ for ocean-going vessels in the Great Lakes, get six million horsepower a year, and build up unDreamed of manufacturing interests, resulting in unheard-of prosperity for the whole continent, without the expenditure of a single cent, except a trifling amount for supervision, which would be as nothing compared with the taxes collected."

One of the most stumbling-blocks of the St Lawrence River project is the political aspect of it. I quoted the Philadelphia lawyer above, who said that all our investments

in this enterprise would be imperilled if we should get into a war on the opposite side from Great Britain. In The Canadian Annual Review, from which I have quoted so above much, says in this matter: "In Canada it was said that any international control of, or co-operative action in connection with, the St Lawrence would prejudice Canada's power over its greatest waterway to the sea in case the U.S. were at war with some power allied with, or friendly to Canada and the British Empire; in this claim there were points deserving very careful serious consideration."

Besides the canalization of the St. Lawrence River, there is one other great work that will have to be performed to permit moderate sized ocean steamers to pass on from the Atlantic to the Great Lakes via the St Lawrence River and the Welland Canal. Fortunately this canal is being enlarged at the present time, especially the locks, and when that part of this canal. Lake Erie is 572 ft. above the sea, while Lake Ontario is only 246 ft., making a difference of 326 ft.

this fall must be taken care of by locks, of course, if the canal is to be navigable. As you all know, the Welland ship canal cuts across the Niagara Peninsula, which is Canadian territory lying between Lake Erie and Ontario. The old canal had 25 locks, but the New canal has only 7. All of these are located in the northernmost third of the canal, i.e. above the town of Thorold. There is one other lock near the southern end of the canal, near Lake Erie, but this needs to be used only when there is high water in the eastern end of Lake Erie. Its average lift is only 4½ ft. But at a certain point above Thorold the country drops off about 190 ft. in one mile. Here are 4 locks to take care of this drop. These new locks will be ~~80~~ ft. ~~long~~ wide, and 30 ft. deep and long enough to accommodate a ship 800 ft. long. The approaches to the locks, however, and the canal generally are only 25 ft. deep. Still this is deep enough to accommodate the largest vessels on the Great Lakes at present,

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and the locks will be large enough to permit their passage through them. There are very few ships on the Lakes at present that are more than 600 ft. long and of 21 ft draft. Do you realize what these dimensions mean? The average city block is from 300 to 350 ft. long, I believe. These large freighters, then, are about two blocks long and nearly a quarter of a block wide. Lake ships are of comparatively shallow draft, while ocean ships are of deep draft. So the Lakes & the Ocean project we are considering contemplates a depth of 30+ ft. as the way to accommodate the large ocean vessels.

~~A difference of 9 ft. is~~

"In 1911, the navigation of the St Lawrence River from Kingston, at the head of the river to Montreal, a distance of 170 mi., was limited to vessels of 14 ft. draft by the capacity of the canals. The locks of the canals were 45 ft. wide by 270 ft. long; there were 21 locks in all with a total fall of 206 ft." Encye. Brit.

Now after taking this general view of the project, let us consider briefly the advantages and disadvantages of it in a more organized way. The main disadvantages are:- (1) The cost of construction and maintenance. This has been variously estimated at for one hundred to two hundred million dollars, a vast sum of money. The annual interest charge of this capital outlay will amount to more than eight million dollars annually. to meet the cost of maintance.

(2) Ice. The St. Lawrence river freezes over every winter, preventing navigation. The average time between the arrival of the first vessel at Montreal from the sea and the departure of the last ocean vessel ~~at present~~ is 7½ months. Ocean leaving at this time meet in all difficulty from ice in the other narrows of the Great Lakes - St. Lawrence waterways, though these are open about a month longer than the St Lawrence. This difficulty is met in the Straits of Mackinac by specially constructed ships - ice crushers - that keep a passage open all winter. The ice crushers

used on the St. Lawrence are said not to have been very successful ~~x~~ but, no doubt, they can be perfected. This leads us to the third disadvantage — reshipping and transferring of cargoes. If ice crushers are used it is impedient to send them across the ocean, so their freight has to be transferred causing one extra loading and one extra unloading at Montreal, which I quoted above as being a party opposed to the project, is opposed to it, because if ocean steamers can pass up the Great Lakes by this proposed canal, they will not have to load and unload at Montreal. This city, however, is not opposed to a modified plan whereby the canals will only be deep enough to accommodate lake vessels, in which case they would naturally discharge their cargoes at Montreal to be reloaded there into the ocean vessels. This scheme would involve a much smaller initial outlay by the government for canals, and locks and deepening of the harbors on the Great Lakes, but the freight rates would have to be somewhat higher to pay for the cost of

transferring the freight at Montreal. (4) Increased taxation because of the expenditure of moneys incurred by the Government in carrying out the project. This, in a way, is merely looking at what I set down as the first disadvantage, viz. the cost, from the opposite point of view, the source of the capital required. (5) The lowering of the water-level in adjoining waters. How far reaching this objection might become can be seen from the following clipping which I took from a Chicago newspaper only a fortnight ago:-

by a Special Correspondent.

OTTAWA, Dec. 15.—Launching an attack on the federal government of Canada for not offering more strenuous opposition to the diversion of water at Chicago, Sir Adam Beck, the hydro-power chieftain of the dominion, announces that if Chicago powers-that-be insist on being pirates they cannot object to Canadians being bandits, with the result that when there is a shortage of water at Niagara, Ont., officials, as the result of the Chicago diversion, will also take an extra 13,000 or 14,000 second feet of water.

Speaking of the Chicago drainage situation to The Herald and Examiner correspondent, Sir Adam Beck said that it was regrettable that the dominion government had not gone on record as offering further opposition. He hoped that the situation would be remedied. He said the capacity of the Chicago canal was more than the combined flow of the Ottawa and Nipigon rivers.

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Speaking of the Chicago drainage situation to The Herald and Examiner correspondent, Sir Adam Beck said that it was regrettable that the dominion government had not gone on record as offering further opposition. He hoped that the situation would be remedied. He said the capacity of the Chicago canal was more than the combined flow of the Ottawa and Nipigon rivers.

Hence find Canadians in Ottawa complaining that hundreds of miles away water was being diverted from Lake Michigan,

a lake entirely in the U.S., & the Mississippi River, which is also entirely in the U.S. (6) The fact that nearly all the freight to be carried moves only one way, viz. east. This consists of iron ore, grain, lumber, and general merchandise mainly, whereas practically the only freight carried west is coal and general merchandise. So it is a very common sight on the Great Lakes today, as it has been for years, to see steamers and barges go east "light" i.e. without any cargo, but it is a rare sight indeed to see one going east "light". So it is argued that the same condition will prevail the entire length of the proposed waterway. No doubt, though, the item of general merchandise will be very greatly increased both ways. (7) Hazards in the St. Lawrence River. I do not know how great there are, but by the construction of canals these will be greatly decreased. (8) International complications. It seems to me that this ought not to a serious problem if both nations meet the issues in a spirit of friendliness and consultation.

But it may be the rock against which the whole plan may be shattered; practically nothing has yet been accomplished along this line. Only within the past month or two President Coolidge has directed the Secretary of State to ask Canada if she is ready to discuss the matter officially but Canada has not yet given her reply.

So much for the disadvantages. What are some of the advantages? I have enumerated five, but even three might be reduced to three. 1) Cheap transportation. I think there can be no doubt about this being a fact. Moulton "Waterways vs. Railways" (publ. in 1912) gives statistics that show that a dollar would carry a ton of freight 127 mi. by rail, 333 miles on the Erie Ship Canal, and 1250 mi. on the Great Lakes. This comparison is not entirely fair because the freight carried on the Great Lakes is nearly all bulky, and cheaper to handle per ton than is the promiscuous freight of railroads. But even if due allowance is made for this difference water transportation is cheaper than rail. President Roosevelt said in 1907: "Whenever a navigable river runs beside railroads, the

problem of regulating the rates on the railroads becomes far easier, because river regulation is rate regulation". Likewise Pres. Taft in one of his messages to Congress said: "It is certain that the existence of such methods of traffic materially affects the rates which the railroads charge, and it the best regulation of these rates that we have, not excepting the Interstate Commerce Commission". Moreover waterways and railways, rather than compete for the same traffic, should complement one another, to their mutual advantage, and of course to the benefit of the shipping public. That is the waterways should carry the heavy, bulky, and slow moving traffic and the railroads should specialize on the high grade commodities. Thus relieved of the heavy traffic, the railroads could devote their efforts to the development of the better paying classes of freight.

(2). The cost of maintenance of waterways is less than that of railroads. This is merely a corollary to the preceding, because it is due to the fact, that waterways can be kept up more cheaply than railways that they can carry more cheaply. I think

This statement is true in general, but of course there are cases where it is not true, due to the nature of the soil. At any rate, it is said to be true of the St Lawrence river region.

(3) A large merchant marine is a great asset in time of war. A great deal might be said on this point. It is the basis for the paying of subsidies to private ship companies by the governments of Europe generally. And the World War proved how valuable England's Merchant Marine was as an auxiliary to her navy. This is the reason, too, why our government is so reluctant to let our Merchant Marine pass into the hands of foreign ship companies.

(4) Waterpower, and (5) electric power. A few decades ago these would have been considered as separate points, but today waterpower practically means electric power, so we shall consider them together. This is, by all odds, the most important item in the discussions, and if the claims of its proponents are true the St. Lawrence canals and dams ought to be built, if for no other reason,

merely to generate electricity. You remember I quoted Mr. Fleming above as saying that seventy million dollars worth of coal imports yearly could be saved by utilizing the power of St. Lawrence River. He may be overstating the case, but all the authorities I have consulted on this matter are agreed that there are great possibilities for hydro-electric power development in the Great Lakes - St. Lawrence River Ship Canal Project, and this consideration alone will, no doubt, cause Canada to fall in line with the suggestion of our Government in the near future. The need for this electric power in Canada is set forth in the following paragraph with which I shall close:

Ottawa, Dec. 15, 1921

Face Power Shortage.

The power situation in Ontario with a revival of industrial activity is reaching a critical stage and, confronted with the heavy annual increase in the consumption of electrical power, the hyrdo commission has decided that steam plants must be established in various parts of the province to take care of the situation until water powers, particularly the proposed big St. Lawrence River scheme, can be developed.

Figures given The Herald and Examiner show that there has been an increase in the consumption of power within the last two years amounting to 203,000 horsepower. The connected load in 1919 was 48,000 horsepower. This year it was 625,000 horsepower. Three years hence all avaiable power would be utilized.

The development of the St. Lawrence project is the only way out, according to the electric experts of the province, but as this cannot be accomplished for several years, huge steam auxiliary plants will have to be installed.

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SOME REFLECTIONS ON CURRENT LITERATURE

Reader, Linnaeus N.Hines

President Indiana State Normal School

~~December 5,~~ January 14, 1924

The paper dealt in part with some of the decadent tendencies in current literature. Comparisons were made between certain of the so-called classic American and English fiction and poetry with some of the present day sex novels and other literature dealing almost altogether with abnormal phases of human life and vicious tendencies in present day society. The writer made a plea for higher tastes in literature and for support for those literary artists that have high ideals.

No. 13

RE-WRITING AMERICAN HISTORY

Paper read before the Terre Haute Literary Club
Monday evening January 28, 1924.

by

CHARLES TIMOTHY JEWETT.

The original purpose of the writer was to prepare this paper to show the need of histories in our public schools that will teach patriotism through recording the deeds of patriots in building our country. It was not inspired by a desire to dispute the insidious writings of some accredited historians who would push our patriots from their pedestals, nor to point out the source of inspiration for such historians.

It is not the purpose to rob Christopher Columbus of any credit for his promoted enterprise or adventure in search of slaves and gold. It is a well established fact that Columbus was not the first to discover America. It also is admitted even by the most ardent narrators of the exploits of the Italian navigator that only on his fourth voyage did Columbus touch a part of the mainland of the South American continent. The island on which his expedition landed on his first voyage is not known. The adventures of Columbus resulted in disappointment. No permanent settlement resulted. It is not possible to even raise a shaft to mark the place of his first landing October 12, 1492. On one of his voyages he did leave a small party but all traces of this settlement were obliterated before the Spanish admiral again visited the island. Columbus left no maps nor papers from which could be prepared authentic history.

Columbus has a part in our history but not as the real discoverer. The first European, whose discoveries are recorded in histories published before the time of Columbus, to establish a settlement on this continent was Leif Ericson, Norseman.

There yet remain evidences of the visit of the Norsemen along the coast of New England. Patriotic societies during the last few years in connection with the work of Americanization of immigrants have given attention to the text books on history used in our public schools. These societies would rid the public schools of all histories that do not teach that which promotes a patriotic spirit. In the foundation and development of our representative government not one single item was contributed by the peoples who promoted the adventures of Columbus or profited through the exploitation of the natives made possible by his voyages. Our laws are the result of the best throughts of the Anglo-Saxon. And the Norsemen contributed much to love of liberty and fair treatment of all that has characterized Anglo-Saxon civilization.

Within the last generation, attention has been given in our country to the commemoration of the Norse discovery of American. A monument has been erected in Boston to Leif Ericson, who discovered America in the year 1000. The Norseman made the voyage from Greenland with a company of 35 and named the continent "Vineland." Published records tell of settlements in 1003. This is a historical fact of more than passing consequence.

The "Grape Festival," a name first given 33 years ago to public demonstrations in honor of Leif the Lucky and his open-boat cruise from Norway to North America in the year 1000, was celebrated by many thousands of people in different cities of the United States on September 29.

This commemoration of the Norse discovery of America has expanded from an obscure act of homage rencered by Norwegian settlers to the prodigious son of Eric the Red into a recognized occasion for all Americans to marvel at the first voyage of Europeans to the mainland of the western hemisphere.

Monuments to the Norse navigator, who, of all white men, first saw grape laden vines growing on the shores of the new world, were erected years ago in Boston, Chicago, and Milwaukee, while in Fairmount Park, Philadelphia, one may see the effigy of Thorfin Karlsevne, the first settler and father of Snorre, the first child born on this continent of European parents, his mother being Gadrid, the re-married widow of Leif Ericson's brother. The first of these monuments was the one erected in Boston by a committee which included James Russell Lowell, Henry Wadsworth Longfellow, Oliver Wendell Holmes, Thomas S. Appleton and Professor E. B. Horsford. These distinguished men were inspired in their act by Professor R. B. Anderson, of Madison, Wisconsin, who took the lead in the Ericson movement as early as 1843, and who enlisted the ardent support of Ole Bull, the famous Norwegian violinist.

Younger Americans may not know, and older ones may have forgotten that on June 13, 1893, there arrived in the port of New London, Conn., a practical duplicate of Leif Ericson's little open ship, after an ocean voyage of 44 days from Bergen, Norway. This voyage was the feat of Captain Magnus Anderson and a crew of modern Norwegian seamen who wished to silence by actual demonstration the assertion of skeptics that Leif the Lucky could never have crossed the wild North Atlantic in the pigmy craft in which they risked their lives in the year 1000.

One month later this little ship, the Viking by name, completed its cruise through the Great Lakes to Chicago, where it proved a sensational attraction at the World's Fair then in progress, and where it now stands in a public park as a permanent souvenir of the first European voyage to North America.

In beating their way from Bergen to New London in 1893, Captain Andersen and his crew were armed with some of the modern instruments for gauging time and direction at sea. The ancient mariner whom they were imitating steered entirely by instinct, courage and experience. And it was because of this fact, perhaps, no less than by reason of heavy northeast winds, that he came upon the fruited shores of Wineland instead of into the Greenland fjord at which he was aiming. School histories and common legends often minimize the "lost" discovery of America by ascribing it to crews who blew or drifted down the coast from Norse settlements in Greenland or Iceland. But a more authentic and conservative account of the event, told by Professor Laurence M. Larson, of the Univeristy of Illinois, from the narrative of Snorre, the great Norse historian, is far more romantic:

There came to the town of Nidaros (now Trondhjem), Norway, in the year 999 a ship from the far away settlements in Greenland. Nidaros was the capital city of King Olaf Trygvesson, Norway's first Christian ruler. The master of the ship from Greenland was Leif Ericson, son of Eric the Red.

Although Eric the Red had been banished from Norway for deeds unbecoming a subject, King Olaf seems to have welcomed Leif and made him a guest at the capital during the winter that followed. And from this son of Eric it was natural to hear that he had scorned the prudent course via Iceland in the voyage from Greenland; that he had steered straight into the Atlantic and been blown far out of his course before coming at last to Nidaros.

Leif, still a pagan when he reached Norway, soon consented to baptism, and when spring came King Olaf proposed that he take back with him "a priest and other learned men" to convert the pagan colonies in Greenland. Leif was skeptical of the outcome of such an errand but consented to try it. So, early in the summer of the year 1000, with a cargo, crew, priest and learned men aboard his tossing craft, he headed west across the North Atlantic. Clouds which hid the sun and stars, or winds so strong they twisted the rudder in Leif's brown hand (or both these evils joined), beset the voyage home. Summer was nearly gone when those aboard the struggling boat saw land again. And it was not a land they knew, with barren hills and icy fjords--but a wooded coast where ripened grapes hung heavy from the arms of trees.

It is worth remarking that later and undisputed pioneers to the coast of New England and Canada marked the profusion of its wild grape crop. Jacques Cartier described their abundance on an island near Quebec, saying, "and for that reason we called it the Isle of Bacchus."

Leif Ericson, in whose homeland wine was so rare (and precious) that an archbishop once petitioned the Pope for permission to substitute beer for church purposes, was deeply impressed at finding himself thrown up upon the shore of nature's vineyard. So Wineland he called the place, before he turned his boat about and headed north.

Old records made in Greenland make a particular note of the fact that when he came in at lenghh from his half-year's voyage, Leif brought with him the crew of a shipwrecked vessel whom he had rescued on the way home. Affairs in the settlement at Brattahlid associated with his commission from King Olaf appear to have absorbed Leif's energy for some years following, and there is no record of his having returned to Wineland. But three successive localities on the North American mainland, known as Rockland, Woodland and Wineland are common in the records of the Greenland colonists during the five centuries following Leif's voyage; Woodland, presumably on the lower coast of Labrador, being a common source of timber supply. And there is no reason to doubt the record of feeble colonies maintained and trading conducted with the continental Indians during the years 1003 and 1006. The last glimpse of Leif the Lucky afforded by history comes with the proposal by St. Olaf, King of Norway, about 1018, that the blind King Rorek be entrusted to the care of Leif Ericson in Greenland.

How much these daring voyages by the Norsemen did to stimulate general speculation in Europe about a possible continent on this side of the atlantic will always be a subject for debate. A Portuguese king employed an expedition after the Ericson voyage and engaged a Norwegian mariner to search for lands beyond the Atlantic about which word had come to Lisbon from the north.

But of any connection between the Norse voyages and the historic voyage by Columbus to the West Indies in 1492 there is only an allusion in a biography written by his son. It is believed by many that Columbus visited Iceland in 1477, and there heard related stories of the voyages to Wineland, the Good. The last voyage to and from North America mentioned in the sagas was in 1347. Therefore, only 130 years intervened between this event and Columbus' reputed visit to Iceland. "For the larger European world Leif's discovery could have little interest," Professor Larson tells us. "Those who looked out beyond their own homes were usually interested in trade, in foreign products, in the promise of gold." Nearly five hundred years after Leif's discovery John Cabot rediscovered the same region and brough home the promise of an unlimited supply of codfish, a promise that interested European traders immensely. And a few years earlier Columbus had brough home the promise of gold. And in a few years the banks of Newfoundland were crowded with fishing craft, while Spanish adventurers thronged the ports of the West Indies."

Professor Larson is not the only historian to write of the discoveries and settlements of the Norsemen in America. From library lists we find scores of authentic history. Many of these publications and translations are not available to the public but it does appear that from the wealth of material something more definite than a few lines of so-called tradition should find a place in our history text books. Among the histories just as authentic and just as interesting as the work quoted by Professor Larsen I submit the following:

THE DISCOVERY OF AMERICA BY NORTHMEN. By Eben Norten Horsford. River-
side Press, Cambridge,(1888).

"Through Leif (Erikson) and Bjarni(Herjulfson), the American continent was discovered by Northmen, and Leif was the first European to set foot on its shores,--the first to tread the soil of Massachusetts."

THE PROBLEM OF THE NORTHMEN. By Eben Norton Horsford. Univeristy Press, Cambridge,(1889).

"I have traced the course of Leif in the Sagas, from his touching at Cape Cod, past the Gurnet, and Cohasset, to his grounding on soft bottom, on an ebb tide, between the site of Faneuil Hall and Noddles Island (East Boston) and his ascent of the Charles on the flood tide into and through the Back Bay to the first practical landing place. So clear was the language of the Sagas and my conviction----that I gave them place in print."

THE NORSE DISCOVERERS OF AMERICA. The Wineland Sagas, translated and discussed by G. M. Gaythorne-Hardy,F. R. G. S.,(1921). Oxford University Press.

This volume contains translations of portions of the various Sagas, or Norse histories, bearing upon the discovery of America by Leif Ericson, and the voyages of other Norsemen after hime.

"It has therefore been established so far that at the time when writing superseded oral tradition, the fact of the discovery of "Winland" by the Norsemen was perfectly well known, that it lay to the west (vide Landnamabok), and contained savages. A further confirmation of the facts recorded---comes from an independent source, the Descriptio of the islands or countries of the North, which was written by Adam of Breman. This worthy became director

of the cathedral school in Bremen in or about the year 1067. In the geographical work referred to, Adam inserts the following reference to Wineland; He (King Svein) of Denmark told me of yet another island besides, discovered by many in that ocean, which is called Wineland, from the fact that theire vines grow naturally, produsing the best wine. Moreover that corn abounds there without sowing we have ascertained, not from fabulous conjecture, but from the reliable (certa) report of the Danes."

ESCRIPTIO. By Adam of Bremen (1073), preserved in Copenhagen.

ISTORY OF THE CHARACTER AND ACHIEVEMENTS OF THE SO-CALLED CHRISTOHER COLUMBUS. By Aaron Goodrich,(1874). D. Appleton & Company. The uthor devotes a chapter to the discovery of America by the Norsemen, nd exposes Columbus as a fraud, and the object of his voyage to merica as the sordid search for gold.

"For three centuries only one side of the case has been presented, the one laudatory of Columbus. The writer, while endeavoring to sink the so-called Christopher Columbus to his just level in the estimation of posterity, and to raise to theirs those of his contemporaries whose fame was sacrificed to create the fictitious glory with which he has been endowed, also endeavors to rehabilitate the memory of past generations, whose achievements, have been ignored or denied for the especial aggrandizement of modern times."

ICELANDIC DISCOVERERS OF AMERICA, or H$_o$nour to Whom Honour is Due. By Marie A. Brown,(Shipley). Published in L$_o$ndon, England, in 1887.

"What but Catholic genius, the genius for deceit, for trickery, for secrecy, for wicked and diabolical machinations, coubd have pursued such a system of fraud for centuries, as the one now being exposed? (The claim that Columbus discovered America.) What but Catholic genius, a prolific genius for evil, could have attempted to rob the Norsemen of their fame, and to foist a miserable Italian adventurer and upstart upon Americans, as the true candidate for these posthumous honors, the man or saint to whom they are to do homage, and through this homage allow the Church of Rome to slip the yoke of spiritual subjection over their necks! What we are called upon to do, and what we will soon do with glad eaberness, is to attribute to our honored Norse progenitors the grandest discovery that has ever been made, the discovery of the American continent." (By Leif Ericson, in the year 1000.)

"Once the Norse discovery is thoroughly accredited; the United States, as a nation, acting on it; the true discoverer honoured the false one execrated as he deserves; the church that has aided and abetted him execrated as it deserves; the kinship and sympathy of norsemen realized and acknowledged,--once this comes about, the Romish band of conspirators, from Pope to canting, whining priest, have their old enemies bodily before them again, only refreshed by their long sleep of a thousand years and eager to take up the old battle, on soil that will not betray them, as did Europe.

"Americans are to put on the Norse armour and seal the glouious work for universal liberty that their ancestors have bequeathed to them."

"Christianity in Scandinavia seems in the eleventh century to have consisted merely in the ceremony of baptism without any instruction in its doctrines."----David Laing, Prof. of Antiquities for the Royal Scottish Academy. Quoted by Marie A. Brown, in "Icelandic Discoverers of America."

AMERICA NOT DISCOVERED BY COLUMBUS. By Rasmus B. Anderson, A.M. Chicago, (1874).

Contents: The Norsemen, and other peoples, interested in the discovery of America; Norse literature has been neglected by the learned men of the great nations; Antiquity of America; Who were the Norsemen? Greenland; the ships of the Norsemen: the Sagas and documents are genuine; Bjarni Herjulfson,986; Leif Eikson, 1000; Thorfinn Karlsefni and Gudrid,1007; other expeditions by the Norsemen.

A small book containing much information not to be found elsewhere. It gives fully the account of the discovery of Vinland. The author puts great confidence in the account, as well as the tower at Newport, the Dighton Rock, and the skeleton in armor. He also believes that Columbus knew of the discovery of America by the Norsemen.

The following books, whose titles have been taken from the bibliography given in Professor Rasmus B. Anderson's volume, "America Not Discovered by Columbus" (which see), ate to be found in one or more or the following libraries: Harvard College Library, Boston Public Library, Boston Athenaeum, Carter-Brown Library, British Museum, and Bibliotheque Nationale. Numbers refer to volume and page(1:230, is volume 1, page 230).

HEIMSKRINGLA. By Snorri Sturleson,(1215). An English translation, with preliiinary dissertation, by S. Laing, London, (1844), under the title of "The Sea Kings of Norway." 1:141-187, 465; 3:344-361. Chapter V is devoted to the discovery of Greenland and Americay by the Northmen, in which the author fully believes. Two engravings of the Dighton Rock are added. At 1:495, the chronicle says that Leif "found Vinland the Good."

INTRODUCTION AL'HISTOIRE DE DANNEMARC. By Paul H. Mallet, Copenhagen (1755).)An English translation, under the title of "Northern Antiquities," 1:ch.11.)

After discussing at considerable length the discovery of America, he says, "There can be no doubt but that the Norwegian Greenlanders discovered the American continent: and that their colony subsisted there a good while."

NORGES RIGES HISTORIE. By Gerhard Schoning. Soroe, (1769). An editon published by P. F. Suhm. Kjobenhavn, (1781) 3:414-423.

Gives the history of Vinland at considerable length, and believes it to be a part of America.

LETTER TO MR. MATHER, JULY 7, 1773. By Benjamin Franklin. (In his Works, ed. by Jared Sparks, Boston, 1829.) 8:68-69 .

Says that Kalm, about 25 years since, drew up a note of the discovery, of America by the Northmen and gave it to him. Franklin adds that "the circumstances give the account a great appearance of authenticity." He thinks, too, that the county they visited was southward of New England.

ANNALES DES VOYAGES. Paris, (1810). 10:50-87. Tableau historique des decouvertes geographiques de Scandinaves ou Normands, par Malte-Brun.

In favor of the discovery of America by the Northmen as an established fact and gives the account at some length, referring to Malletand Torfeus.

THE HISTORY OF MARITIME AND INLAND DISCOVERY. By W. Desborough Cooley. (Lardner's Cabinet Cyclopedia.) London, (1830). 1:218-221.

Cooley says: "It is impossible to shake the authenticity of these plain and circumstantial accounts and it is likewise difficult, if not impossible, to acknowledge their genuine character without admitting at the same time that Vinland was in Newfoundland, or else on the continent of North America." The book was reprinted in the "Edinburgh Cabinet Library."

HISTORY OF THE NORTHMEN. By H. Wheaton, Philadelphia,(1831). Ch. 2.

Wheaton expresses no doubt of the fact that the Northmen discovered America. He thinks, too, that Vinland was in the vicinity of Boston.

ALLEN CRITIQUE DE L'HISTOIRE DE LA GEOGRAPHIE DU NOUVEAU CONTINENT.

By F. H. Alexander Von Humboldt. Paris,(1838). 1:64-194.

Humboldt gives a synopsis of the evidence contained in the Icelandic Sagas, and asserts with great confidence that the Northmen discovered America; he also believes that the parts which they visited were between New York and Newfoundland.

ANTIQUITATES AMERICANAE SIVE SCRIPTORES SEPTENTRIONALES RERUM ANTE-COLUMBIANARUM IN AMERICA. Kongelige Nordiske Oldskrift Selskab. Havniae, (1837).

The object was to prove that the Northmen discovered American, and the account of their discoveries is given in full, as found in the manuscripts of the North. The supposed remains of the Northmen in this country are also discussed at length. Among the plates are facsimiles of parts of the ancient manuscripts, views of the Dighton Rock, and maps of Iceland and Vinland.

THE DISCOVERY OF AMERICA BY THE NORTHMEN. By Alexander Everett. Democratic Review, Washington,(1838.) 2:85-96,143-158.

The historical evidence is considered, and the different opinions on the subject are discussed. The author is in doubt about the Dighton Rock, and believes that the Northmen settled in Massachusetts and Rhode Island.

THE DISCOVERY OF AMERICA BY THE NORTHMEN. By E. Everett. North American Review. Boston,(1838). 46:161-203.

The writer here discusses at considerable length the probability of the discovery, as well as the authenticity of the accounts, and remarks:

"We are decidedly of opinion that the ancient Idelandic accounts, to which we have called the attention of our readers, have a foundation in historical truth, and that the coast of North America, and very possibly this portion of it, was visited by the Northmen."

New York Review. New York, (1838). 2:352-357.

The "Antiquitates Americanae" is reviewed, and the whole question is discussed, the chief writers on the subject being referred to. The writer fully believes that the Northmen discovered America, but is inclined to think that the Old Mill and the inscription of the Dighton Rock are not their work.

AMERICAN BIBLICAL REPOSITORY. New York and Boston,(July, 1839). 2d series, 1:430-449.

By H. R. Schoolcraft. Gives the Prospectus issued by the Royal Society of Northern Antiquarians; then the question of the discovery is discussed (which the writer believes) and a view of the Dighton Rock is added (though he regards the description as Algic).

ICELAND, GREENLAND, AND THE FAROE ISLANDS. By Rev. Michael Russell. Edinburgh,(1840). (Edinburgh Cabinet Library.) Pp. 254-266. (Also in Harper's Family Library, New York, 1841.)

Gives the account of the discovery of Vinland, and adds, "The history of Vinland given us by the Icelandic historians is interesting, not merely as connected with the countries of which we are now treating, but as proving that America was known to Europeans five hundred years before the Genoese mariner set foot upon its shores."

DISCOVERY OF AMERICA BY THE NORTHMEN. By North Ludlow Beamish. London,(1841).

Contents: Sketch of the rise, eminence and extinction of Icelandic historical literature; Saga of Erik the Red; Saga of Thorfinn Karlsefni; Geographical Notices; Monuments and inscriptions; Minor narratives; Complete dial of the ancient Northmen; Genealogical tables; Map of Vinland; Engraving of the inscription on the Dighton Rock; General chart of the discoveries of the Northmen in the Arctic regions of America; Index .

This is little more than an English translation of those parts of the "Antiquitates Americanae" which the author considered were likely to prove most interesting to British Readers.

GEOGRAPHIE UNIVERSELLE. By Conrad Maltebrun. Paris,(1841). 1:204-207

Gives at some length the account of the discovery of Vinland, and regards it as beyond doubt that Vinland was a part of North America.

ISLAND, HUITRAMANNALAND, GROHLAND, UND VINLAND. By K. Wilhelmi. Heidelberg, (1842.)

Based upon the "Antiquitates Americanae." Written in support of the Northmen's claim. Contains a chart of their discoveries, identifying Helluland with Newfoundland, Markland with portions of Nova Scotia, Vinland with New England and New York, and Huitramannaland with the coast of Georgia and the Carolinas.

DIE ENTDECKUNG VON AMERICA DURCH DIE ISLANDER IM ZEHNTEN UND EIL-
FTEN JAHRHUNDERT. By K. H. Hermes. Braunschweig, (1844).

Contains in detail the account of the Northmen, the "Anti-
quitates Americanae" being frequently referred to. An engrav-
ing of the Dighton Rock is also given, the inscription of which
the author believes to be the work of the Northmen.

SELECT LETTERS OF CRISTOFORO COLOMBO; ed. by R. H. Major. (Hakluyt
Society.) London,(1847).

The editor, R. H. Major, gives an account of the discovery of
Vinland, and adds: "No room is left for disputing the main
fact of the discovery." He also makes the same identification
of places as the "Antiquitates Americanae."

AMERICA DISCOVERED BY NORSEMEN. Norroena-Viking Edition. Norroena
Society, New York, (1906). This volume contains translations from the
Icelandic Sagas, which give detailed accounts of the discovery of
Vineland by the Norsemen.

ARCHAEOLOHY OF THE UNITED STATES. By S. F. Haven. (Smithsonian
Institution. Contributions to knowledge. Washington,(1856),
v. 8, art. 1, pp. 10, 13, 26, 35, 106-108.

The narratives of the voyages of the Northmen and their dis-
covery of this country, are regarded, as well as attested,
leaving the question open as to the distance in a southerly
direction to which their observation s extended; and many
striking coincidences seem to justify the conclusion that the
Vunland of these narratives was really in Narragansett Bay.
However, he regards the Dighton Rock and the tower at Newport
as having nothing to do with the Northmen.

THE NEW ENGLAND HISTORY. By C. W. Elliott. New York,(1857). 1:18-27.

The account of the Northmen, in which the author fully believes, is given at considerable length. He adds a list of some of the authorities on the subject.

HISTORY OF NEW ENGLAND. By J. Gorham Palfrey. Boston, (1858). 1:51-55..

Gives briefly the account of the discovery of Vinland, together with pictures of the tower at Newport, and of a similar one at Chesterton in Warwickshire. He considers the claims "Nowise unlikely," and identifies the places as in the "Antiquitates Americanae."

PRE-COLUMBIAN DISCOVERY OF AMERICA BY THE NORTHMEN. By Rev. B. Franklin De Costa. Albany,(1868).

Contents: Preface; General Introduction; Gunnbiorn and his rocks; Eric the Red's voyage to the coast of America; Leif Ericson's voyage to Vinland; Thorstein Ericson's attempt to seek Vinland; Are Marson's sojourn in Huitramannaland; Voyage of Biorn Asbrandson; Gudleif Gudlaugson's voyage; Allusions to voyages found in ancient manuscripts; geographical fragments.

The aim was to place within the reach of the English-reading historical student every portion of the Icelandic Sagas essentially relating to the Pre-Columbian discovery of America by the Northmen.

Historical Magazine. Morrisania,(January,1869). 2d ser., 5:30-31.

An article by Joseph Williamson. States tha t the remains of some very early settlements have been found in different parts of Maine, and the writer, referring to the account of the discovery of America by the Northmen, suggests that theymay have been left by them.

ANTIQUITIES OF AMERICA. 20th ed. By Asahel Davis. Boston,(18490.

Davis, an itinerant lecturer, here gives a very brief account of the discovery of Vinland, and then discusses at length the probability of the truth of the story. He believes that the Northmen discovered America.

DISCOVERY OF AMERICA BY THE NORSEMEN. Massachusetts Quarterly Review. Boston, (1849). 2:189-214.

By J. Elliott Cabot. The historical evidence is given, and the writer believes that the Northmen discovered America; but is inclined to place the parts which they visited about Labrador and Newfoundland.

ETUDES SUR LES RAPPORTS DE L'AMERIQUE ET DE L'ANCIEN CONTINENT AVANT CHRISTOPH COLOMB. By Paul Gaffarel. Paris, (1869). Pp. 225-260.

Speaks of the maritime activity of the Northmen; gives at considerable length the account of discoveries of the Northmen in the Atlantic before 1000; discusses the probability that the Toltecs discovered America before this time, but does not believe it; gives the voyages of the Northmen in the 11th century; shows that Vinland was known in Europe; treats of the commerce of Vinland; and finally of the decadence of the Scandinavian colonies of America.

He is very full in his foot-notes. He considers Helluland, Newfoundland; Vinland, the coast of Rhode Island and Massachusetts; Kiarlarness, Cape Cod; and Krossaness, Cape Sable.

ANCIENT AMERICA. By J. Denison Baldwin. New York,(1842). Pp. 279-285..

Gives an account of the discovery of Vinland, which he considers to be a part of New England.

LECTURES DELIVERED IN AMERICA IN 1874. By Rev. Charles Kingsley. Pp 65-97.

This is a popular account of the discovery, which the writer regards as history.

THE HISTORY OF MAINE. By J. S. C. Abbott. Boston,(1875). Pp.13-21.

Gives the account of the Northmen, which the author takes from the "Antiquitates Americanae." He agrees with it in every particular, and says of the Old Mill, "It is not unreasonable to suppose that the venerable tower remains a memorial of the Northmenls visit."

POPULAR HISTORY OF THE UNITED STATES. By William Cullen Bryant and Sidney Howard Gay. New York, (1876). Vol. 1, ch.3.

Gives a very complete account of the discovery of Vinland, and discusses the probability of the story. His notes and references are also very copious. This chapter is accompanied by engravings of the Dighton Rock, and of a similar one near Steubenville, Ohio, as well as of the tower at Newport, and of a similar one at Chesterton, in Warwickshire; but the author puts no confidence either in the tower or the Dighton Rock. He says, "The main facts related in the Icelandic Chronicles are unquestionably true";

and again, "There seems no good reason for doubting that the Northmen did cross the Atlantic from coast to coast."

THE SCANDINAVIAN RACES. By Paul Kristan Sinding. (A new edition, with a few slight changes, and a little additional matter, of the author's "History of Scandinavia.") New York, (1878). Pp. 76-84.

Gives fully the account of the discovery of Vinland, and mentions the parts of America which the Northmen are thought to have visited. "The claim that the Northmen were the very first discoverers of America seems to be placed on good foundation."

Columbus, who never set foot upon North America, was the representative of the Latin or Mediterranean races, while Leif Ericson was of the Nordic stock, from which the Anglo-Saxon race was developed.

The advocates of Columbus have been diligent for centuries in claiming the Western Hemisphere as a possession of the Latin races, particulary the Spanish and Italians, both of whom claim Columbus as their emissary, although it has recently been said, by some, that he was a Jew, and by others that he was an Armenian. In his train followed the religion and the political order which is centered in Rome. Spain bent every effort to make a conquest of the entire western world; and the dire results in Mexico and South America are a familiar part of history. But this effort was doomed to failure, and was at length overthrown by the South American liberator, Bolivar, and others. Still, the seed and its fruits are in evidence in Central and South America.

North America--particularly the United States--on the other hand, is purely Anglo-Saxon and Nordic in its entire development. The western world, as stated above, was discovered by Leif Ericson. Our country was colonized by the Pilgrims; it was given birth, as a Christian nation, by Washington, and its unity was preserved by Lincoln, under the guidance of God. From the beginning, the menace to America has been the influence of Europe, which Washington, inhis divinely bestowed wisdom, warned against, when he said, "Beware of entangling alliances," and which Monroe forever barred out when he established the political principle known as the Monroe Doctrine:.

It is an essential part of the nature of the northern peoples to love freedom, to fight for liberty, to be devout and spiritual in religion, and to abhor the superstition, serfdom and ignorance found in the South Europeans.

To escape the European system of politico-religion, embodied at the time in a tyrannical and oppressive ruler, fifty thousand Norwegian pilgrims emigrated from Norway, in the tenth century, to Greenland, Iceland and Scotland. The Norse had invented the keel, which enabled them to sail over heavy seas, and go on long voyages. They were famous as navigators.

The sagas and records of that time, as well as the researches of later investigators, prove beyond doubt that one of these pilgrims, Bjarni Herjulfson, made a voyage across the Atlantic, and came within

sight of land to the west, without going ashore. The tale of this exploit, which he related on his return to Greenland, was heard by the son of Eric the Red, Leif Ericson, who had been commissioned by King Olaf Trygvasson of Norway to search out this western land, which Leif accepted as a divine command. The opportunity came for him to buy Bjarni Herjulfson's ship, in which Leif set sail across the Atlantic, with a crew of Vikings, and landed, touching three peninsulas,-- Newfoundland, Nova Scotia and Cape Cod, building his house and passing the winter near the latter on the mainland, which he called Vineland, because of the grapes found there, "not planted by the hand of man." He made known his discovery, and described the character of the new land, upon his return to Greenland the following year.

Thereupon an expedition was undertaken by Thorfinn Karlsefni, who retraced Leif's course, and landed at the same spot, in what is now New England. The explorations and settlements of the Norse continued up to 1347, when the outbreak of the Black Plague so decimated the population of the homeland, that further voyages were not made.

Protestantism, as we now know it, had not at that early time been recognized, and yet the records indicate that the Norse, in their very nature, were resistant to the religio-political system, headquartered in Rome. An incident recounted in the Saga of Eric the Red, (and in other sagas, in almost identical language) relates that Leif rescued some shipwrecked voyagers from an island, among whom was a Roman priest.

..hen he told his father Eric about this rescue, he was rebuked, by the remark that he had spoiled his good deed in discovering Vineland by his evil deed in rescuing the priest. The claim advanced to-day in parochial school histories and elsewhere, that Leif Ericson was comm - unicant of the Roman system, is without foundation.

These historical facts, gleaned from the Icelandic Sages and which are attested by records whose truth cannot be impugned, and which are ccepted by scholars, establish that the Discoverer of America was Leif Ericson. He was the one who set out in the year 1000 and found the new Western World, and who returned and made its existence known.

Since there were no printing presses, nor means of ready communi- cation between the races and nations of Europe, knowledge did not spread with the same rapidity as to-day; but nevertheless a scholar, Adam of Bremen, in the year 1043, wrote a volume, preserved in Copenhagen, Denmark, in which he described the Norse discovery of the Western World; and this knowledge of land to the west was in the possession of the learned men of Europe from that time.

The hour had not yet come when colonization of the new land was to be begun. Discovery and colonization are separate and distinct steps in the development of this nation. It is a matter of record that in 1477, Columbus made a voyage to Iceland and interviewed the seafaring men there, who inherited their knowledge of the Western World from their forefathers.

It is also beyond question that in the archives of the Vatican, where information and learning of every sort was carefully filed, there were records of the Norse discovery of Vineland and of the voyages of the Vikings to our shores. This prior knowledge which Columbus had at his disposal, gave him that extraordinary confidence, which the romantic accounts of his voyage to San Salvador ascribed to his "enlightenment from heaven." A quotation on this point, from a volume entitled "America Not Discovered by Columbus," written by Prof. Rasmus B. Anderson of the University of Wisconsin, and published in 1901, is of interest:

> "The antiquities of the North furnish a series of incontestible evidence that the coast of North America was discovered in the latter part of the tenth century, immediately after the discovery of Greenland by the Norsemen. The fault that we find with Columbus is that he was not honest and frank enough to tell where and how he obtained his previous information about the lands he pretended to discover; that he sometimes talked of himself as chosen by Heaven to make this discovery, and that he made the fruits of his labors subservient to the dominion of Inquisition."

Columbus was in no sense the Discoverer of America. His voyage had been antedated by nearly 500 years, by a prior navigator, Leif Ericson. Columbus never set foot on North America, having been strangely diverted from his course toward it by the southward flight of a flock of birds, which led him to turn the prows of this three ships southward toward San Salvador.

Before he made his second voyage and landed on the mainland in Central America, John Cabot, an agent of the King of England, had landed on the mainland of North America, at the same locality where its Discoverer, Leif Ericson, had set his standard in the year 1000. As if following divine plan, the colonization of North America likewise began with representatives of the Anglo-Saxon, or Nordic race,--the Pilgrims, under William Bradford,--who landed on Plymouth Rock in 1620, again guided to the same divinely appointed spot which was prepared by Ericson and Cabot.

North America, in its beginning, in its development, and fruition is Anglo-Saxon. The French and Spanish, who attempted to claim parts of it in later years, such as Florida, Louisiana, and California, were driven out or forced to sell their holdings. The attempted penetration of the United States by Latin Europeans, from Columbus' time to this, has menaced our nation, until to-day at last there is an awakening to the danger which threatens, and immigration is drastically limited.

And among the so-called historians are those who take Columbus as their champion. They are notably aggressive, adroit, and active in political circles. They have pushed the Columbus claim as persistently as possible, and have cast about him a mantle of romance unjustified by the facts,--for Columbus was anything but an honorable and upright character. A picture representing his alleged discovery of America has been placed upon our currency; our municipal politicians have given his name to streets, parks, and plazas; cities and rivers have been named for an adventurer, who had nothing to do with our nation, never

set foot here, was not its Discoverer, and represented a culture and civilization fundamentally opposed and hostile to our own, which stands for complete separation of church and state, a free press, free speech, and free public schools.

It does not appear unreasonable that the time has come to add a new picture to our national currency if it is intended to commemorate the discovery of America.

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The White Flag in War.

A Paper for the Terre Haute Literary Club.

by

William H. Wiley.

Read at the Meeting of February 4, 1924.

In one of his characteristic addresses, Theodore Roosevelt, in respect of the World War, used the expression "If we *must* fight, *knock them out.*" And that is exactly what The Entente failed *fully* to accomplish with the Central Powers, on the 11th of November, 1918, when the White Flag was honored in The Armistice. That was more than five years ago; and a very considerable number of newspapers of the country still lay the blame for all of our post-war troubles. and those of Europe as well, - upon the United States Senate for refusing to ratify an abominable Treaty of Peace. And whatever may happen by bungling and indecisive work in Congress, in 1924, the people by a very large majority repudiated the proposed plan for a League of Nations; and indirectly confirm Germany

in her boast that she had not suffered defeat
in arms. [Newspapers quoted <u>in extenso.</u>]
The White Flag in War is of comparatively re-
cent origin and use. A hit-and-miss glance through
all history shows that wars and battles were with-
out compromises. Almost without exception,
there resulted surrender, or retreat.
[Mention is here made of a number of conflicts
which were somewhat elaborated in the Paper.]
1. John Milton's "Battle in Heaven".
2. King David's Wars even to the death of Absalom.
3. Herod the Great's slaughter of the Innocents
in his effort to capture The Christ.
4. And Jesus <u>drove</u> the money-Changers out of
the Temple. . St John II. 13-16.
5. The early Christians only escaped the im-
pious Nero by flight.
6. Alexander wept for more worlds to <u>conquer.</u>
7. Rome brought her captives home in <u>chains.</u>
8. Greece trusted her liberty to 300 Spartans
and 700 Thespians at Thermopylae.
9. Horatius stood fast at the bridge.
10. Boabdil became a vassal of Spain-and
thus passed the last Moorish King of Grenada.
"Down, down with every foreigner,
but let your brethren go" -- King Henry, of Navarre.

12 The brilliant victory of Agincourt - the speech
of Henry V. to his toops - Shakspere.
13. Napoleon Bonaparte neither asked for com.
promises, nor offered them to the vanquished.
14. George Washington would retreat across
the Jersies, and into the Atlantic ocean be-
fore he would surrender.
15. In 1812, our soldiers fought on after the burn-
ing of Washington City - General Jackson at
New Orleans.
16. Remember the 150 men at Alamo.
17. Do not forget General Taylor at Buena
Vista, fighting on to victory after, accord-
ing to the rules of war, he had been whipped.
18. And in our Civil War, the North and the South
alike were at all times moved by the spirit
of victory; and it was an honorable surrender
at Appomatox, after four years of fighting.
19. At Santiago and Manila Bay, the Spaniards
were not given time to wave the White Flag.
"When ready Gridley, you may fire"; "All who are
brave, follow me", were the dying words of Lieut.
Ord, as he started up the hill; and Wheeler, and
Shafter, and Hawkins, and Roosevelt, and Dewey
and Sampson, and Schley, and Bob Evans - with
"glory enough for all" - were all there.

And without further illustration of the use, or the lack of it, of the White Flag in the conflicts of the past, it is well to rush <u>in medias res</u> of our day. The tragedy of June 28, 1914, furnished an excuse to begin the most destructive war of all history-lasting more than four years, and involving every nation on earth. The World War! x x x x x x x x x Serious misadventures resulted finally in the Germans changing arms for diplomacy. The white flag won the day on the 11th of November, 1918.

1. The Kaiser's first military blunder was in trying to go through Belgium on his way to Paris. He must have forgotten what Caesar said about the Belgae being the most warlike people of all Gaul. He lost two weeks of time in fighting a people with a king unafraid to ride at the head of his army, and a queen caring for the crippled and the dying in the hospitals. Had he traveled southwest from Berlin to Strasbourg, on the Rhine, he would have avoided delay in Belgium, cut short France's preparations for defense, and postponed for a time at least Great Britain's proclamation to enter the war as the ally of Belgium.

2. The Kaiser's ambition seemed to have been to repeat the tragedy of the Franco-Prussian War of 1870- in spite of the fact that in 1914 France was backed by an all-powerful Entente.

3. The abandonment of Count Schlieffen's plan of attack, cost the German army the first battle of the Marne, the virtual retirement of General von Moltke, and lost the Kaiser a much heralded Christmas breakfast in Paris.

4. General von Hoffman, of the German High Command, wrote that "the failure of General Falkenhayn x x x to furnish requisite toops on the Eastern front to encircle the Russian right wing and administer a crushing, decisive defeat to that army, during the fall of 1914, lost to Germany the almost certain capture of Warsaw."

5. Another blunder was "the failure of General Falkenhayn and the High Command to push the Serbian campaign during the summer of 1915, capture Saloniki, in Greece, rilieve the Bulgarian armies, and force Roumania to become an ally, or remain neutral."

6. General von Hoffman, now Chief of Staff, next declares that there should have been an intense drive against Italy, in 1915, instead of "the futile attack on Verdun."

7. In March, 1916, the siege of Verdun should have been changed to an attack on Riga, thereby saving Austrian reverses two months later. The Kaiser himself now listened to the blun-

:ering Falkenhayn; the High Command was ig=
:ored; the Home Government was out of har=
mony with the army - Dr. von Bethmann,
Chancellor of the German Empire, declining
to urge any change of campaign through
fear of losing office; "war weariness" was plain=
ly manifest among the troops; Generals von
Hindenberg and von Hoffman were earnestly
trying to retrieve the severe losses of
the Somme and Verdun; and General von
Ludendorff would "welcome the first oppor=
tunity for obtaining a tolerably decent set.
tlement of the war."
In December, 1916, The Entente declining
to Listen to terms of peace, the Central
powers resorted to Gas, and submarine, and
U-boat warfare. From this time until the
arrival of the first American troops, the
Successes and the reverses were almost
equally divided between the two armies.
This dreadful conflict of arms, strategy, and
diplomacy had been in progress nearly three
years before the United States Government
voted to resent the insults of Germany and the
murder of American citizens. We had even elected
a President on the slogan "He kept us out of War."

Two millions of American soldiers, from a country never having suffered defeat in arms, were finally placed on the battle line with the Associated Powers; and almost immediately the practically 'turn-about' victories ceased. On the 15th of July, 1918, there was begun the "Great Allied Offensive", which ended four months later in the Armistice; and right valiantly did "our boys" help in that stupendous work. Theodore Roosevelt and his 300,000 seasoned volunteers had been turned down by the Authorities at Washington, and The Draft substituted for increasing our army. The "A.E.F." were rushed over-seas; and their brilliant achievements in arms soon scared the Kaiser out of the country. [In the Paper as read to the Club, I have given a list of our engagements.]

In that slow and sullen retreat toward the Rhine, the German army should have been given no terms other than "unconditional surrender". The White Flag has worked nothing but trouble, deceit, and abomination to all the nations - even Germany herself - for more than five years; and the end thereof is not yet in sight.

Some Items of Cost.

The Draft.- All the machinery, and labor, and worry, and tears of selecting 3,673,888 U.S. officers and enlisted men out of some 24,000,000 included in the terms of the act of Congress. The equipment, the provisioning, and the transportion of so vast an army to the battle line; and support after arrivaval. And yet nobody got into Germany until after the fighting was over, when our General Allen was detailed with an army of occupation, at a cost of $250,000,000, payable in twelve years, to protect France from Germany, deprived of every means of offensive warfare by the Supreme War Council.

The Toll in Blood.. Total Casualties, 36,279,922.

Country	Known Dead	Serious Wounds	Other Wounds	Prisoners Missing
United States	107,284	43,000	148,000	4,912
Great Britain	807,451	617,740	1,441,394	64,907
France	1,427,800	700,000	2,344,000	453,500
Russia	2,762,064	1,000,000	3,950,000	2,500,000
Italy	507,160	500,000	462,196	1,359,000
Belgium	267,000	40,000	100,000	10,000
Serbia	707,343	322,000	28,000	100,000
Roumania	339,117	200,000	. . . .	116,000
Greece	16,000	10,000	30,000	45,000
Portugal	4,000	5,000	12,000	200

Japan	300	. . . . .	917	3
Germany	1,611,104	1,600,000	2,183,143	722,522
Austria-Hungary	911,000	850,000	2,150,000	443,000
Turkey	436,924	107,772	300,000	103,731
Bulgaria	101,224	300,000	852,399	10,825
Totals	9,998,771	6,295,512	14,002,039	5,983,600

Total Casualties for the United States, 303,196.

The Money and Property Involved.— The direct costs of the War were #186,333,637,097, and the estimated indirect costs #151,612,542,560, making a total of #337,946,179,657. The U.S. provided #22,593,950,000 of this huge sum. The nations at the beginning of the conflict were in debt #31,246,758,000; at its close, #231,900,531,461. The figures for the U.S. on these dates were #1,028,564,000 and #24,299,321,467. Other nations owe the U.S. in credit and borrowed money #11,698,250,495.76. And, so, we are out, altogether, #34,323,503,338.76 for the World War—more than any other country, except Great Britain and Germany; and yet France persists in her strangle-hold on the Ruhr district.

The Close-Up for the whole dastardly outrage upon humanity and Civilization shows that our people, and the peoples of the world as well, submitted cheerfully to great sacrifices and to sufferings beyond compare

that liberty might still abide on the earth.

The Treaty of Peace was arranged by the Five Great Powers, after 5 months and 10 days of deliberation, with the 'little' nations graciously allowed to look on as visitors, and linked with a League of Nations", which was rejected by the United States Senate, and repudiated by the people at the polls by a majority of more than seven million votes. This treaty made a new map of Europe; and so deprived Germany of territory and resources that for five weary years she has been able to successfully evade beginning to pay allotted damages for her audacious programme of world supremacy. "The Dawes Committee" will most likely be able to convince her that her plea of "not able to pay" is not valid.

In Conclusion, if, when the Supreme War Council, on the 11th of November, 1918, received the message borne by Erzberger, Oberndorff and Salow, the answer had been that of General Grant to General Buckner, at Fort Donelson, in February, 1862, during the Civil War, in America, "no terms, except unconditional and immediate surrender can be accepted. I propose to move immediately on your works" the war in all probability would have ended very differently. The whole

German army was in retreat at that very mo-
ment; and any hesitation, or parleying, on the
part of its agents asking for a cessation of hos-
tilities, should have been answered by our fight-
ing men pursuing the enemy to the River Rhine-
imperiled as the hosts of Pharaoh at the Red Sea.
Then, Germany would have been 'whipped'. Then,
the war would have been finished with some de-
gree of satisfaction. Then, there would have been
timely warning, in the long hereafter, to any power-
ful nation against the vain-glorious attempt
to rule the world. Then all of the kingdoms
of the earth could have joyfully joined in our own
great warrior at Appomatox - "Let us have peace".

William H. Wiley.

Terre Haute, February 4, 1924.

No. 15

SOME PROBLEMS IN EDUCATION.

By Dr. B. M. Tyler

Read February 11, 1924.

It isbnot my purpose to launch an attack upon the educational system of today nor to attempt a solution of many of the problems that are before us. For many years I have been interested in the developmant of the whole educational system of the country including the so-called public school system as well as the various forms of so-called higher education. In fact there is but one syatem and one consideration for those who try to see the whole question.

There is much of which we can well be proud as we review the achievements and ideals of the past and the present. The development of the ideal of universal education, better preparation of teachers, wider scope in the courses of study, higher salaries for those who labor in the syatem thus calling to the work those who plan to make it a real profession and not a stepping stone to marriage or some other profession—these and dozens of other things might be well mentioned and considered at length as indications of a real advance we have made.

Again, let me say that I am not one of those who feel that we are failing in any large way in meeting the educational problems that are before us. They are not easy of solution and it is not an easy thing to bring our American public to the point of standing by the things that need to be done. Several years ago a man, one of the leading citizens of his community, one who was a maker of public opinion in no small way, one who had been a teacher himself and whose children have made names for themselves in the educational world, was loud in his denunciation of the movement toward consolidated schools—in fact against city schools in general and was deploring the passing of the little red schoolhouse, declaring that the work done therein

was far in advance of the work done in the more modern city or consolidated schools of the present day. In fact things went so far that the city superintendent of the schools, where his son was in attendance, called his bluff and offered to transfer his son to one of the few one room schoolhouses remaining near the city that he might have all of the advantages offered there. That was the convincing argument to this citizen who was otherwise hard to convince. This is but an illustration of the problems superintendents and school boards have to face in making any advance for the education of the youth of any community.

I am also aware that the financial question is one that looms large in the whole problem and in these days when men are seeking relief from taxation that is already too burdensome, they are afraid of that which soon runs into large sums of money.

I also want to say that there is nothing of a personal grouch in anything I have to say. I have seen things to criticise in the system as my children have gone thru it but these have been things of minor importance in comparison with the many excellent things I have found therein. I want to lay ~~xxx~~ my tribute of praise at the feet of the men and women who have contributed of their personality as much or even more than of their learning to my children as they have gone from teacher to teacher.

There are a few things tho that I feel it would be worth while for this Literary Club to consider and possibly we may create some sort of atmosphere which will help in the solution of these same problems.

First. Is there anything which can be done to reclaim some of the benefits of the old time education which gave rise to the arguments and propaganda of the citizen of one community to ~~which~~ whom I have already referred. I am not an enthusiast over the "good old days". There was much of good in them and there was much that needed to be improved. In fact many of the things that seem so good to many folks

are like "the pies mother used to bake" to which many a man refers fo for the discomfort of his wife- they are figments of the imagination and the balm of forgetfulness has removed all the bad things and the hurts of the olden time. For instance we deplore certain things in the church life of today- or rather the lack of certain things and think they are new trobbles until we read the resolutions passed by conventions or assemblies of a hundred years ago and we find those interested where then deploring the same tendencies in the life of that generation. One needs to be very careful as he makes comparison between the days that are and the days that have been.

But- men and women are saying to day that our educational syster as we have it is not producing some things that were gotten out of "the little red schoolhouses of the past". Are the young people who are going out from our schools today poorer spellers than were those of a generation ago?. There have always been good spellers and bad spellers. We cannot compare individual with individual. Neither can we make an average based upon population for there are great differences in the time spent in school today by the average child and that of a generation ago. The only just comparison is whether or not the edhcated folk of today can compare with the educated folk of the former generation. Again we must remember that a larger number of those for whom educational tasks are harder are sent longer to school to-day. However we hear much compaaint from those who have to deal with these young people in the higher schools of the country.

Is it possible to teach spaaling to young folks by requiring them to spell accurately in examination papers and other written exercises and leave out the formal drill with which our fathers were so familiar? Was there anything of value in the old time spelling match when wits were sharpened and pride led folks to study the hard words of language so that they might not be tripped up? There may have been a tendency to study unusual words which were never used except in the

spelling match, but other words had to be studied at the same time for there were not enough of those unusual words to make a match interesting. My own observation of the methods of teaching spelling and my examination of the books prepared has never given me a very satisfactory answer to this problem. I do not want to return to the old ways and methods but I do feel that there is a lamentable need for teaching children to spell.

Several years ago in a High School in the neighboring state of Illinois, the principal found it necessary to put in a regular period for spelling with a spelling book in the hands of the pupils because of the inability of those pupils, out of good homes and in a school city of high standing, to spell correctly many of the very common words in the various subjects they were studying. Has there been too much of a tendency to make things easy?

I can agree with the compaints of English Teachers in our colleges and universities that their students do not spell as they ought to. I am also wondering whether the use of the stenographer is ruining the business man along the same line or was it his lack of proper training. A very warm friend of mine, who is a man of unusual ability along most lines, nearly drives me distracted when he writes a letter to me with his "buisy" and other mis-spelled common words.

I do not remember just the percentage given out, nor do I know how our own schools ranked in the showing made- but it is a sorry fact that there has been broad-casted from our own State University the fact that so many Freshman from the various High Schools of our state are absolutely ignorant of the rules of English Composition. Something is lacking in our educational system when young men and women do not know how to use capitals, periods, corras and quotation makks; when they cannot form their sentences properly and seem to have no idea of paragraph structure. Yet such is the compaaint made and the opprobrium rests upon our schools. Those of us who have had to do

with college students as they have taken English I and II Courses, which in most of our institutions of higher learning are the courses in Rhetoric and Composition, can testify that their training is very poor for some reason or reasons.

Is it possible that to only a few students is given the art of writing English well? Is it ~~xx~~ true that the majority of our students can never learn how to write English correctly? Then the answer to the question is to be found in the inherent ability of the student and there is no solution for the masses who try and fail. But if it is possible for the majority of our young people to learn to write, at least, reasonably well, then there is something lacking somewhere along the line in our system.

Let me say in passing that I realize that much depends upon the attitude of mind of the college teacher who gives the examination. There is room for many differences of opinion in regard to English themes and if a student happens to draw a "hard-boiled" teacher who has one theory and will know no other, I know he may be unjustly judged. But I do not believe that these professors are as a class so inclined and the fact that there is unanimity in their conclusions lead us to feel there is something in the problem they present.

The same thing may be said of our course of study in mathematics, history, and what not. I know ~~here~~ that teachers are often to blame because they demand too much. When the head of the Department of Mathematics in a State University prepares a set of examination questions for a three hour final to be used by all teachers in his department, and when it requires the assistants one and one-half hours of hard work to write the examination, it is hardly fair to blame the students because they do not have time to finish and hand in a perfect examination paper. I have absolutely no patience with a teacher who uses no judgment whatever in what he gives as a test of work done in his subject. But taking all of this for granted, why do so many

supposedly good students fail in these more difficult branches as they go on with their education?

Have we been spreading out too much in our system? Have we been teaching too many things hurriedly and nothing sufficiently? I am merely raising the question? I do not know. Would it be better to do more as they do in colleges, even in the grades and high schools- have majors and minors according to the abilities and likes and dislikes of the children? I know this suggestion looks like a dangerous thing and I am not ready to advocate it but I am simply thinking out loud. Something must be done which will give accuracy in the things we attempt- a certainty of knowledge and an ability to use that knowledge without bringing disgrace upon ourselves and the schools from which we graduate.

Second. The second problem that I want us to think about tonight is the problem of the Course of Study. I have already raised the question as to whether our present course of study is too extensive and not intensive enough in regard to particular subjects. I am thinking now of the adjustment of that course of study to the student body.

The extremes in the history of education have been found in the old individualistic theory and the recent mass theory. Today we are beginning to solve the problems.

The individualistic theory lies so far back of my knowledge as a method of instruction that I am dependent upon what others have said. However there is one link that binds my own personal knowledge with the plan- or rather lack of plan. A very splendid woman of unusual culture, a pupil of one of my old college professors in the early days of his professional work, had given herself to the teaching of district schools in the state of Kentucky. She was not in the mountain region of the state nor yet in the city schools. She taught in the ordinary district schools of the state, in regions where there were good farms and good homes. But, as you know, Kentucky was long in adopting any system of education. Each school was controlled by

A group of three trustees who hired and fired the teacher. There was no prescribed course of study and no selected text books. She told me, during my student days, that frequently every one of her older students had a different "Higher Arithmethic" and they brought these to school. The custom was for each pupil to begin at the first and the book and go as fast as he could. She told of one young man who had figured thru Ray's Higher three times and the last time he had gone thru the book he did not have to ask help on a single problem. She then persuaded him to begin the study of Algebra and he became an excellent student of mathematics. This was a typical case for text in all subjects varied as they did in Arithmetic. The teacher had an individual relationship to each pupil. Class work was largely an impossibility. The number of students was not usually large and the teacher gave individual attention when it was needed. The pupils did most of the work upon their own responsibility guided by the teacher if she were wise and ruined in the getting of an education if the teacher merely sat upon her job, kept order and drew her salary.

The other extreme was reached when "The System" so outlined the work in some places and so assigned the lessons for each week- or at most each month- so that the whole student body must cover the work, take the examination, get the work and each one or go on floundering over his head until he could begin all over next year. It was the law of averages- what the average child ought to be able to do- and woe betide the child that was not average and fell by the wayside- or the child that was more than average and could only be held in check by the big rod always behind the schoolmaster's desk. It was a "Procrustian Bed" system- it was built for the child who would fit it and the one too short must be stretched even to the rending of the mental limbs asunder and the child too long must be cut off and mutilated for life unless he had recuperative power sufficient to stand the shock of the operation. It fitted the masses of children but utterly neglected the other groups, one of which became a charge upon the community and the

other of which might have ~~been~~ Lovelofield great leaders in some line ~~of~~ ~~lord~~- ~~speare~~ had it not been spoiled in the making.

The real problems presented were two and they are obvious. The child below the average in ability to grasp- it may be in ability to grasp at all or it may be that he simply thought slowly- became discouraged, felt he was a dummy, because of this often failed a second or third time and then because he was so big and those in his classes so small he dropped out altogether with his chance in life that might have been his even under to old individualistic system, if he were fortunate enough to find such a teacher as the woman to whom i have referred. The child quicker than the average from some of many reasons would develop habits of idleness and mischeif which were frequently never shaken off during life. Becuse he had been able to get things easily he expected to meet life in the same spirit and think that some how or other the world owed him a living without much effort and the generation lost a wonderful possibility in accomplishment if he had been taught how to work.

Nothing was done for the first group except to tolerate them in the system as long as they tried to stick and then let them go with real joy- forgetful of responsibility laid upon the educational system for training citizens. For the latter gropp a make-shift was used which was an injury to the child mentally and socially. The child was permitted to "skip a grade". I know where-of I speak for I "skipped". There were some things I never learned in their proper relations and tho I later acquired those fundamentals there were sore hours of serving sentence at hard labor, not for life but for a period of time. I grant you it was better than teaching habits of pure idleness for the larger number of children will not work unless they ahev to do so but I believe a better way could have been found. The suffering socially is the hardest suffering of the two- for those petty jealousie and cutting words which accompany a "skip" like that make a sensitive child suffer intensely. And usually children of keener perceptions

are those most nervously constructed so that they feel very deeply. What is needed. We are trying to solve for the utterly neglected group of the past. I may not be right in my statistics, some of you school men can correct me if I am wrong. But I have had it on good authority that probably 80% of the children are in the average class- some of them ranking high average and others low average, but able to keep within sight and sound of each other in intellectual development. That 10% are below average and need the encouragement which cores frm some special arrangerent in the school curriculum. That the other 10% are above the average and find themselves unoccupied for a good portion of their school time unless there is some special provision made for them. These are those who form idle habits and sometires become the problem in the school in matters of discipline.

The development of the "Opportunity Idea" with the "Opportunity Teacher" is a great step in advance for this slower 10%. A still larger number is probably taken care of by the development of the technical school idea where children who cannot go into all branches of education may still be prepared along lines not only of usefulness but also developed in their ideals as good citizens. The compulsory education laws have forced this issue and the school authorities are trying to meet it. The main problem here lies in the slowness with which people follow a movement which costs them money- forgetful of the fact that such training will relieve the state of many charges in the next generation for which it is responsible now because there were no such school in the last generation. I sincerely hope our own city will see its way clear to dignify the work of Gerstmeyer School by making it a Technical High School.

But for the other group little or nothing has been done and to me it is a serious problem. I think the 10% is too small for out of the 80% average students I feel sure that there are many who could take their place in an "Opportunity Plan" for the higher 10%. How could this be done? It is obvious that it must not be done by

the skip method. A definite system must be worked out and regular work must be done. 215

Here the question is one of time and teachers and yet much can be done thru systematizing the work of the grades by the teachers of those grades.

Is it possible to do this work by the formation of sections? Take for instance a 3rd. grade room. Let the teacher group her puplis, and if the system were in vogue in the entire system it would be easy, in three sections without making much comment upon the work. Her first section would follow the old method, the purils working just as rapidly as the group could go- covering according to statistics- about one and one-half years work during the school year. The secnd group would cover the years work during the year and the third group going slowly enough to get well every step covering what it could. It would be easy to make transfers as students became stronger or perchance weaker because of absence thru sickness or other causes. When the groups were passed on a copy of work done would be passed on with the childdren and the teacher in the grade above would then fit the group into the proper grouping of her students according to their ability and accomplishments.

But you say it means so much work for the teacher. I grant you that. I have been a teacher and a preacher and I want to say that the call for hard work is in both places as well as in all employments. We have been talking better salaries and we should havexsxm them but with the paying of sufficient salaries other demands within reason can be made. No teacher should be overworked and a sufficient force should be furnished by the school system to do the work, but much of this could be systemitized so as not to over burden the teacher. Certain subjects can betaught together, such as spelling, writing etc. and the freedom from discipline would give added time and strength.

The other solution of added outside work seems to me to give the teacher added burdens without accomplishing the end in view.

Even the stronger students in the public schools are not enthusias- 216
tic over taking more work just to fill up the time. They are arbitiou
to do well in the regular curriculum but they would rather play than
do added work. But when the lessons are lessons and they are being
advanced for work done there is an incentive and instead of develop-
ing habits of iddeness they are forming habits of industry.

It is a perfectly patent thing that children who are continually
hearing and using a well selected vocabulary, understanding the mean-
ing of words the see and use will have a great advantage over childre
who are deprived of that opportunity. They can do more work simply
because they are prepared to do kore work.

There may be a better solution of this problem and I would be
glad to see it brought into practice but I feel it is one of the
great needs of our present day system of education.

Its social influence would be very fine for the children would
move in groups and individual jealousies and rivalries would be done
away.

Third. The third and last problem is the ethical one. In these
days there has been placed upon the church and the school the whole
almost
task of training the youth for citizendhip. The whole attitude to-
wards life has so changed that there is not much home training in
this present time. Yet this is not now. As long as any of us can re-
member there were many many folks who were welcoming the opening of
school and dreading it close because they did not know what to do
with the children out of school days. The problems of out of school
hours is also a big problem in days when so many fathers and mothers
are both working and the children are left much to themselves.

The problem is somewhat easier in colleges and universities be-
cause the young people are more mature, yet there are many real crit-
icisms of student givernment. But in the lower grades and even in
High School the porblem is more serious. The advantage in the home
where discipline is well looked after, if that parents are usually

in sympathy with their children. They are still young enough and devoted enough to their own to make great sacrifices for thor. But we all know the difficulties which often arise when grandparents are compelled to undertake the rearing of their grand-children. They have passed the age of sympathy and they love them too well and too indulgently.

This problem becomes accentuated in the school system. Very young teachers must make their beginning and there are two dangers- they will be inclined to be over strict and too unsympathetic or else they will be too sympathetic and indulgent. However the danger here is not so great as it is with those who have stayed in the positions a long time. We who are preachers ot teachers or happen to be in any position where we have the control of young people are likely to forget the problems which are theirs. We do not intend to grow old and out of sympathy but the decisions what have to do with real life problems are likely to be colored by our prejudices.

Questions of hair, bobbed or not, face powders, much or little, rouge or not, styles of dress, talking with the other sex in the hall or not, these have always been problems that required tactful handling but in these days when added responsibility is laid upon the schools they are more momentous. Lives may to made or spoiled by the handling of these disputed questions.

Law enforcement, obedience, a sense of obligation to do an honest days work are all problems that must be met. A superintendent of a city school simply laughed at the stealing of pencils, pens, paper and even books, with the statement "Children of a certain age are all thieves and we cannot do anything about it". Poor training for citizenship it seems to me. I do not know whether the student body in the public school can be trained to enforce a moral discipline or not. I believe it can be done in college life.

The rpoblem in the labor world today is that of an honest day's work. Men put in hours but too many of ther fail to work the number

of hours allotted for the day. I sometires wonder whether we have not made too much of a play out of our school work and thus have set up a flase standard for the young folk. You hear college students talk of snap courses. I wonder if the roots of that trouble may be found lower down.

Again I do not see the remedy for these things. It does seem to me however that a sentiment in the community which backs up the School Board and the School Officees and the School Faculties in things which are really worth while is a great necessity. There needs to be a very broad sympathy in the teachers mind and heart for the pupil with all of his or her faults and foibles. They may be silly, they are at the silly age, and the teachers were probably silly at one time in their lives. But there must also be a sentiment behind the teacher for honest endeavor which will lead to cooperation between parents and teachers. We are striving to reach that in the formation of Parent-Teachers Associations. But these must not degenerate into mutual admiration societies. They ought to be places where cmmmendations may be given to both side and where faults may be frankly discussed. There are grave dangers here bhat something may be started which should not be started, but there are also possibilities for good. If the boys and girls can be taught the value of a real day's work at school he or she will be a better citizen for it.

These are just three major lines of thinking which deal with some educational problems as I have seen them as a student, a teacher a parent, and above all, I trust, as a loyal citizen of our state.

There are solutions for them which will be worked out in the days to come but it is time that very earnest consideration was given to finding the best solution which will conserve time, strength, character and the best in acquiring to all of the youth of the land. That ww will actually be able to teach what we teach better, adapt it to all groups of pupils more accurately and above all make it a part of the character of good citizens.

No. 16

H E R E D I T Y

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E. L. Abell

Heredity

It is not the puppose of this paper to enter upon the old discussion as to the relative importance of heredity and environment. I aim to give a brief summary of the present knowledge of heredity and then discuss the application of some of the newer knowledge to plans for human progress.

Just as life probably began upon the earth in very minute form as a single cell and gradually ieveloped into highly specialized organic forms, so the life of the individual man begins as a single cell, microscopic in size, and gradually develops into the most highly organized of all organic forms. Formed by the union of two parent cells which contribute to it all of its characters but, but not all of their own, the germ cell begins at once a very complex process of development and differentiation which continues thru the embryonic stage and on after birth until adulthood is reached.

It has long been known that like produces like and resemblances between children and parents are so common that exceptions attract attention. It is only in our own time however, that a better understanding of the mechanism of the transmission of traits has been reached. As in other studies success has been achieved by beginning first with experiments with lower forms of animal life. Hertwig in 1875 was the first to actually see under the microscope the union of egg and sperm nuclei within the fertilized egg. Since Hertwig's time progress has been rapid and with the improvement in microscopes and in methods of study a considerable body of knowledge has been accumulated.

First let us note that it is no longer proper to speak of the single cell as simple. Protoplasm is a most complex and variable substance. Just as the molecular theory of matter led to the atomic theory and the atomic theory to the corpuscular of electron theory and to others still to follow, so within the single microscopic cell has been found a world of its own, yea, a universe of increasing complexity. Protoplasm in the cel is of many kinds and it produces albumins and proteins of many kinds which easily change into one another. The chemical composition of these substances almost eludes analysis on account of their unstable condition. The presence of carbon makes possible a great number of chemical compounds and it is known that some molecules contain as many as 700 carbon atoms.

The contents of the germ cell may be classified simply as nucleus and cytoplasm and like the one-celled animals these cells exercise the functions of metabolism, growth and reproduction. We are chiefly concerned with the last. The paramecium, a common form of one-celled animal, reproduces by division about every twelve to fifteen hours and under favorable conditions shows no loss of energy even after many years.

One culture of paramecium has been kept for fourteen years and from the one original animal has grown by division many millions of these little creatures. Unless cut off by some unfavorable feature of their environment there is reason to think that they will continuexxxxx indefinitely without loss to their number by death. In other words they are immortal.

Likewise with the germ cell, reproduction is by division and during the life of the individual millions of these cells are formed. In case of mating one of the cells after combining with its mate undergoes complex changes but continues to live on in the body of the new individual. Thus the germ plasm is immortal in the sense that it continues thru generation after generation unless destroyed by didease, accident, or the failure of the individual to mate.

With the beginning of the growth of the fertilized egg differentiation sets in and we find from this original cell all the different cells in the body developing. There arise muscle cells, nerve cells, gland cells, epithelial cells, connective tissue cells, bone cells, cartilage cells, blood cells and germ cells. The germ cells remain undifferentiated and altho increasing in number by division retain all the characteristics of the parent germ cell. So far as is now known the germ cell living in the body retains its identity throughout life and merely depends upon the body for nutrition. Only thru lack of nutrition or thru disease can the individual affect the germ cells residing in his body. There is some evidence that the cytoplasm of the cell may be affected temporarily by body changes but such changes are not transmitted. The nucleus of the cell with its chromosomes or trait carriers seems to be unaffected by body changes.

It is to these trait carriers in the cell that we must now turn our attention. The chromosome is the largest unit of material that is carried over unchanged from the parent cells to the new cell formed at mating. It has been well established that the chromosome is responsible for everything that can be inherited. Whether it be features, peculiarities, special talents so called, psychological traits, or certain diseases all are due to determiners hidden away in these minute portions of the germ cell, the chromosomes. Nor is the individual chromosome a simple unit at all. It is filled with countless little thread-like processes called chromomeres and it is quite likely that these are the real determiners that provide for all the variations in inheritance.

The number of chromosomes in the germ cell is the same for all individuals of a species but varies in different species from four to over one hundred. Many recent studies and notably those of Weiman and Evans prove that there are forty-eight chromosomes in the germ cells of man. No two of these are of the same size or shape and each seems to have a different structure and content from all the rest. Of these forty-eight chromosomes twenty-four are obtained from each parent and as the germ cells of each parent originally had forty-eight it is clear

that only half of the chromosomes of each parent cell are used in forming the new cell. Which ones are used will determine the traits of the new individual and the selection seems to be purely chance. At least the wide differences between children ~~want~~ in the same family would indicate this. The utter improbability of there ever being two children with exactly the same traits becomes apparent when we consider that the possible arrangements of chromosomes in the cell and the possible matings offer one chance in three hundred thousand billions that any two children in the same family will have exactly the same inheritance. The special case of identical twins comes closest but even there we always find some variations.

The fact that half of the chromosomes only are used in mating might seem at first thought to be a great loss to the race but under the law of chance in the long run there would be an approximately equal distribution of the loss among all kinds of traits. This may explain how it comes about that a child does not seem to have at all certain prominent traits of one of the parents. Occasionally we find some special aptitude like talent in music in all the children of a family except one. The son of an eminent man is always expected to show his father's ability but he is often a disappointment to his parents. If the greatness is due to some one ability found in one parent only the child has but a fifty per cent chance to inherit that trait. In fact the chromosome inheritance of all traits sets limitations upon the importance of ancestors that makes many a genealogical tree of uncertain value. Every trait that a child inherits must come thru his ancestors but only a few of his ancestors have really made any contribution to him. Only six generations back the individual has more ancestors than there are chromosomes in the cell. Only forty-eight of these could by any possibility have had contributed any of his traits and probably not more than ten out of the sixty-four were transmitters.

The stock breeder has been confronted with this situation many times when expected superiority did not appear. The discovery of a definite trait carrier has furnished the explanation.

Next to the great variations among men due to the mechanism of inheritance we should note the way in which these inherited traits modify each other in the new individual. Traits that are totally inconsistent, such as tallness and dwarfness in some plants, act as alternates, others blend together and still others act now as alternates and now as blends. When Gregor Mendel published in 1865 the results of his experiments no attention was given them but in 1900 when biologists working independently arrived at similar results Mendel's great work was appreciated and one of the most important laws of heredity is called by his name. Briefly stated the law is as follows: When two inconsistent traits are brought together by mating, the first

hybred generation will all show the dominant trait. If these are interbred in the second generation there will be one-fourth of the offspring pure dominant, one-half showing the dominant but having the recessive trait, and one-fourth pure recessive. The pure dominant ant pure recessives will bredd true because the opposite trait is not found in their germ cells while the fifty per cent hybreds will again produce the one- two- one ratio. Mendel's law has proved of great value to the stock breeder and most of the evidence seems to show that it operates just as truly in human beings.

Traits that do not follow Mendel's law modify each other in many ways and when we consider that in any one individual there are almost countless determiners operating with or against each other in the most obscure ways we can appreciate the marvelous complexity of the individual character. A man is the <u>resultant</u> of all of the forces of heredity as they modify each other, plus the modifications due to training and environment.

If the individual depends absolutely upon the chromosomes in the germ cells of his parents for his traits then parentage becomes the vital factor. It has long been recognized by custom and by law that the most desirable matings are those between people most unlike or at least not related. Inbreeding has been frowned upon and most states have laws forbidding marriage between cousins or nearer relatives. Recent studies are changing opinions regarding inbreeding. Further knowledge of the laws of heredity is essential to the correct solution of marriage, divorce, immigration and race problems. It has long been recognized in stock breeding that for certain purposes the closest inbreeding is necessary. Our very finest race horses, cattle, sheep and hogs are the results of inbreeding following the production of a hybred. The original stock has been obtained usually by crossing some Asiatic and native European stocks . Then if the hybred is satisfactory or superior the good traits are fixed by close inbreeding for many generations. The people of the island of Jersey recognize the necessity of retaining the valuable Jersey traits and they will not allow any other cattle to be landed on the island. So many factors enter into inheritance that in making gains in one direction there are likely to be losses in some other direction. For example some of our most highly bred animals are much less resistant to disease and unfavorable environment generally. However, hardiness, fertility and any other factor may be strengthened by breeding with that particular trait in view.

In 1906 the Department of Agriculture started an experiment of inbreeding with guinea pigs. Thirty-three pairs of animals were used at the start. The results after years of inbreeding brothers and sisters show that the characters of the original stock are accentuated by inbreeding. The weaker strains have become extinct. The hardy strains have increased in vigor. Other traits have shown the same results. The experiment shows that in general inbreeding of itself is not injurious. It is desirable or undesirable according to the original stock.

The marriage of cousins, therefore, like the marriage of unrelated people is desirable if both are of superior stock but undesirable if both are of ~~poor~~ poor stock.

Inasmuch as there is much more inbreeding among the feebleminded than among normals the laws forbidding close marriages would be undoubtedly beneficial to the race if ~~they~~ were enforced. I mention this to suggest that it is not always wise to make an immediate application of new knowledge until the possible effects have been carefully studied. What we need is a much stricter marriage law that will prevent the mating of all persons unfit for parenthood whatever their relationship may be.

Let us return again to the beginning of the life of an individual. We have seen how at the mating of two parent cells twenty-four chromosomes from each united to form the new germ cell. All recent studies tend to show that from this time forth the new germ cell retains the same identical chromosomes throughout life. In spite of science and the more general difussion of scientific knowledge thare are two popular notions that still persist. One is the prenatal influence of the mother on the child and the other is the transmission of acquired traits. It seems hard to realize that the developing embryo is quite independent of the mother except for nutrition and protection. Not a nerve, not a blood vessel connects the body of the growing child with that of the mother directly. The membraneous sack which surrounds the embryo is filled with blood vessels but there is no direct connection. The embryo receives by soakage from the mother's blood plasma all of its nourishment. Thru nutrition then and thru disease which may affect all tissues the mother may affect the growing child but otherwise the child is as far removed from any possibilty of influence by the mother as the chick in the hen's egg is free from the influence of the mother hen.

There is, however, very early in the child's life a possibility that the mother has had a more than fifty per cent share in his existence. Not in the way of traits which are contributed in equal share by each parent, but thru the cytoplasm in the egg cell. The sperm when it enters the egg contributes ~~only~~ chiefly the nucleus with its chromosomes and very little cytoplasm. There is evidence that the cytoplasm in the egg cell contains organ forming substances. It seems therefore that the cytoplasm controlls the early growth of the embryo and the chromosomes in the nucleus control the later differentiation But as the cytoplasm in the egg cell was originally determined by the chromosomes in the parent cell at its formation in the last analysis the chromosome with its chromomeres is <u>the</u> determining factor in inheritance.

Regarding the inheritance of acquired traits scientists are pretty well agreed today that it is impossible. The individual may transmit certain diseases which he has acquired and there is some evidence that the germ plasm does change temporarily under some conditions such as alcoholism but in general the germ cell remains unchanged in nature during the life of the individual. Acquired knowledge, skill or bodily development or deformity does not affect it. Many generations of binding the feet of Chinese women produced no children with feet deformed like the mother's, and as Conklin remarks, "Wooden legs do not run in families but wooden heads do."

In matters of skill the child may inherit a fine coordinating mechanism of muscle and nerve that will make the acquiring of skill easy but he cannot begin where the parent leaves off. No matter how talented a parent may be in music for instance the child must begin with the fundamentals the same as other children.

Let us note in this connection some biological evidence that the germ cells are not affected by bodily changes. Castle and Phillips removed the ovary of a pure black guinea pig and transplanted it into the body of a pure white female. Later this white female with the "black" ovary was mated repeatedly with a pure white male. In every case the offspring were all black. As black is dominant over white in guinea pigs this is what we should expect if the germ cells containing black determiners were unaffected by living in the body of the white animal. Other experiments indicate the same results and seem to indentfy the trait carriers in the germ cells as the determiners of traits and to prove that they retain their individual character.

Again let us return to the developing embryo and note one more fact of importance in connection with the transmission of traits. The limits of development and the character of t the individual seem definitely fixed by inheritance but other subtile influences may accelerate, retard or prevent altogether the development of the traits that inheritance has provided. The nervous system has an important work in causing the inheritance to function and certain glands in the body seem to control the development of the nervous system and thru it various instincts, emotions and other tendencies. Thyroid deficiency in a child prevents the normal development of body and mind and the child becomes an idiotic dwarf or cretin. If thyroid is administered in such cases early enough the child may become perfectly normal. Some have jumped at conclusions fror this and suggested that here was a cure for feeblemindedness. However, in such cases we have no evidence that any trait is developed in the individual that inheritance had not already provided. All that the treatment can do is to allow the natural development to take place. Other glands such as the pituitary and adrenal have some influence over growth.

We come now to a consideration of a few applications of the known facts of heredity to racial progress. Each organism is a result of a long development thru the ages. Evolutionary changes are much more rapid at some times than at others. We shall not make any attempt in this paper to discuss the nature or causes of these changes. Suffice to note that in most organisms there finally comes a time when the upper limit of evolution is reached. It is a dead level above which the species cannot rise. It is believed that the human race has reached its biological limit in evolution. There is no evidence of any significant change in man for at least the last three hundred thousand years. Can intelligent man take hold of himself and push himself upward into a higher form?

Whatever may be the answer to this question there is no doubt concerning the vast improvement that could be made if the laws of heredity were understood and applied. The wonderful results of the stock breeder shows the possibilities and yet the most scientific stock breeding has its limits. Nature seems to have reached the highest points possible in the development of certain traits that the stock breeder has tried to produce to excess. There has been little actual gain in trotting records for many years in spite of the most careful and costly breeding. Whatever the special trait sought, whether it be milk production in cattle, length of wool in sheep, coulor in poultry or intelligence in dogs very rapid gains are made by careful breedingbut in a comparatively short time the upper limit is reached and no amount of skill in breeding can extend it materially. Nor is this limitation serious. The great thing is for the farmers of America to raise the quality of their stock up towards the best.

The Eugenist advocates control over parentage, positive by encouraging the mating of the most fit, negative by preventing the mating of the unfit. Every law of heredity supports this program as a practical means of race betterment. If the biological evolution of man is at a standstill the best that any program of race betterment can do is to raise the average by eliminating the poorest or in other words raise the medium and the lowest up nearer to the best. This amounts to saving to the race the best traits. Of course we are assuming that man is himself capable of choosing traits that are best from the standpoint of race improvement.

The need for effort along this line is apparent if we consider the status of social evolution. Here we are undoubtedly in a period of very rapid change. The race is struggling to reconstruct the old civilization or to build a new one and it hardly knows which. New knowledge is being applied to many social problems and with some success. In spite of the destructive effects of the war the peoples of the world are recognizing the need for cooperation more than

ever before and by pooling their efforts great progress can be made. At first thought we might conclude that there is no limit to the social progress of the race but let us see. Every child must begin at the bottom and acquire the civilization of his time. How much he can acquire depends upon his native ability. But civilization is cumulative and each generation has an additional load to carry. As time goes on and life becomes more and more complex it will be a constantly increasing strain upon the nervous system . There is plenty of evidence that man's nervous system is breaking down now under the strain. What will it mean in future generations unless the human stock can be made equal to the task?

The kind of civilization the world most needs is that which promotes the welfare of all and it must be within the reach of all. The limit of social evolution is set by the capacity of the race and again we come back to heredity for the determiners of that capacity, viz., the chromosomes in the germ cell. A civilization for the upper few alone will never again satisfy. It is top heavy and will collapse in a crisis. The hope for democracy is that the capacity of the race will be steadily raised by raising the average. This is possible if we follow the laws of heredity.

If in one direction only such as the restricted mating of the unfit a consistent program were carried out we might reasonably expect an almost total elimination of feeblemindedness, hereditary diseases, hereditary deformities, criminal tendencies, and a great reduction in insanity. The question is sometimes asked whether society has a moral right to restrict mating. We might also ask whether society has a right to allow children to be born to certain imbecility or other wretchedness. Leaving aside the rights of the individual for the welfare of the group the answer is clear. Society has a right and a duty to protect itself and in the light of the present knowledge of heredity society must take active measures in self defense. It is well known that the lowest classes of society breed much faster than the highest. This rapid increase more than offsets the high death rate so that the increase in the number of feebleminded, deseased, criminally inclined is greater than the general increase in population. There is no state in the Union that has made much more than a beginning in the proper care of these unfortunates and we have little hope at the present rate of increase that any state will ever catch up with its good intentions along this line, unless it takes measures to prevent the increase at the source. The result of this inability to cope with the situation is that the health, safety and happiness of the people who are valuable to society are constantly endangered.

The Federal Government gives the number of defectives in the United States as 2,000,000 or about 2% of the population. In this year's report of the Indiana Committee on Mental Defectives the number in the state is given as follows: Feebleminded 22,424 , Insane 7001, Epileptic 1,613, Of the feebleminded 6.7% are in state institutions, of the insane 79%, of the epileptic 25%. This is suggestive of the enormous task ahead of the state. Not that all of these cases should be in state institutions but that all should be under state surveilance. How much human misery might be headed off, how much danger might be averted, how much expense might be saved by intelligent prevention!

We are prone to forget that the law of natural selection no longer freely operates to eliminate the unfit. Instead, the cultivation of altruistic ideas and the religious ideals of our time all generously preserve and of course perpetuate the defectives. We need a strioter control of immigration, better marriage laws, segregation of the lowest classes of defectives and sterilization of the worst cases if necessary. Furthermore we need a public enlightened and responsive to the needs of the whole group.

We have mentioned the restrictive measures as an immediate necessity. What can be done in a positive way to insure a greater increase among superior men? With intelligent and scientific control of mating could not a strain of supermen be produced? What could be done by merely a sensible supervision of mating is suggested by the results of the Oneida Community experiment. Begun in 1841 this experiment has been conducted long enough to indicate certain applications of the laws of heredity. The Committee in control of the Community approved or disapproved of desired matings after a careful study of each case. The notable results are as follows: The death rate of both parents and children has been much less than for the country at large. During the entire life of the Community no mothers were lost from causes due directly or indirectly to child-birth. No deaf and dumb, blind, crippled, or idiotic children were every born in the Community. The health and longevity of the people have been far above the average.

In spite of such occasional experiments it is not likely that society will ever adopt such means of improvement on a any extended scale. What is needed is a campaign of education in order that the highest and best specimens of the race may feel their responsibility to the race. Every superior individual owes it to the race not only to preserve untainted by disease the hereditary germ plasm but also to leave decendants in order that the race may benefit by the precious heritage. To leave superior childremn may well become a more common ideal.

Time fails me to discuss the changes that should take place in many lines of social progress when we as a people come to recognize the full significance of heredity. In the field of education alone a beginning but only a beginning has been made in adapting the work of the schools to the individual differences among children. We are still handicapped with the idea that the same treatment should bring the same results with all kinds of children. For the most part the public is reluctant to admit the individual differences that exist because they interfere with parental plans for childrens' future, because a well organized school system would have to be entirely readjusted and because of the great expense necessitated by such a readjustmen which would call for a school curriculum bases upon child nature rather than subject matter.

Our duty is clear however, and we must not only analyze the inherited abilities, tendencies and emotions of the child but also provide training adapted to each child's proper and full development. Human traits are precious to the race and teachers need to discover and develop to the utmost every desirable trait in every child. The sooner we quit expecting the impossible as we often do from school training and spend our time and effort on abilities that are present the happier will children be and the more efficient will be their contribution to society.

We have indicated but a few of the many important facts of heredity. To summarize:

Every trait an individual possesses has been contributed by his ancestors. Environment and training modify traits but cannot create them.

The chromosomes in the nucleus of the germ cell provide for the transmission of traits. Inheritance is specific.

No two germ cells and no two chromosomes are exactly alike. This provides for endless variation in human nature.

Except thru lack of nutrition or disease the germ cells are not affected by the body of the individual in which they resid e

Germ plasm is essentially immortal.

Race improvement must come thru saving the best germ plasm and eliminating the poorest.

The biological evolution of the race has proba bly reached its limits in the best specimens of people. The problem is to raise the average nearer to the level of the best.

Social evolution has no limits provided, that the human stock can keep up the pace. A happy balance of physical, intellectual and moral traits should be our ideal.

Problems of marriage, divorce, racial mixtures, immigration, education and care of defectives - all have their roots in heredity.

The portion of the Eugenist's progran ~~practice~~ preventing the reproduction of the unfit offers a practical method of race betterment.

A campaign of education is needed to make the individual with good or superior traits feel his responsibility to the race.

No. 17

"WE THE PEOPLE"
By C. T. Malone
Read March 10, 1924

This paper is the result of the gleanings of the words, deeds, and actions of society as gleaned from a number of historians and statesmen as well as a few casual observations. The aim of this paper is to emphasize in an elementary way the importance of that great document whose fundamental principles are clearly set forth in its preamble as follows: "We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranqdility, provide for the common defence, promote the general welfare and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution for the United States of America." Civilization is built around four great documents viz., Constitution of Moses, Constitution on Mount, Magna Charta and the constitution of the United States.

Taking a bird's eye view of the world, these last few years have been crowded with big events. Thrones have crumbled, dynasties have fallen, new nations have been born. It is a period of mighty ferment. Old faiths are being challenged, ideas that had become axiomatic are being questioned; now and strange doctrines are being advocated. If it is a period of promise, it is also a period of peril. There is a tendency to reject the old simply because it is old, and to embrace the new simply because it is new.

Government is a problem which has always vexed mankind. However, in all the annals of mankind there is no more fascinating story than the development of the American commonwealth through its constitutional growth and evolution.

Opening the scene with the landing of the London adventurers at Jamestown to the present time when America is potentially the greatest nation of the world, in the words of Bach, it presents, "the most stupendous drama ever played upon the stage of this wide and universal theater of man." During that period of time many acts and scenes have passed in review before the peoples who have and are at the present time inhabiting the American continent. One scene out of this great drama, however it seems fair to say, is one of the most interesting episodes in American history and one which receives a minimum amount of attention and thought from the great masses of all the generations past and particularly of the present generation.

One hundred and thirty-six years ago thirty-nine men met for the last time in the State House in Philadelphia. They had been in session for four long and weary months. Their problem was as great as it was difficult. For the first time in human history the representatives of a nation met to devise and promulgate in a written covenant a comprehensive

scheme of government. "Like all true master builders they builded better than they knew." The framers of the new constitution were as familiar with the history of the governments of the past as we are today. They knew the story of Sparta, of Athens, of Carthage, of Venice and of Rome. They had seen these democracies, one after another, fail. Alexander Hamilton said, "Such democracies have been spectacles of turbulence and contention. They have ever been found incompatible with personal security or the rights of property, and have, in general, been as short in their lives as they have been violent in their deaths." How to reconcile the liberties of the individual with a government of sufficient energy to guarantee an orderly progress of society, is a question which has engaged the attention of the thinkers of the centuries.

In its historical aspect it is well to note the origins of the Constitution, the remarkable assemblage of men who framed it, and the essential canons of the philosophy which sustains it in these days when economic determinism claims to be the universal solvent of history and when both the character and motives of the framers of the constitution are grossly maligned. It is the expression of a political philosophy which had its roots in the ancient liberties of other peoples, was moulded by the steadily growing spirit of the constitutionalism in the American colonies, found clear enunciation in the Declaration of Independence, and as carried on and applied, has been America's great contribution to the progress of popular government. It is no doubt true, as stated by Lord Balfour, that the framers of the American constitution were faced with an entirely new problem. But their works as reflected by the constitution establishing a representative republic, founded on the principle of individual liberty, secured by an organic law supreme over all other laws, guarded against the intrusion of tyranny or selfish ambition, and protected by an independent judiciary, challenges at one the admiration of the thinking people and stands out as an act of incomparable statesmanship.

But I would have you bear in mind that in the making of our Republic the deeds of pioneers, farmers, inventors, teachers, captains of labor, captains of industry have been quite as important as the deeds of warriors and statesmen. There is much in Bagehot's saying "The selling of figs, the cobbling of shoes, the manufacture of nails, these are the essence of life.

The men of the convention realized that there were two outstanding vexatious questions; namely, the one relating to commerce and the one relating to taxation. They felt that it was principally over these two questions that a conflict had arisen with the mother country. Hence, they gave to Congress

complete power to regulate commerce between the states, with foreign nations, and with Indian tribes.

The men who met in Independence Hall in 1776 had a very distinct conviction in their minds, and they had the capacity to express it in clear language. They believed and claimed that government derives its just powers from the consent of the governed. They believed that all men are born equal, not in personal gifts, but in their rights to life, liberty, and the pursuit of happiness, and that the exaltation of the military over the civil power is tyranny. All these things they believed, and to maintain them they pledged their life, their property, and their sacred honor. True, many believed that the doctrine of "We the People" was only a fine spun theory which would not function in fact. Even the famous historian, Lecky, tells us that the rule of the people is a fallacy and that its failure will be proved. Mr. Cecil Rhodes told us it was not practical and yet, in the light of facts, the ideal of a nation conceived in liberty and dedicated to the proposition that all men are born with equal rights, is today, the most potent and powerful ideal in all the world. All that this country needs is to be true to this idea and she will lead mankind for many centuries to come.

We are asked to believe that the builders of the Republic did not behold the greatness of America as a nation, and that therefore their counsels are inapplicable to the days of our prosperity. We are asked to believe that they did not dream of the future greatness of the country, otherwise they would have founded our constitution differently.

As evidence of the foresight of the founders of the founders of the constitution, let us examine the testimony of a foreigner, the representative of Spain at the Paris Convention in 1783, Count Aranda, who wrote to his monarch in regard to America; "This federal Republic is born a pygmy. The day will come when it will be a giant, a colossus, formidable even in European countries and in all countries of the world. Liberty of conscience will draw from among the best of all the nations of the world." Is it likely that our forefathers were too blind to behold that same vision. They saw a world power, not on the old plan of empires builded upon annexation without incorporation but on the plan of liberation, education, and assimilation. Notice the vision of Washington himself in his farewell address in which this great American said, "It will be worthy of a free, enlightened, and at no distant period, a great nation to give to mankind the magnanimous and too novel example of a people always guided by an exalted sense of justice and benevolence. That is our ancestral ideal of a national glory and expansion; not military conquest, but world-wide influence, not colonies in both hemispheres, but friends, admirers, and imitators around the globe; not a flag planted in whatever place the

hand of power chooses to plant it, but a flag that wherever it floats is the symbol of freedom and equal rights for all. Democracy can never be extended by force, as you would fling a net over a covey of quails, but give it a chance and it will grow as a tree grows, by sending down its roots into the heart of humanity and lifting its top toward the light and spreading its arms wider and wider until all the persecuted nations of the earth find refuge beneath its protecting shade.

The ideal of American manhood, the ideal of American government, the ideal of American glory and influence, these three ancestral ideas have been the strength and prosperity of America from its inception down to the present time.

We hear a great deal of criticism of the action of courts in declaring statutes unconstitutional. Chief Justice Marshall declared that this is a government of law and not of men. But the man who would deny the courts this power and duty is a destructive critic. Without this power the Bill of Rights is a nullity, as expressed by the first ten amendments to our federal constitution. To put it another way, ought we to have a law forbidding the free exercise of religious opinion? Should we have a censorship of the press such as obtains in Russia? Should the people be subject in their person, houses, papers, and effects to unreasonable searches and seizures? Should a man be convicted of a crime without a trial in which he is confronted by the witness making the accusation? Should any man be deprived of life, liberty, or property without the due process of law?

A constitutional creed is of value only as long as it expresses the genuine belief which moulds the life and conduct of those who live under this constitutional creed. If the day should ever come when the people cease to believe in the principles of the constitution, the work of the framers of the constitution will not save them.

Never in our history has there been so much hatred and prejudice; never has there been more division and strife; never so little effort to pull together in the exercise of a common purpose to improve social and industrial conditions. It would seem It would seem at time the harvest of anti-Americanism is repining. Our form of government is being challenged, not only by the soap-box orator but by the increasing dissatisfaction among the various groups toward our government and particularly towards its constitutional aspect. Many groups are clamoring for change. Many of our people are convinced that the constitution was intended as an aid to the rich and powerful, that it affords undue protection and immunities to our large corporations, and is an instrument of oppression to the poor. They fail to

realize that the protection of property afforded to the corporations in time of danger is exactly the same as that afforded to the widow, the working man, or the farmer to protect their property against wrongful invasion. They do not know, or they fail to appreciate that no man is so poor or obscure that he cannot, in the hour of threatened injury either of person or property, turn to the constitution as his protection against the wrongful acts of the rich and the socially prominent. As a result prejudice and bias have sprung up in every community against the courts and the operations of our Temples of Justice. All around us is evidence of loss of faith in the real operations in everyday life in the fundamental principles of our institutions. But may I remind you that after centuries of crude efforts the human race has found a way to protect human rights and to restrain and punish wrongs. The guarantee of trial by jury and of one's peers has only fully functioned; and while Magna Charta in 1215 gave on paper to the citizens of England this much desired privilege, nevertheless, it must not be forgotten that thirty-eight times Magna Charta was snatched from the people and thirty-eight times a struggle ensued to recover this much cherished privilege from monarchy and despotism. This struggle onsued and continued for more than four hundred years, finally culminating in the Petition of Rights in 1628, repeated in the Bill of Rights in 1689 and coming to function properly only in the last half of the nineteenth century.

In the United States, however, "We the people" have embodied this principle in our fundamental law and have given it expression in our courts. The law, backed up by a sane and sound public opinion, is the only barrier between "We, the people" and monarchy on the one hand, and between "We, the people" and anarchy on the other. Mob rule whether it be physical or mental turns back the hands upon the clock of time and sweeps away the greatest achievements of civilization. Confidence in our fundamental law is the demand of this troubled hour. The duty to maintain law and order in times of peace is just as fundamental and as sacred as the duty to uphold the power and dignity of the nation in time of war. Chief Justice Marshall sums it up thus; that this is a government of law as announced by the people, and not a government of groups with certain social class consciousness.

The greatest danger, however it seems to me, is the gross indifference of our people to the duties of citizenship. The Fathers wrested political power from monarchy and vested it in the people. From the moment that the constitution was approved, no man, no body of men, no class, no official, except the people, could enact a law, and none save the people could enforce it. Out of all the experiments in government, tried in all the thousands of years of the existence of the human family, our government was born. Out of the centuries of

human struggle emerged, at last, a government with a written constitution. For the first time in human experience, guarantees of freedom of worship, freedom of thought, freedom of speech, freedom of the press and freedom of ownorship of property were enshrined in a written covenant in the Constitution of the United States. For the first time the principle of the sacredness of life was announced by the people through their representatives. This government rests upon the will of the people. But we are facing this problem - What shall become of the government of the people if the people refuse to govern? Under our plan of government the will of the people is expressed at the ballot box. The right to vote should be considered not only a privilege but a sacred duty. The destiny of our nation rests upon its intelligent exercise. However, there is cause for alarm at the apathy displayed by the people of the United States in the exercise of this great obligation. In 1920, it was popularly said that there was a political land slide, but it is always wise to scrutinize statements made and test the statements by the facts adduced from the evidence. In this campaign only 26,657,866 legal voters went to the polls out of 54,421,332 persons of voting age in the United States, being barely more than 50% of the legal voters of the entire country. Is it not a severe indictment of those smug individuals who sit around with their hands folded and expect governmental affairs to be right while they neglect the one prime duty and privilege of their sovereign citizenship, the richest heritage to which they are born, and the one real basic responsibility of their entire temporal welfare, the right to participate in their own self-government and preserve their glorious liberty, obtained at a cost almost inconceivable. What we need in this country is not less politics but more attention to government. If the citizens of the country perform a citizen's duty and interest themselves sufficiently in the politics of the nation, the right principles will be practised and able and conscientious candidates elected. It seems rather strange indeed that it should be necessary to urge men in this country to exercise the full privilege of real liberty, yet such is the case, because they imagine they are either too good or too busy to take part in affairs of government. That one who neglects thi duty is not playing fair. He carries no part of the load. We must have the fullest participation of splendid citizenship in the actual politic of our country. Let this be so and any evils that may exist or which may hereafter arise will be short lived.

Neither democracy nor any other form of government takes care of itself or operates of itself. Democratic ideals like all others must be put into force through human agencies, and the success of public opinion depends on finding those who may reflect it. The ideal most important in a democracy is that of finding and following leaders. What are the

demands of leadership of the American people? First, Americans love an honest man, and that means not only one who does not steal, but the consistent and candid statesman, who can disagree with public opinion if necessary, whose policy is open, above-board, and free from secret ties. Second, Americans love a man of courage, who has positive opinions, and adheres to them, who can resist pressure. They would rather have obstinacy than a facile will; they want a man who can stand against influence, abuse and misrepresentation. Third, Americans love a belligerent leader because they believe that the forces of evil are belligerent and tenacious. Fourth, they want a leader of constructive power who can bring his policies to the fore to be backed up by public sentiment.

To insure the perpetuity of any form of popular government three conditions must exist. In the first place, the people must take an active and militant interest in the operations of free government for eternal viligance is, as always, the price of liberty. Elections-

In the second place, the people must take an intelligent interest in politics and I gravely doubt whether there is today the same clarity of vision that marked our political life of three or four generations by the masses. Man has so lost his sense of values that today the average man has what I would call a moving-picture brain, which retains only transcient impressions about anything. In the third place, if free government is to function, man must have a deep and abiding respect, akin to a religious feeling for the authority of government, and the willingness to subordinate his own views to the common good. Without the spirit of self-restraint, democracy is unworkable. There is a very marked tendency today to question the power of that state. Never was there a time when men were more disposed to take the law into their own hands, not for the common good but to serve selfish interests of individuals or classes. This tendency of shifting of power from the government to individuals or organized classes is so grave that it threatens the very existence of organized society. When any group or class becomes so powerful that it can force its will upon the government, not through the ballot box, but through its control over the necessities of life, then the government in that respect exists in form and not in name, and such a nation has been Bolshevised. Bolshevism means the rule of the majority but in actual practise it is th rule of a class. In the words of Washington, "If to please certain groups we offer what we ourselves disapprove how can we afterward defend our work? Let us raise a standard to which the wise and just can repair."

We have a group who measure life by finance, and those who measure duty by dollars cry out at the expense. May I ask, when did America ever count the cost of righteousness?

The dominant note in American life henceforth is not only self-government but also administration and world improvement. It is ours to govern in the name of civilized liberty. It is ours to administer order and law in the name of human progress. It is ours to build that free institutions may finally enter and abide with all people of all countries. It is ours to bear the torch of poised constitutional government where the midnight edicta of dictatorial government has reigned for years. Law and justice must rule where savagery, tyranny, and caprice have rioted. The influence of the constitution is not limited or interpreted by degrees of latitude or longitude. There have always been those who have proclaimed the unconstitutionality of progress. The first to deny the power of the republic's government were those who opposed the adoption of the United States Constitution itself, and they and their successors have denied its vitality and intelligence to this day. They forgot or have never learned that the constitution was made for the people and not the people for the constitution. They need to learn the golden rule of constitutional interpretation. The constitution is the people's ordinance of national life, capable of growth as great as the people's growth. The constitution is not a prohibition of our progress. The Declaration of Independence applies only to people capable of self-government.

For 136 years the constitution has been to the American people a pillar of cloud by day, and of fire by night. In the words of McCamant, "It stands as a sentinel at our doorway while we sleep. It has banished autocracy and it is the armor of every citizen against the tyranny of the majority. It vests future generations with a birth-right more to be desired than the trappings of royalty. It has made a weak nation strong, a small nation great. Under its guidance and protection "We the people" have subdued a continent. It has made America the land of opportunity, of justice and fair play. It has consolidated our forty-eight states into a nation by ties of a common loyalty and affection. It has made the American flag the most meaningful of all emblems and American citizenship the proudest and most desired of titles.

The more perfect union has stood the strifes and storms of a century and a third, and in that comparatively brief period of time, has attained to a position of wealth, influence and power, unexampled in the history of government. From a small beginning and a small nation fringing the Atlantic seaboard, we have grown to be a power governing an area of nearly 4,000,000 square miles. We have spread from ocean to ocean, from the palms of Florida to the pines of Michigan, and reached out to the islands of the sea. Our influence is felt in every civilized country on the earth's surface.

Since the time this republic was accorded a name and assigned a place upon the map of the world, industry has

developed a vast expanse of territory into a fruitful and productive land; persistent energy has carried to successful completion mighty projects of commerce, science has unfolded to our view applications of the forces of nature; the railroad has crossed broad prairies, tunnled through mountains, and united every part of the nation with every other part by bands of steel; the electric spark has ignored the time and eliminated space and converted darkness into light, unfettered American genius has contrived more inventions than any other people upon the face of the globe, the printing press has disseminated knowledge throughout all the land and together with the common schools has made the Americans the best educated people in the world.

The fruits of American husbandry are sought in all the markets of the known world; the products of American skill and industry are found in every civilized nation on the earth's surface. American influence pervades and moves the minds and hearts of the whole human race; American valor has made the flag of our country the sign and symbol of liberty. Many causes have contributed to all of this, but among the foremost was the adoption, protection and guidance of the Constitution of the United States.

We have broadcasted the idea that America's greatness is due to her physical opportunities, but may I submit that the sun that shines upon our land shines upon the land of others also. The rain which descends upon our soil likewise descends upon and moistens the soils of other nations. The fertility of our soil is not greater in productive capacity than the fertility of the soils of other countries. Other people live in the same climate. Other countries like ours, are rich in natural resources. Yet this, more than any other nation known to recorded history has been the one which the oppressed of other lands have looked for relief and have come as a haven of refuge; and why? Because here freedom of movement is not unduly fettered, human aspirations are not repressed, and personal ambition is not curbed. But upon the contrary our institutions are designed to open before each citizen every avenue for advancement and to subject every man and every woman to the strongest incentive for moral, intellectual and material development by offering to all alike the greatest degree of civil liberty and the utmost individual freedom consistent with good order and the welfare of others.

The constitution has not lost its influence. The government for which it provides always has been and always will be a government of the people. If the people be vigilant and worthy, it will always be a government <u>for</u> the

people . "Eternal vigilance" as before stated, is the price of liberty. We owe it to those who are to come after us to guard and transmit our political heritage. We, the people, may look backward with gratitude, view the present with a feeling of pride and look forward with faith. The nation can feel assured of its future so long as the mass of the people are true to its principles. In the Revolutionary War there was one traitor to 231,291 soldiers and probably the proportion is greater today.

The heart and conscience and patriotism of the American people is fundamentally honest and true. Here and there, and now and then, there is a betrayal of public trust, but the instant outcry of indignation and contempt, as against an incredible wrong shows how little accustomed the American people are to such treachery.

Gladstone once said that "It is the duty of the government to make it easy for the people to do right, and difficult for them to do wrong." The amending power is difficult as it should be. Out of 2244 amendments proposed to the Federal Constitution only nineteen have passed. The greatest advantage of our plan of government over every other is the character of the guarding power of the Supreme Court over our constitution. The statesmen and historians of Europe look upon it with wonder and amazement, speak of it with profound approval, and regard it as the chief instrument in the maintenance of that self-restraint which the people of the United States have placed upon themselves and which has made this government the admiration of intelligent critics the world over.

What we need is a renewal of faith in our constitution and a reverence for its teachings coupled with the determination that childhood and youth, manhood and age shall be constantly reminded of the great opportunity which is theirs and of cherishing the same.

A half century ago education might have been defined as the process of acquiring certain types of book knowledge which contributed to the culture of the individual. More recently the concept of education has been broadened and deepened. Present day education aims not only to add to the culture of the individual but to vitalize the community as well. Education is no longer limited to the text book, but includes all agencies and activites which in any way help toward a fuller and more responsible citizenship. Our educational system no longer assumes that the needs and capacities of all pupils are similar, but attemps to so diversify training that each individual will

be enabled to develop his peculiar powers and to contribute to American life in the manner best suited to his individual ability. Taken in its widest sense education has seven objectives as formulated by the National Commission on the Reorganization of Secondary Education. These objectives are health, command of fundamental processes (such as reading, writing, and arithmetic), worthy home-membership, vacation, citizenship, worthy use of leisure, and ethical character.

We have come to recognize that in a democracy education is fundamental. Before self-government is safe a comprehensive educational system must have made substantial inroads upon illiteracy and ignorance. Not only must the citizen of a democracy be individually capable, but his capacity to cooperate with his fellows must be large. Under an undemocratic government the people rely upon their rulers; in a democracy they must rely upon their own joint efforts.

Our constitution should be read and reread by everyone. It should be given a very definite place, not only in our educational system but in every walk of life. There are about 4,000 words compressed in about 87 sentences and with all its amendments it can be read in twenty minutes of time. The preamble is: "We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution for the United States of America," --- is the best illustration of high governmental purpose expressed in beautiful and convincing language that has ever been written. In the words of Kipling, "Lord, God of Hosts, be with us yet, less we forget, less we forget."

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THE CHRONICLE OF A COURT

Written for the Terre Haute Literary Club - Read March 17, 1924
By Benj. Blumberg

This is a discourse about a Chronicle of a certain court in a certain Boys Club. The Chronicle is to be found in an old ledger, originally used as a Library Record - but afterwards converted to the use of the Court, by a process of eminent domain so convenient to and common among Governments.

The record is a difficult one to dicipher. It's thread not so easy to follow. As a manuscript, it is complicated because of the necessity which fell on clerks and recorders to hunt for and find available clean pages among the scattered book records. The task is not easier because the personel of clerks varied from time to time - nor by the caprice of those various clerks nor by the fact that the record commenced in December 1913 and after 45 intermittent sessions ended in December 1921. The periods between court sessions varied from one week to three months.

The Chronicle is an interesting study in chirorgraphy, if one concentrates on this phase - an equally interesting study of graphology, if one permits the eye to wander over various sketches and thumbnail graphs of the wandering pen of the scribe. Aside from this comes many shocks to a deep rooted respect for the spelling we inherit.

We find 34 different kinds of hand writing. We find pictures of the supplicants, pictures of the judge, pictures of evidence and meaningless scrawls. We find fighting spelled "f-i-t-i-n-g" and turning spelled "t-u-r-n-e-n". Expell is spelled "e-x-p-e-n-d-e-d". Penalty spelled "p-e-n-e-d-l-y". Knocking - - "n-o-c-k-i-n-g".

But the mere physical make-up of the Chronicle is only of passing moment - I pause merely to introduce you, as it were, to the package in which the subject comes.

The text - the events recorded - the fund of human experience contained among those thumbed up pages - the reflections they instill is the theme deemed worthy of discussion.

Here we find the heart beats and the heart aches of little lives. Between the lines of that humble document run the blood- the mire - the tears - the laughter of a generation, an era of boys and boy life.

As we study the cross currents of the lives of those boys, we feel impelled to reflect that there are the surface markings of deep, fundamental strata and forces which entitle this simple chronicle to a moment of your time and thot.

Only a gang of boys - only the quarrellings and mischief of some newsboys - only children. They may seem trivial but we hope to demonstrate that they are worthy of a scientific and enlighted observation, far beyond the abilities of the present writer.

We gathered the courage to undertake the task from a precedent set by John Hensley Johnson's article in John Hopkins "Studies in Historical and Political Science". Some of his articles are deemed worthy of a place in a book on "Evolution of Law" edited by Albert Kocourek and John Wigmore. Dealing as they do with "Rudimentary Society and Judicial Procedure among Boys" these studies are endorsed by the Editors as being more valuable than the imaginative productions of Plato's Republic or More's Utopia.

There is a growing opinion and well defended theory that children, boys - pass thru all the cycles of the primitive development of the race. Boys - children repeat the history of their ancestors and of the race itself; and hence the sociologist, the searcher after truth "may discover in any company of boys the rudiments of primitive society and the germs of it's developement". Says Johnson, "Every school boy in his upward way to manhood represents the evolution of the primitive savage into a civilized being".

The first glance thru the pages of this unique Court Record reveals much about fighting, cursing, playing ball, interfereing in a game, bursting a stink bomb, smoking, throwing books, teasing, climbing, etc, etc. "What" - you will ask - "What business is this childsplay - of ours?".

Sir John Lubbuck and John Darwin studied ants and worms. Le Favre devoted a life to the study of snails and wasps. They demonstrated beyond dispute that "The infinitely little may be as wonderful as the infinitely great, for Universal truth may appear in the atom as well as in systems of Worlds". "Small things are the miniature of great."

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During the 3 years covered by the Chronicle there were 45 sessions of Court. During these meetings about 165 cases were tried involving as defendants and litigants about 102 boys and as officials - witnesses, jurymen and onlookers, 3 or 4 times that number.

The boys range in age from 6-20 years and their appearance was as motley (disingenious or disorderly) and [redacted] slovenly as the hovels and tenements and brothels from which they came.

Here in a dingy room called a library, met each week the gang with its adult leaders. The boyish ideas of court, law and justice were indeed crude.

In answer to questions they revealed the strangest and most surprising notions: For instance;

Q. Who is a judge?
A. He gives you 30 days.
Q. Who makes the law?
A. Policemen.
Q. Where do our laws come from?
A. Lawyers.
Q. What do lawyers do?
A. They fix it so you get out of jail.

These and many other distingenious remarks made the records of the court a thing of beauty - a joy forever.

The classes of cases and the scope of the law they present for discussion is fortunately not complicated but limited to the field of torts and petty crimes or misdemeanors. There is little or nothing here to lead us into the tremenduous fields of Real Property - or Probate, Contracts or Interstate Commerce or Taxation. The field of technical law is fortunately restricted enough to insure concentration of purpose and method. The business of boyhood makes problems of business easily solved. But makes the moral code highly important.

The cases readily group themselves into 6 specified classes and 1 miscellaneous group. There are 29 cases involving cursing - 25 cases of fighting - 21 cases of disturbing classes in the library and 16 cases of throwing things. - Aside from the 4 major groups come 16 cases of smoking, 5 cases of crap shooting.

There are left 47 cases in the miscellaneous nature such as Provoking a fight, climbing into forbidden places, turning off lights, etc., appropriating another boys pants.

We can study them from various angles:
1. The individual. For reform and cause.
2. The offense and it's punishment.

I. The Individuals:

Two of the boys appeared for 7 different offences. Cursing 3 times, turning out lights, throwing checkers about and finally indecency. They were little fellows about 10 years of age and seemed to have periodical sprees of mischief-making sandwiched in between angelic periods.

Another boy was hailed into court 6 times - for crap shooting, twice for cursing, once for drinkingor intoxication once for disturbing classes and breaking a cue on a boy's head. This offender was then about 14-16 years old, and his record is no surprise to those who knew his home conditions. In fact when one reflects that his mother was a prostitute seeking to make of her son a pimp, it is remarkable to record that this little fellow so seldom deserved reproof and was so amenable to regulation.

There were two little chaps who were hailed into court because on a certain night they had blustered their way thru the club threatening to kill everybody and destroy everything on a private crusade to purify humanity by special instigation of God. They were then 7 or 8 years old. It afterwards developed that both boys were under the influence of liquor administered to them by their respective Fathers. The boys were victims of crude, cruel, paternal jokes - repeating in miniature the antics of their undeveloped paters. Here was primitive nature demanding primitive justice to bring about civilized respect for life and property. These were the types of boys. We will take up reforms later.

2. The offense and its punishment.

Said Maine in his "Ancient Law", "The early forms of jural conceptions are invaluable to us. Rudimentary ideas are to the jurist what the primary crusts of the earth are to the geologist. They contain, potentially, all the forms in which law has subsequently exhibited itself." quoted in Evolution of Law Vol. I.

Here was a court without a written law. No precedent, no Constitution, no Statute book - only natural law and the consent of the governed as a guide. Note (1) The adult leaders were probably biased and influenced by their knowledge of law. Note (2) The adult leaders who served as judges and advisors endeavored to refrain from imposing their opinions on the boys.

Classification of offences and punishments and all decisions were based on respect for public opinion, a method universal from a village of Eskimos to a Council of the League of Nations and hence a frequent method of settling disputes among newsboys is to ask the assembled gang for a vive voce confirmation of the adult judges rulings.

29 cases of so-called cursing were brought before him. Punishment would seem easy for evidence was usually abundant, but each case required careful analysis. Remember the boy prosecuting Attorney, the boy Detectives who prepared and filed the complaints were boys with boyish, primitive, unstudied ideas of right and wrong, strangely confused with ideas picked-up on the street.

The first element requiring investigation was the word used. These we found fell into 3 classes of unclean words and thots. These were easily agreed upon as tabu. (2) Slang and street expressions such as "Darn" "Gee Whiz", "Kiss my foot" "Son of a gun". These were put to the vote of the Assembly and found permissable when merely used to relieve pent up emotion, except they were wrongful when used to provoke a fight.

The 3rd class of words were such as "Damn" "Hell" etc., and at once the popular opinion found them tabu for many reasons as follows: "They are wrong" "the superintendent don't allow them" "They are sinful" Here was need for enlightment of popular opinion and after a little the adult judge taught the "people" that these were religious words belonging properly to Church and hence out of place in a Boys Club. Punishment for words involving objectionable thots was often to apologize to the persons offended. Punishment for Use of Religious words was usually l d.

Mere use of slang words went unpunished.

Next in number were cases involving F I G H T I N G.

Various forms of fighting, fistcuffs, wrestling, and quarrels occur frequently in this judiciary. This is proof positive that the boys had certain normal instincts, with out the several natural inhibitions that a civilized people have labored so long to create.

The gregarious instinct carries with it a natural concomitant of conflict among primitive men as among animals and boys until a higher influence, a higher thot or mere exhaustion points the way to intermittent peace. And the prime functions of civilation thru out the centuries has been to insure peaceful relations between men.

The rule against fighting among boys must necessarily be carefully considered and rationally enforced.

There are in the 8 years of record involving the 102 different cases only 25 trials of fights, in which the worst individual offent is that of 2 boys who were involved in fighting each 3 different times. So that the Percent runs surpriseingly small.

Laws prohibiting fighting must be modified to suit cases and circumstances. Fighting among boys may be adjusted. Before a judicial state of mind can be inculcated the quick resort to fists in settlement of points of honor, or even mooted points of property right seem desirable and convenient. At any rate this club permitted fighting, in its proper place and under proper referee and with proper gloves and subject to rules of safety. Hence the cases in the Court were simply irregular fights, fights in library or assembly room when same should have been in a gymnasium. This must be the reason that only 25 fights appear in the Chronicle of the Court. There must have been many more fights under legal permission.

Supplementary to pronibition of fighting comes the tabu of causes of fight. In fact causes of fights are more important than fights themselves. The mere physical combat between boys, we find is seldom harmful. Boys seem to be able to battle quite strenuously without doing any appreciable damage to themselves. Usually more carnage is spread among onlookers, or surrounding furniture.

However, the aim of the Boys Court being to prepare Boys for manhood, preservation of the peace, orderly settlement of disputes, regulated conflict should be inculcated and taught.

But to the student of sociology and the legal institutions, fights among boys are interesting phenomena when causes are studied.

The law of the land prohibits Provoke. The Statutes of Indiana specifing as follows:

"Whoever by words, signs or gestures provokes or attempts to provoke another to commit an assault or assault and battery upon him, such other person having then and there the ability to commit such assault, is guilty of criminal provocation and on conviction, shall be fined not exceeding twenty dollars".

See. 2348 Burns 1908

But the boys court witnesses many fights where no provoke is intended and the court records shows some investigations as follows.

C. F. guilty of pulling a boys hair, sent home at once for pulling the boys hair.

B.B. vs. F. G. - Assault and Battery, tearing stockings knocking B. B. down, - the court finds on investigating the Evidence that F. G. accidently tore B. B.'s stocking during a Basket Ball game which provoked an argument in the course of which F. G. knocked B. B. down. Court fined the guilty party 1¢ to be paid by playing billiards with the offended party. The fact that the boys were engaged in a strenous game and heated thereby was surely some ameliorating circumstance.

Among men the provoke is wrong and among boys a fight may be justified by a provoke and the provoke justified.

Teasing is a great common universal cause for trouble among children. Mere punishment cannot stiffle it. Mere prohibition will not abolish the instinct. But among the boys the court was pleased with results when the substitutes were discovered.

For instance the punishment for teasing O.P. was to order N.M. and B. to pay a fine of 1¢ by presenting the 1¢ worth of candy to him. The carrying out of the punishment proved the joys of sociability and amiability. To make these savages civilized, it was found practical to force them to enjoy its harmonies.

Only where one boy deliberately threw a basket ball at another and repeated the offence of fighting was expulsion, carrying water, etc., imposed. The act is little; the motive everything, deliberately and frequently fighting deserved punishment, repression-extreme measure.

Fighting in self defense or in retaliation of an insult or in defense of a righteous cause was to be permitted under proper conditions.

What about a fight to determine relative prowess or relative virtue or relative skill? Wrong in a library, wrong in a class room, wrong during a game, but right under the watchful eye of a referee.

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Next in number of cases; hence in importance came

D I S T U R B I N G C L A S S.

As an offence, this will be easily accepted as wrong and punishable. Even in a Club organized for play, formal pedagogy has some right.

These classes were open to the interested and disturbers were permitted easy exit. Mischievious desire to prevent and block the desire ofothers were unsocial and the court evidently took upon itself the burden of protecting the ambitious boys and their zealous teachers.

These classes seem to have afforded opportunity for the mentor to impose on the untutored lessons in order and respect for authority. The punishments sometimes took form of apology, sometimes suspensions, sometimes simple money fines.

At any rate it is quite likely that offenders were made to feel the fact that they were out of harmony and that like rowers in a boat they must either keep the stroke or be thrown over board. The gentle art of making a savage into a social creature requires respect for the will of the majority, respect for organized effort.

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16 cases involved <u>throwing things</u>. Boys have arms and hands and they must use them. Missiles are made to throw and the normal boy out for fun gets momentary delight from Orient to Artic flow, throwing available missiles at assailable targets.

This is perhaps a great reason, why base-ball, cricket, tennis, etc., are such popular pastimes. They satisfy this primitive unquenchable thirst to see missiles propelled.

The youthful male is certainly entitled to a plentiful exercise and enjoyment of the privilege. Only one rule is necessary, "Throw the proper thing at the proper time in the proper place, and in a proper direction."

Hence, we find in the Chronicles of the Court under discussion punished ~~boys~~ for throwing books, throwing pool balls at other boys, coal, checkers, boxing gloves, etc., etc.

An underlying principle involved in the prohibition against throwing these things seems to be the nature of the thing thrown.

/These things were community property, owned jointly by all the boys, provided for the mutual enjoyment of all and hence such distinctive throwing was a direct offence to everyother boy, depriving him of a source of pleasure and loudly proclaimed against by the assembled tribunal of boyish voices. Like in the "Things" of the Norsemen the guilt attached to such offences were so vociferously expressed that the offence is not noticed during the last 2 years of the court.

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The 47 <u>miscellaneous offences</u> present an interesting assortment. They illustrate the naive ingenuity of boys in seeking outlets for fun and of boy officers for finding offences to be reported.

Briefly scanning the record we note "climbing dangerous balconies, breaking down doors, walking on tables, bursting bags of water on a gymnasium floor, putting small boys in an ash box, putting itch on a small boy's neck, marking on walls, bringing a bad dog into the club." The appearance of these pranks on the record are not surprising but their rarity are a cause for remark.

They seem to be the natural results of associating boys. To look for exalted views of right among boys would be to expect a reversal of the usual processess of mental progress. To find a tumultuous body of boys in occasional strife and conflict, cruelty, destruction or aimless mutilation is but proving the recurrence of primitive impulses. In these acts we see the head hunters of Africa, the vandalism of the Goths in Rome, the plunder of the temples by the Philistines.

There were in the records 16 cases involving offences against health and these were more difficult to eradicate.

They appeared in cases of smoking and chewing tobacco, drinking intoxicating liquors, etc., It is strange to note that cases of intoxication appeared several times in early records but not at all during 1920 and 1921. Whether or not this reflects the effects of National Prohibition, the writer hesitates to affirm.

The smoking is quite prevalent thruout and details of the evidence heard at the trials revealed the facts that acknowledgement of the harmfulness of the practise was universal, while justification seemed easy. The offender either persisted because he chose to imitate his elders, or he chose to indulge an appetite for the pleasure resultant, reckless of results.

Fear of certain evil consequences seems to have littàe or no deterrent effecy as was the case among the Red Men of America in contact with fire water, for example.

The best that could be said of the trial of the offences of smoking was to advertise, or emphasize the fact that the smokers were in a minority, that smoking was frowned upon by the majority, -Hence socially evil; so thot the adult judge or leader.

This must have had a salutory effect because records show that many boys were strenghtened in that resolution to abstain, altho the offence was constantly appearing among new comers in the club.

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Now for a word about the punishments.

Some of these punishments were unique, all were acceptable to the boys. All were carried out and the beneficial effects were undisputed.

The punishment for an offence against law and order is a necessary evil. How to punish effectively is the lawgivers' most difficult problem. I submit to your consideration the assertion that the greatest weakness in the criminal code today is the punishment.

A monetary fine, the opportunity to expiate an offence by paying a few dollars is an invitation to gamble on the risk. Bootleggers are a breed of offenders who gladly pay a few hundred dollars fine after acquiring and concealing a neat fortune of a Ten or Fifteen thousand.

What a travesty on human justice was the punishment meted out recently in local courts when three highwaymen who deliberately in cold blood, tortured and murdered a garage man, were merely sent to a penitentiary for life. How meagre, how weak our system is. Those murderes will receive board and lodging free for 10 or 15 years and then regain their freedom. The innocent victim is dead, his wife has lost her mind, a whole community is shocked and appalled. And yet we must agree that revenge is no proper guide for punishment.

In this boys' court under discussion, the punishment was of minor importance, t he mere act of determining the guilt of an individual was non-essential. The purpose underlying all the trials in the boys' court was the effort to correct erroneous ideas, to repress wrong tendencies. Mere rules and regulations, mere penalty, whether printed or verbal, were empty husks. The essence - the vital problem was the molding of the young idea.

The value of this court to these boys was their own effort to determine right and wrong and themselves regulate their activities and pranks, with[redacted] justice and right.

Every time that the adult judge tried a cause he appealed to boys to act as prosecuting and defending attorneys; he relied on boys witnessess, he submitted his judgement to the referendum of the culprit or the assembled boys before final discussion.

By this means, the age old tendency to violate law, defy authority and assert a harmful independence was defeated by making the boys their own masters.

As far as the record goes, it is particularly devoted to the fines and decrees, sometimes even neglecting to describe the offence. But each penalty, each fine indicates an underlying principle emphasized, a reason for a rule revealed, an opportunity for sober after thot and reflection.

63 fines renging from 1¢ to 5¢ were imposed. The 44, one cent fines sound trifling, but to the newsboys they were imposing. Before the war 1¢ meant the buying and the peddling of 2 newspapers.

A fine of 2¢ occures only 12 times and a fine of 3¢ - 4¢ and 5¢ was most unusual, they each occur only 2 times, and of course were levied only on most hienous offences.

These big fines were imposed when an incorrigible committed 2 or 3 crimes in one time (1914) such as cursing in a class - 3¢. In 1915, 4 offences one night - 4¢.

Smutty language (repeated) - 3¢ - - 1921

Not paying a fine - 5¢ - - 1921

Smoking in the club during the last year -5¢- 1921

The largefines occur after the war when the value of the cent went down in market value.

Remember 1¢ fine for having fun in a wrong way in a Club, without legal, minicipal, or parental or sbhool or civic authority was a great deal.

The next most frequent punishment was 30 cases when tasks were assignment, for instance - for fighting - carry upsstairs two buckets of coal, Walking on a library table - dust that table everyday for a week. Turning out lights, - build fires in the morning.: Disturbing a class - clean out a wash basin. Etc.

The system of making manual labor a punishment has been questioned on the grounds that it might tend to make boys feel that work is degrading.

To begin with the boys are born with an instinctive desire to enjoy cherubic bliss in preference to work. Nothing can make work seem more degraded than it seems. While the desire to avoid work has given it an universally accepted place in the estimate of boyhood. It is hardly possible to make work repugnant to boys.

Degrading shameful, disgracefull can not be connoted of certain kinds of work.

Facts prove that penance by work is more beneficial in every way than penance by pay and hardly distinguishable.

Work earns pay; pay is exchanged for work, one is an equivalent of the other. The boys see no difference between paying a fine with hard earned pennies and the doing of a job assigned in lieu of a fine.

In fact it was found most convenient to render decisions in in the alternative as shown by the record in many cases, for instance 1¢ or 1 bucket of coal - 2¢ or bringing books from a certain address.

The work-fine combination which some authorities object to aroused the following train of thot as a final reaction.

Discovering great truths carry an exaltation that scientists hold dearer than material gain. And a similiar experience awaits the boy or man who goes wrong or has been lead astray by a misconception and error of thot. When such misguided individual is led into the light of truth thru the agency of a juridical decree he feels such joy in the possession of this new truth that a glow of rosy dignity, enwraps even the punishment which accompanies and is the eye-opening event.

Work that brings righteousness is enjoyable. The dispensing of justice is such a high trust that carrying out the decrees of equity and justice is elevating and enobling - clothes the doing of mental chores, with a higher meaning and purpose. The members of a community owes justice to its members.

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S U S P E N S I O N S - 30

This theme calls to mind the Story of "The Man Without a Country" and "Napoleon on the Isle".

A club of boys cannot know imprisonment or jail, but the Club has just as effective a punishment which adult society finds more difficult. The Boys Club Chronic records no incarceration but does reveal forms of exclusion.

14 Suspensions from Club room; 8 for 1 day; 3 for 2 days; 3 for 1 week.

16 Suspensions from various forms of coveted games; 8 for 1 day; 6 for 2 days; 1 for 3 days; 1 for 1 week.

2 day suspension seemed a particularly suitable punishment for shooting craps; thereby removing an evil influence and the tempting dice & Depriving the culprit from the pleasant associations which are indespensable to the crap shooter.

For turning out all the lights in the club, expulsion appears as a most suitable retaliatory punishment.

A full week suspension fell on the head of the offender who chewed tobacco and on another who was guilty of 3 or 4 kinds of mischief concentrated in one evening and for scattering a set of checkers all about, throwing them at boys after repeated warnings.

The boys who threw billiard balls about destructively lost this billiard privileges, the boy who deliberately knocked a basket ball out of an officials' hands was suspended from Basket ball games for a time, the boy who wore another boy's gymnasium pants without permission or right was suspended from Gymnasium privileges.

The boy who threw a pool ball out of the window was deprived of possession of a new basket ball sweater for one week.

Apologys exacted from boys who offended teachers seemed weak and ineffectual punishment but properly speaking an apology is no punishment at all but a just due to the offended party.

There are to be found among this conglomerate of serio-comic court cases, 13 acquitals and thereby do we concieve that the trials were more than mere fault-finding tribunals. 13 acquitals evidently were suffieient to assure the boys that justice would be done.

13 acquitals is nearly 10 per cent of the cases tried and reveals the fact that some peace officers needed enlightment on the law as much as the laymen. Some of these acquitals occurred merely for lack of evidence, some because the acts complained of such as smoking and drinking had occurred outside the club boundaries.

A court that never finds for the accused is in danger of being tyrranical.

A few cases were settled by mere reprimand and where offenders were small boys, newcomers in the club, not sufficiently well informed to be deemed truly culpable. It is hardly right to punish the boys who innocently enough follow natural inclinations that have never been curbed and finds themselves surrounded with temptations and only invisible barriers. The exercise of a private right to quarrel, wrestle, play, needs circumscription, not abolition.

There was evidently no desire in the club to abolish in the club the effervescence of youth, but merely to direct it in proper channels of play.

Boys, like primitive men soon learn the difference between permitted play and prohibited play particularly under duress. Under the fear of punishment, incompetents, even animals learn the difference between good and bad. But boys, as potential men are entitled to develope a judgement-an intelligent cooperation based on understanding and interests. Hence is a true court of social justice under the obligation to reprimand and with-hold punishment in proper cases. Blind obedience, more abject peace is ~~ostensibly~~ unsafe, insecure.

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C O N C L U S I O N

Randum thots - - Casual Observations

When Solon was asked if he had left the Athenians the best laws that he could give, he replied, "The best they could receive.". So the best laws for men and boys are the laws suited to their need and understanding. Laws that can willingly be obeyed by peace loving citizens.

In a Club of boys, the laws they can receive are the rules designed for fair play, for the preservation of the club and the harmonious enjoyment of its' privileges.

It was easily conceeded by the boys that their court possessed the right to enforce the laws and standards pertaining in the land outside the club, altho it had no right to punish infractions committed on the outside. Just as the early Colonists in America refused to permit England to dictate laws and yet local constitutions accepted the English Common Law as fundamental Law.

The reference in prior pages to fights among the boys is not complete with out a comment on the historice relations. It is only just to the boys to recall that not so long ago duels to settle points of honor were legal and short is the distance from feudalism. The tourney and chivalry occupy a large place in the literature of the age and thence the minds of the boys.

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Among the 47 miscellaneous cases, occurs a few worthy of special notice.

For instance; the case where a boy is hailed intocourt for swearing, while trying to correct another boy. What would be justice in such a case? What would the assembly of boys legislative, interpretive, administrative, montors do? Guilty of swearing? Yes - Motive a good One? Certainly. Punishment? Give him another chance. Sentence is suspended. Thus we find the boys turning their mischievous energies into channels of propriety and a growing desire to cooperate intelligently with forces of right, and order and Peace.

There was a particularly primitive case in 1921 where one 15 year old boy was convicted for biting another boy's fingers.

And in the same year there was a near Catilinian conspiracy for a youthful Demosthenes, when 6 boys were hailed before the bar of justice on account of a riot, called a "rough house" in a scrawly hand. The lengthy record reveals many details of water thrown through a key hole, etc., etc.. Here were accessories before the fact, accessories after the fact, ring leaders, on-lookers, innocent by-standers and everything necessary for a political scandal and evidently the little court teemed and smook. Lawyers pleaded and juries deliberated in the process of unwraveling an intense case wherein was put to the test all the philosophy and principles that had been building into the miniature social structure from 1918 to 1921, and smook to the foundations that temple of justice. Tho its life had been brief and the lives of its boy members were yet under maturity, the advances gained by pre-

ceeding generations were there to aid and support them and the Chronicle records the punishment of the guily and the acquital of the innocent.

There were several cases involving locking of doors to keep boys out of the club, barricading doors to prevent escape of boys from certain rooms and breaking thru doors to enter the club or offices at forbidden hours.

These were all dealt with severely and their seriousness quite evident and the sanctity of portals quite effectively emphasized.

These cases taken in conjunction with those involving destruction of books and checkers and other games presented the only opportunity for the boys to develop a few primitive ideas about property, and they very quickly and easily grasped and elaborated on this primitive idea of sanctity of community property and rudimentary understanding of rules necessary to collective ownership. Each case of depredation of club property afforded valuable opportunities to emphasize and cultivate advantages of ownership and respect for property of others, by bringing out the enlightened selfishness so near kin to altruism, a foundation rock for civilized law and order.

In conclusion let it be said that this court, being typical of many other such courts in boys clubs thruout the country, is illustrative of the need for enlightened adult leadership in play as well as in work.

Boys are as busy on the problems of life in their moments of recreation as when busy with lessons. The character that makes up our social and political structure is being formed, molded and cultivated in the street gang and in the alley as much as in the home and in the school.

As long as unsocialized men and women, are permitted to raise children in unwholesome homes, will we need to have counter influences in the play life as well as the school and business life of our youth, if we hope to elevate the sum total of a democratic society.

No. 19

THE SITUATION IN RUSSIA.

By C. A. Eyre
Rec'd April 7, 1924

I. Vast historic cataclysm like the descent of Ghengis Khan or the Fall of Rome.

1. Surprising conflict of opinion in America.
Socialists and labor radicals the most severe critics and yet certain parlor radicals defend the Bolshevik autocracy.
Raymond Robbins, William Thompson, Edmond A.Ross, Arthur Ransome, Lincoln Eyre, Lincoln Steffens, Wm. Hard., Wm. T Goode, Isaac Don Levine - Manchester Guardian, New Republic, The Nation, London Daily News.
2. On the other side many leading scholars including the world's chief socialists and labor leaders in Europe and America.
Albert Thomas of France, Vandervelde, Branting of Sweden, Bauer of Austria, Henderson and Snowden of England, Spargo, Charles E. Russell, W.E Walling, Gompers and the bulk of disinterested scholars and observers.
3. Authorities, Russian history, hearings before senate committees, principally Spargo, Walling and Gompers and numerous descriptions such as Alexander Swartz, Emma Goldman, Margarite Harrison, Arthur Bullard, Sir Paul Dukes; Madame Ponafidine, Madame Brechkovskaia, etc. and on the other side Ross, Robbins, John Reed, Louise Bryant and the Bolshevik leaders as reported in their official decrees and propaganda.
4. On which side is propaganda?

5. Omit sensational stories, red terror, crimes and personal hardships.

II. Political Organization.

1. Revolutionary movement, origin of soviets, parties.
2. Revolution of March and November. Constituent Assembly
3. Communist Dictatorship, inverted autocracy, denial of democracy, compromises to retain power and as strategic retreat. War against Democracy. Read Gomper pp 31 32. 43-45-47.

4. Soviet Constitution.
Right to vote. Spargo p. 45
Soviet state, Spargo, p. 52
Practical operation, Gompers, p. 42
No regular elections, no secret ballot.
Six removes from people
Government by decrees and shifting policies.
Elections are at best controlled mass meetings.

III. Why have they retained power?
1. Blood and iron. Terror against not only aristocracy, intelligentsia, bourgeosie, but laboring class, peasants, revolutionists and all other parties.
Red Army, Vast Beauracracy, Administration of Justice.
2. Foundation false propaganda
Gompers p. 20, Machiavelli.
German Gold.

3. War on Soviets if adverse
4. Suppression of labor unions
5. Suppresion of other parties
6. Suppression of co-operatives
7. Suppression of free press, speech and assembly
8. Exclusion of foreigners and free investigation
9. Civil war.

IV. World War.

1. Collapse of eastern front. Promise of general democratic peace
2. Brest Litovsk Peace
3. Allied intervention and blockade

V. Economic Collapse - Destruction of a civilization
1. Expropriation of all property
2. Factories, mines, etc.
3. Trade and speculation
4. Agriculture and the peasants
5. Resulting universal poverty, starvation, faminc, rations, food, cards etc.

VI. Remedies applied.
1. Autocratic control of industry
2. Labor laws, ~~powers~~, wages, etc.
3. War on peasants, agricultural raids
4. Nationalized industries
5. Forced labor and slavery
6. Foreign concessions

VIII. New Economic Policy
1. Private trade in a small way
2. Effort to bring back specialists
3. Effort to bring in foreign capital and trade on false promises
4. Effort to satisfy the peasants. Tax in kind.
Gompers p. 240, 243, 244.
5. Concessions of foreign capital
No private trade or property except in a small way.
Gompers p. 253.
6. Recognition ~~of Soviet~~ agreements

VIII. Religion and Education
IX. World Revolution, Walling. PP.167-168-17-173.
Spargo, P 440, 443.
X. Labor disillusioned. Italian, P. 188. Spanish P. 193, 195.
Walling pp. 194, 195
XI. Alexander ~~Sivarity~~ Purity.
Emma Goldman

No. 20

THEOLOGY IN A SCIENTIFIC AGE.

J.F.MACKELL

PRESENTED BEFORE THE TERRE HAUTE LITERERY CLUB

APRIL 28, 1924.

Theology in a Scientific Age.

The storm that broke in the middle of the last century as an outgrowth of the bearing that certain scientific researches had upon the Theological thought and doctrines of the times, raged furiously for a quarter of a century or more, but after more sober reflection, the warring factions seem to have come to the conclusion that there was no need for controversy since the fundamentals of both were identical. The real scientist upon learning of some premature statement of a fellow scientist relegating God and Theology to the scrap-heap, would say to this unfortunate individual," Go back into your laboratory, look a little deeper, you have just grazed the surface". The inevitable result in every instance was that the whole truth revealed a greater need for God and Theology than ever. On the other hand, the great body of clear thinking Theologians, after serious study found in the revelations of science a greater interpretation of the Divine Plan and the churches of the day were the better for it. In other words, we entered upon the new century with a Theology greatly enriched by the great scientific achievements of the preceding era.

Fortunate as this reconciliation was, if such it may be called, there has sprung up in this country in the last decade, a tendency on the part of a few persons, some of them with no mean influence, who, either in a frenzy of misguided zeal, or through deliberate bigotry, have been attempting to pervert the teachings of modern science, and who even go so far in some instances as to class all scientists and indeed all members of University faculties as Atheists, unbelievers, and dispensers of immoral and dangerous doctrines. It is gratifying to all clear minded people that in almost every instance where this influence has been tested in Theological assemblies, these alarmists have been voted down, but they have even gone so far as to attempt to procure legislative action in some states prohibiting the teaching of certain scientific facts in the public schools. The doctrine of Evolution is the particular target for these self styled saviours of Christian ethics. Thus far their political ventures have come to naught save that in the case of the Kentucky legislature, the bill sponsored by these people came dangerously near passing.

At first sight, the intelligent individual is likely to regard such efforts as infantile and wholly unworthy of notice, but some of these leaders have many admirers, and when one's religion seems to be concerned, one is likely in a moment of over zealousness, to lose sight of the other side of the argument. A statement such as is credited to William Jennings Bryan that he "More interested in the Rock of Ages than in the Age of Rocks" is likely to have a popular appeal, and it is with such arguments as this that the scientific fraternity is confronted when an attempt is made to answer

the criticisms hurled at the teachings of modern science by these self appointed defenders of the Faith.

In view of these facts, the author of this paper felt that a sober review of modern science, together with a glimpse into the minds of the scientists, especially relative to their conceptions of God and Nature might be of value. Is there really any controversy between modern science and modern Theology? Does the acceptance of the teachings of modern science rule God out of His universe? Can a man be a scientist in the laboratory during the week and a sincere worshipper in the Tabernacle on Sunday? Can one be realist and a mystic at the same time? These and many other questions suggest themselves when this subject is opened for discussion.

It is of course un-necessary to state that in a brief paper such as this, a thorough analysis of this question is impossible, however, it may be of some value to trace the so-called modern science from its beginnings to the present time.

In the first place let us consider the growth of the idea of the earth's sphericity. It was clearly recognized by Aristotle and many of the Greek Philosophers and Astronomers that the earth was approximately spherical and some of the ancient geometers even went so far as to give approximate values to the dimensions of the earth. No direct evidence such as we have to-day was at hand, but such observations as the shape of the earth's shadow cast upon the moon in a lunar eclipse, and the change in elevation of the pole star as one traveled North or South were given as fitting evidences supporting the spherical theory. However this may be, it is nevertheless true that the great masses of the population held to the idea that the earth was flat. In the early Christian Church both views were held and tolerated, but while a great many of the learned members of the Christian Faith held to the spherical notion, again the great body of communicants believed in the earth being flat. It was not until after the great age of maritime discovery and exploration, starting with Columbus and culminating in the circumnavigation of the globe by Magellan that the recognition of the earth's spherical form became universal.

It is worthy of note that while there existed for a millenium and a half a tolerated difference of opinion as regards the geometry of the earth's shape, yet there was no difference of opinion as regards the position of the earth in space relative to the other bodies. There was substantial unanimity of opinion that the earth was the center of the universe and that the sun, stars and planets moved about the earth as a center in orderly fashion. One of the most puzzling conundrums set for the ancient astronomer was the explanation of the failure of certain of the heavenly bodies, namely the planets, to obey the general law of motion of the other bodies. The solution of the problem was first suggested by Hipparchus in the second century before Christ and was more fully elaborated

by Ptolemy about 150 A.D. It is needless to go into detail in exposition of this Ptolemaic system. It may be remarked however that it offered an ingenious solution of the puzzling planetary motion, and a solution capable of modification to suit the demands of new astronomical observations. This theory with its elaborate system of epicycles and deferents held sway in the sats of learning of the early and mediaeval church pp until the middle of the sixteenth century. In 1643 Kopernik or Copernicus as we now know him, a German priest published his epoch making work while he was on his deathbed, setting forth his advocacy of a heliocentric [redacted] arrangement of the solar system. According to this system as it is modified today, the earth and planets revolve about the sun, while the moon alone revolves about the earth. Inasmuch as Copernicus in his theory offered a much simpler solution of the motion of the heavenly bodies, his work gained for him considerable recognition but it was not until some fifty years later, after the invention of the telescope that Galileo sounded the death knell for the outgrown Ptolemaic theory, when he discovered the satellites of Jupiter and observed their motion, and at about the same time discovered the phase phenomena of Venus. These phenomena were readily explained by the Copernican theory but system of epicycles or deferents sufficed to reconcile them with the theory of Ptolemy. Thus, one of the most respected and most generally accepted theories of all time passed into oblivion.

It Should be said here that while Copernicus was essentially right in his major thesis, he was nevertheless wrong on one important point. He clung steadfastly to the old notion that these planetary motions tooke place in circular orbits because the circle was supposed to be the perfect conic section. Nature being perfect, all her motions must of necessity be perfect. He was therefore compelled to resort to a modified form of epicyclic motion for the planets in order to explain their apparent orbital deviation. In 1600, Kepler, an ingenious mathematician and astronomer, discovered the actual form of planetary orbits. He formulated his discovery into two laws:

First: The planets as they go about the sun sweep out equal areas in equal times.

Second: The paths of planets as they go about the sun are ellipses with the sun at one of their foci.

Ten years later he formulated his third law as follows:

The squares of the periods of the planets are proportional to the cubes of their major axes, of their orbits.

These laws led Newton to his epoch making discovery of the laws of Gravitation and motion. Newton put dynamics into Kepler's geometry. Newton's laws culminated a series of brilliant observations having to do with the physical universe, and the whole science of modern mechanics and indeed modern physics hinges upon Newton.

Now let us consider the effect of this new learning upon the Theology of the times. As has been said the theory

of the sphericity of the earth was tolerated but regarded with suspicion in the early church. The Copernican theory was regarded by many as rank heresy, Newton's law of Universal Gravitation was regarded in some places as Atheistic doctrine. Galileo's difficulties with the church are too well known for elaboration. It is worthy of note however, that all these discoverers and scientists were Christians. Copernicus, a devout parish priest of the Christian Church was a true and tried follower of Christ. Kepler was a devout Christian, and his oft quoted words, uttered when he discovered the orbital form of planetary motion, "Oh God, I think Thy thoughts after Thee", are worthy of profound considerations by our most sincere advocates of prayer. Galileo was an avowed Christian, although his moral character may not have been above criticism. Newton likewise was a member of the Christian Faith and as devout as the majority of modern church adherents. Whatever controversy existed this controversy was between Christians and not between Pagan and Christian.

There is room for great consolation to the Theologian of today in noting that while these new revelations, upsetting a great many of the cherished beliefs of the early church, would have been a death blow to a Theology founded upon shallow fundamentals, yet in spite of it all, the church of Christ emerged stronger than ever. If a proof of the solidarity of the Christian Faith were wanting, one could scarcely hope to find a better one than the mere fact that while these new scientific revelations shattered many age respected traditions and beliefs concerning the Bible and the Universe, yet men adjusted themselves to the new beliefs, and while they saw the earth upon which they stood go sailing off into space, they felt secure in the faith and knowledge that the fundamentals of Christian Doctrine were unimpaired, and their conception of the Deity and His relation to man was greatly magnified and glorified. The very fact that the popular conception of the magnitude of the Universe had to be greatly magnified in order that the new conception of astronomy might be made to fit into the scheme, did not after all, make the presence of an all seeing God seem less likely, but rather a greater necessity than ever. Moreover, every new revelation served to make men wonder more, and crave a more intimate acquaintanceship with the Great Power behind it all. Every scientific achievement enabled men to see a little farther into the unknown and each new glimpse was accompanied with a desire for more light.

Too much time has been devoted to the part played by the new conception of the vastness of the universe and its effect upon the Theology of the time. Let us consider briefly the contributions of Geology and the kindred sciences to the new scientific thought of the day, and their reaction considered Theologically.

It is possible to trace the beginnings of Modern Geology back to Leonardo da Vinci, who in the early part of the sixteenth century devoted a part of his spare time to the study of fossils obtained in excavations in Italy.

He realized full well that these fossils meant a prehistoric life possibly antedating the generally accepted creation of the world according to Genesis. However, Theological notions and traditions to say nothing of the account in Genesis stood in the way, and for three hundred years the controversy on this point lasted. However, the evidence was accumulating, and, by the beginning of the nineteenth century the evidence became so conclusive that fairly general acceptance resulted. It goes without the saying, however, that every conceivable hppothesis to the contrary was sifted thoroughly before the opponents of geology finally capitulated. Such explanations as these are outstanding: "The so-called fossil remains were merely sports of nature." But there were too many such sports to be explained in this fashion. " The apparent remains were do to action of the stars". And another one was held with great tenacity namely that the fossil remains were merely remains due to the great Noachian Deluge reported in the Bible. All these attempted explanations seem quite absurd to us now but they were sufficient during these three centuries to gain a very favorable hearing.

Among early geologists, Hutton of Edinburgh, who published his "Theory of the Earth" in 1788, laid the first real foundation for the science of Geology. He held that the agencies of geology are dynamical, that the strata of which our land areas are now composed were once beneath the sea, and that the forces which brought about these vast changes are still at work slowly but surely changing the appearance of the earth's crust. These changes he held to be very, very slow, necessitating the history of the earth's beginnings to be set back ages beyond the generally accepted date of Creation.

While Hutton was engaged in his dynamical geology, William Smith, an Englishman was engaged in another phase of the same subject. He worked with the British strata, classifying them according to the fossil remains found in them. By this process, he was able to write a chronicle of the history of Britain from a geological point of view, and this chronology in after researches became a world standard.

From the standpoint of the history of inorganic life upon the earth, these fossils were of the greatest importance, and thus the biologist was drawn into the discussion. Georges Cuvier took up the study of fossils, and in 1804 published the first of his works dealing with the remains found near Paris. He reported the discovery of fossil bones resembling those of an elephant, but of a species then extinct. Thus began the science of paleontology.

Time does not permit dwelling upon the various shades of geology and paleontology beginning with the cataclysmic theory of change down to the present theory of the gradual evolutionary sequence of changes, except to remark that the new discoveries in these fields were slowly but surely paving the way for the later Evolutionary Theory. The world was being for a shock which was destined to test man's greatest powers of endurance.

Now we come to the part played by those sciences relating to the antiquity of the human race. Up to near the middle of the nineteenth century, geologists and paleontologists were content to accept the notion that while the earth and indeed many flora and fauna had a history far antedating the accepted accepted notion gleaned from the Bible, yet, man was probably of much more recent origin,so recent in fact that there was no evidence at hand which might be interpreted to antedate him to his traditional beginning some five or six thousand years in the past. In 1833, however,Schmerling,a German scientist published some researches dealing with his finding of human fossil remains which were strongly indicative of a human race contemporary with the cave bear, mammoth and wooly rhinoceros, animals then long extinct in the regions found, near Liege,Belgium. His contribution was pretty generally rejected, however, not only by Theologians but by laymen and his brother scientists as well, because of its revolutionary nature. Later, however, toward the middle of the century, other geologists, Boucher de Perthes, in 1847, and Falconer, Preswich and Lyell in 1858 to 1863 confirmed the theory of Schmerling, and after long and bitter opposition, it continued to gain ground,not indeed however, until every conceivable explanation to the contrary was sifted to its fatal end.

These revelations of science were indeed the cause of much agitation among Theologians of the time, for of necessity many views of traditional and of more or less sacred nature needed to be very materially revised to permit of their acceptance. Again it may be noted that Theology and notably Christianity stood the test. The revisions were made and yet God reigned supreme, while the Great Master, Christ, in His Church Triumphant marched on at the head of the greatest movement in all the earth's history.No Theology but one grounded upon solid rock could have withstood the new learning, but man again saw God even more wonderful than he was ever conceived before, and with each new discovery, the need for and all wise, ever present God became more and more apparent.Science was busy evolving an Occidental Theology and removing it farther and farther from the Pagan Oriental type.We of the Western world are rightly proud of our progressive Theology, but we should not forget the part that science has played in giving it that distinguishing characteristic.

As has been pointed out, the findings of geologists and paleontologists were paving the way for Evolution. This theory is of a date so recent that it is hardly necessary to dwell upon it. However, on account of its great significance,a brief history of the movement will probably be in placehere. The beginning of the modern conception of evolution as regards plants and animals began in 1858. Yet before that date, an evolutionary sequence had been pretty generally accepted for the astronomical and geological sciences. LaPlace in his nebular hypothesis had paved the way in astronomy and Lyell by exploding the catastrophic theory of geology had made a like contribution in that field.

So we see the civilized world pretty well prepared for biological Evolution.It must be borne in mind moreover, that the idea of biological Evolution was not new for there are evidences of such ideas even among the Greek Philosophers. Lamark in 1801 published an evolutionary hypothesis relating to biological life but due to certain crudeness of presentation, and primarily on account of the opposition of Cuvier a scientist of great prestige, his work was well nigh forgotten when in 1858, Alfred Russell Wallace in a letter to his friend Charles Darwin enclosed an essay on " The Tendency of Varieties to Depart Indefinitely from the Original Type." By strange coincidence, Darwin had been engaged upon a paper relating to the same subject. The two papers were predented at the same meeting of the Linnean Society in 1858. In the following year Darwin published his great work, "The Origin of Species by Means of Natural Selection". Thus to Darwin and Wallace working harmoniously together, the world is indebted for a new hypothesis of life.

To dwell in detail upon the many ramifications and scientific deductions concerning " The Origin of Species" would take volumes, and of course even if such an exposition were necessary, which is not the case,no one, except a specialist who had spent years in preparation of such a thesis would attempt it. It may be remarked however,that Darwin's theory has been modified somewhat, especially as regards the mode of origin of species. Waagen, a German paleontol-ogist,in 1869 observed that species do not originate by chance as Darwin intimated but by a well ordered process. This hypothesis by Waagen has since his time been quite conclusively sustained by recent researches. It is now possible for instance to trace the horse back in a very orderly way for a period of 3,000,000 years as estimated by Smithsonian experts in geology. In the case of man , recent findings as reported by Professor Osborn of Columbia University, in 1931 relative to the so-called Tertiary man set the history of the human race back 400000 years. This Tertiary man, Prof. Osborn declares was an erect being, capable of making imple-ments, of dressing hides and making clothing. This man is so far removed that his discovery removes the human race still farther from the lines that led to the so-called man-apes, gorilla, chimpanzee and similar lower animals. So the common idea that the acceptance of the Theory of Evolution would mean that our ancestors were apes of some sort, is of course no longer a part of the Evolutionary Doctrine if indeed it ever was. The last word on Evolution has not been said, but we certainly have evidence aplenty that man as well as all members of organic life originated from a small beginning of a lower form. This does not mean by any means that man's ancestors were apes or horses. No one knows, nor does any one with authority pretend to know what man's origin was. There are many questions about the origin of species yet unsettled, many likely that will be unsettled for ages to come, probably forever. Biology is not unique in this respect however, for even in some of the most exact sciences such as physics, there remain to be solved, thousands of problems

relating to the nature of matter, time and space. All of which goes to show that evolution is at work in every field where man is attempting to solve the the riddles of God's great Kingdom.It is not a wild assumption to suppose that possibly after all this thirst for more knowledge on the part of man is a part of the Divine Plan. Indeed we are almost forced to such a conclusion.

Mr.Bryan in the New York Times of Feb.26 1923 takes issue with Evolution and in a carefully worded statement, he summarizes his views as follows," The real question is Did God Use Evolution as His plan? If it could be shown that man instead of being made in the image of God,is a development of beasts, we would have to accept it regardless of its effect, for Truth is Truth and must prevail. But when these there is no proof we have a right to consider the effect of an unsupported hypothesis".

Professor H.F.Osborn, quoted before in this paper, answered Mr.Bryan in a subsequent issue of the Times and he has since published his reply under the title," Evolution and Religion". In Professor Osborn's reply to Bryan, he points out the direct evidence which he says is "within the reach of every school-boy." The Tertiary man, the Piltdown man, the Neanderthal man and the Cro-Magnon man are all placed at the Commoner's disposal. As Osborn says, quoting Bryan's own words," Truth is Truth and Must Prevail". It remains for Mr. Bryan and his followers to accept the above dictum.

Mr.Bryan expresses solicitude concerning the teaching of Evolution in the Public Schools and to this Prof.Osborn replies," The moral principle inherent in Evolution is that nothing can be gained in this world without an effort. The ethical principle inherent in Evolution is that the best only has a right to survive; the spiritual principle in Evolution is the evidence of beauty, of order and of design in the daily myriad of miracles to which we owe our existence." He places Evolution on a par with Newton's Law of Gravitation, and points out that it should be taught in our public schools as a "simple, direct teaching of nature", but that the element of human opinion as regards materialistic or Theistic views should be kept out of it.

Dr.Newman Smith of the Divinity School at Yale has recently published a treatise on "Constructive Natural Theology", in which he makes a plea for a more thorough study in Divinity Schools of what he call: Natural Theology. He sets forth several problems arising from recent researches in Physics, Chemistry,Biology and the other sciences, and he suggests beginning where the Natural Scientist leaves off in an attempt to discover the nature of things especially as they pertain to man's relation to God.He says in the preface of his book," Religious education from the sunday school to the University, and in the trained and reverent freedom of the pulpit, should follow a constructive scientific principle and keep close to the facts of Nature and Life, if spiritual faith is to live anew." Again he quotes Lowell's

lines in the "Cathedral" as an excellent motto for Religious Education.

"Science was Faith once;
Faith were Science now,
Would She but lay her bow and Arrow by,
And arm her with the weapons of the Time.
Nothing that keeps thought out is safe from thought,
For there's no virgin-fort but self respect,
And Truth defensive hath lost hold on God."

As a result of the agitation to discredit Evolution in the Public Schools and Colleges, on the part of Mr.Bryan and his followers, Dr.Robert A. Millikan of the California Institute of Technology, and recently of the University of Chicago, gathered together forty prominent Americans from all walks of life,business men,ministers of the gospel, scientists and educators, who formulated a manifesto at Washington City and gave it out to the public press. The statement was given wide publicity and gained for itself much editorial comment. The statement is brief but to the point and if we may trust the sincerity of these persons, and there seems no sensible reason for doing otherwise, it seems that any fears concerning the teaching of these scientific facts in our schools should be dispelled. Following is a draft of the manifesto:

" We, the undersigned deeply regret that in recent controversies there has been a tendency to present science and religion as irreconcilable and antagonistic domains of thought, for in fact they meet distinct human needs and in the rounding out of human life they supplement rather than displace or oppose each other.

The purpose of science is to develop, without prejudice or preconception of any kind,a knowledge of the facts, the laws and the processes of nature. The even more important task of religion,is to develop the conscience, the ideals and the aspirations of mankind.Each of these two activities represents a deep and vital function of the soul of man, and both are necessary for the life, the happiness of the human race.

It is a sublime conception of God which is furnished by science and one wholly consonant with the highest ideals of religion, when it represents Him as revealing Himself through countless ages in the development of the earth as an abode for man and in the age-long inbreathing of life into its constituent matter,culminating in man with his spiritual nature and all his God-like powers."

Evidence galore might be assembled of a tenor similar to that which has just been presented, but time does not permit. Enough has been given however to summarize as follows:

1. The acceptance of scientific truths and the tolerance of well supported theories concerning nature have not in any respect in the past weakened the status of Christian Faith. It is rational to assume that no such scientific facts nor theories will in the future disturb the fundamentals underlying Christian Doctrine.

2.God has not been ruled out of the universe by the

acceptance of modern scientific thought no more than He has in the past, but in every instance man has emerged with a nobler and truer conception of God's great majesty. Every new revelation of science is a further evidence that there must be a God and that His ways are beyond man's weak powers of understanding.

3. The hesitancy on the part of some people of today to accept Evolution is no greater than the hesitancy of churchmen of former times to accept the contributions of science of that day,facts that are now accepted without question by all intelligent people.

4.The theory of Evolution while quite generally accepted by scientists and laymen as well, in its fundamental implications,is still in the process of evolution. The facts now before us pompel us to accept it in some form.

5.Scientific contributions have come in a great part from Christians, the sincerity of many of whom we cannot rightly question. It is therefore certainly possible for one to be a scientist and at the same time a believer. The best answer to that question rests in the fact that.we have such men by the scores. Our University faculties are by no means ~~Aeeitsse~~ Atheistic.

6.It is impossible to completely differentiate Realism from Mysticism. Every scientific research ends in mystery for back of every new principle developed by science there lies the continuity of nature, and nature in its beginnings is mystery.The study of Nature's laws leads inevitably to God. Science dispels superstition, but every scientist is to some extent forced to be a mystic.

7.Science makes no attempt to formulate a Theological Philosophy. She presents the facts read from Nature's book. It remains for Theology to make use of scientific revelations in perfecting a Religious program for the times in which we are living. A final Religious program, no more than a final scientific program is likely to be developed for ages to come if at all.

8. The mere application of cynical epithets such as Atheist,Radical,UnChristian etc. to scientists and well founded scientific facts and theories will not suffice to keep Theology holy nor alive, for to use Bryan's own words, " Truth is Truth and Must Prevail."

4/14/24.

No. 21

THE UNITED MINE WORKERS OF AMERICA

By A. N. Levin

Read April 28, 1924

The first attempt to organize the bituminous coal miners of the U.S. into a national union, was made in 1861. The time was most opportune; the Civil War was drawing thousands of men from the mines and was increasing the demand for coal. The consequent search for labor brought many British miners over with their Union gospel. Moreover, the officers were agressive. Wages, as a consequence were exceptionally high.

This "prosperous" period was brought to an end by the close of the war. Industries dependent on the armies shut down; markets were dull and workers many. Naturally, in the ensuing competition wages fell. Strikes to hold back the reductions failed, and in 1867-8 the Association ceased to be. Its influence, however, had been felt in Missouri, Illinois, Indiana, Ohio, Pennsylvania and West Virginia.

This influence was indicated in the Miners & Laborers Benefit Association which arose in the same states and Maryland. Sick and death benefits were the characteristic marks of these disconnected bodies, until they were taken in hand by John Siney, when they were given a legislative policy. But the work was doomed to failure here too. The Association was accused of being in league with the infamous "Mollie Magnires", who in the authracite regious had been treating operators and mine superintendents in true Klu Klux fashion. Lawlessness and racial prejudices were the internal poisons which led to the Association's death.

The advantages of Unionism, however, were too clear to be entirely shadowed by earlier misfortunes. Consolidation, for self protection, interdependency in strikes, and discussion of common grievances, were the lessons especially emphasized. As a result, in October 1873, John Siney called a convention in Youngstown, Ohio, with delegates from Pennsylvania, Ohio, Illinois, Indiana, and West Virginia. The Miners National Association was thereby established on the basic principles of Arbitration, Conciliation and Co-operation. By 1874 there were on the books 21,000 members; in 1875, 35,000. Unionism seemed to be coming back.

Still the Union failed. The officers had decided on a Fabian policy of attack until they had acquired full strength; but the men, more impetuous and indignant with wage reduction, necessary during the panic of 1873, went recklessly into strikes. Public opinion opposed their violence the operators got the backing of the press. Racialdissensions added their disintegrating influence; and in 1876 the National Association disappeared.

By 1879 the panicky conditions which had made the Union demands of 1875 impotent had spent their force, and the Knights of Labor, a mixed assembly of all productive workers organized ten years before and an excellent educational one furnished the main resort for local mining assemblies. However, these could not cope effectively with the cutting policy of operators attempting to secure the new and increasing business. The state organizations of Pennsylvania, Ohio, and Illinois moreover failed to comprehend the many new fields.

To overcome these defects in 1885 John McBride called a convention of mine workers in Indianapolis to which came delegates from Pennsylvania, Ohio, Indiana, Illinois, Iowa and Kansas. All, of course, favored a National Union, which was called National Federation of Miners and Mine Laborers of the U.S. and Territories. Its interest was in the general welfare of the miners for an eight hour day, arbitration and restriction, two week pay, and was opposed to the truck store system. It was at this meeting that the settlement of the wage scale by a joint convention was first proposed by Daniel McLaughlin, an old miner. Despite the benefits gained from the new Union, there was a troublesome factor also added.

The long established Knights of Labor took the new organization as an unfriendly move, and in 1886 gave their miners a Nat. Dist. composed of all miners' locals. Each strove for supremacy to the infinite delight of the mining operators. While the rival unions were fighting, the cause of labor was suffering and gains were being neutralized by internal friction. Lewis of the K.L. tried to unify the bodies, but left them only more bitter.

Unsuccessful strikes in Illinois and Indiana brought the warring factions to their senses, however, and in Jan.1890

at Columbus, Ohio, Nat.Tr.Asso. #135, K. of L. joined the Nat.Fed. or Nat. Progressive Union, as it was then called, with provision for dists. and locals and equal taxation on the affiliated members. The new organization was called the U.M.W. of America.

Its success was not instantaneous. For almost a year the two branches were jealous of each other and clung to their K. of L. or A.F.L. affiliations. This dual character prevented an early accumulation of funds, and hindered the most desired benefit of the day -- eight hours of work.

The officers were quick to recognize the weakness, and John B. Rae, the President, Watchorn, Secretary and McBride the old Nat. Progressive President, busied themselves in the enlightenment of the miners thruout the country. As a result, the end of the year found the new organization with 34,000 members, twice the number of the older bodies combined, $14,000 in the treasury, and a thoroly systematized administration.

Moreover, the various coal fields were divided into 21 districts, in the main following state lines. The objects of the organization were concretely specified: 1. to secure earning compatible with the danger and labor; 2. to get the lawful money payments and buy whereever they please; 3. to secure safety appliances; 4. to get legislation for the prevention of accidents; 5. to ~~provide for~~ enforce existing laws; 6. to secure an eight hour day; 7. to provide for education of children and prohibit those under 14 from working in the mines; 8. to secure a check on the

operator's weighing of coal; 9. to get paid weekly; 10. to prevent Pinkertons or armed private guards from taking possession of mines in troublous times; 11. to use honorable means for maintaining peace, adjusting as far as possible differences by arbitration and conciliation, that strikes may become unnecessary.

Of course, the establishment of the eight hour day was the most uncompromising demand, but a careful reading of the objects of the order clearly depict some of the situations which were confronting the individual workers, thus; more specifically:

To abrogate all laws which enable coal operators to cheat the miners, and to substitute laws which enable the miner, under the protection and majesty of the state, to have his coal properly weighed or measured .

To establish as speedily as possible, and forever, our right to receive pay for labor performed, in the lawful money, and to rid ourselves of the inquitous system of spending our money whereever our employers see fit to designate.

To reduce the awful catastrophes which are sweeping our fellow craftsmen to untimely graves, by securing legislation looking to the most perfect system of ventilation, drainage, etc.

To obtain these ends, provision was made for an organization of officers and the establishment of an official organ, the United Mine Workers Journal.

Today the U.M.W.A. organization embraces the Bulk of the coal producing fields of the North American continent with

one or two notable exceptions such as West Virginia. It is the industrial union par excellence, in its policy of including in its one organization all the employees in or about the mines. Its officers claim that its 450,000 members give it the distinction of being the strongest and largest single trade union in the world. Possibly minety per cent of the miners in our coal producing areas are influenced by Union scales, and the general scheme of organization is based on an assumption of wide-spread jurisdiction.

It resembles in many of its features our political organization. It is composed of national, district, subdistrict, and local unions. It is one of the most democratic organizations in the world, in the sense that in the final analysis its policy and management is in the hands of its members.

Perhaps the greatest expression of this power of the membership is given through the annual national convention composed of representatives proportionally selected from miners "who work in or around the mines, and are members of the local union". The power of this convention is great enough to alter the fundamental law of the organization, and the purpose is to legislate on any question pertaining to the objects of the order.

In order to carry out the policy of the national convention, whether it be by conciliation, arbitration, or strikes; to enforce the constitution; and to conduct the business of the union, there are a President, now paid $8000.00 per year, a vice President, a Secretary, treasurer and an executive board. Their selection is by referendum and voting is made compulsory on the locals by a system of fines.

When the convention is not in session, the supreme

authority is very largely invested in the president. He has the decision on matters of policy, suspension of officers and calling of special convention. When the national convention is not in session, but subject to appeal to the national executive board, he has to approve or disapprove the suspension of operations in any district, and he may call out the men in other districts where such action is deemed advisable for the good of the union.

The vesting of such great power by the United Mine Workers of America in the hands of one man is due primarily to the exigencies of strike times when for all practical purposes the union becomes a military organization in the control of which there must not be the least possibility of divided leadership. An industrial army moving for higher wages and better conditions of employment must have but one commander in chief if the possibility of defeat is to be reduced to a minimum.

Less powerful than this important administrator, are the members of the Nat.Executive Board, each elected from a single district by the dist. convention. The Pres., Vice Pres., and Secy-Treasurer are ex officio members. This Board is a bit unwieldy, and the one vote permitted each member sometimes gives a big electorate no more influence than a small one. Only on very important questions as in the case of general suspension is there any attempt at voting according to numbers represented.

The Board executes the orders of the Nat.Convention oversees the workings of the Nat. Union, levies and collects the assessments, reviews dist. decisions to strike, acts as a court of appeal between districts, and holds in trust all moneys over

$15,000. The members are usually employed by the Pres. as Nat. Organizers, for which work alone are they paid. Their work is to interest unorganized men in the advantages of their collective power, to get the "union" idea started, and to organize the local when the time is ripe. The Nat. Secy-Treas. then become the connecting link between the Nat. Organization and the local.

In the first place, his relation lies in the fact that, like the Pres. and Vice Pres, he is elected directly by the members of the local. Secondly, in charge of the books as he is, he requires a monthly statement from the local unions a list of the members in good standing and the assessments due the national body. Over these certified reports he must keep a disciplinary check, as there is often misrepresentation due to a local's desire to increase its own funds or malfeasance by a faithless treasurer. He is, of course, heavily bonded, and has charge of the funds up to $15,000. He manages the books, and supervises the Mine Workers' Journal as well.

Finally, the National Organization has three tellers for the counting of the many referendum votes, three auditors sent out from the Central Office, and a Statistician who keeps the officers acquainted with market and trade conditions -- especially valuable to those men who negotiate with the operators in the adjustment of wage scales.

Such complete official domination seemingly spells bureaucracy. Yet nothing is further from the truth. In the final analysis, as cannot be ~~and so~~ often reiterated, the whole policy of the U.M.W.A. is in the hands of the locals. All power is vested in them in their collective capacity. Warne has summed it up concisely as follows: To them in their local unions every great

question affecting the National Union is referred sooner or later, and from the local unions come the final decisions on all such questions. They nominate and elect by direct vote of the members the Pres., Vice Pres., and Secy-Treas; indirectly thru their particular dists they elect the members of the Nat.Exec.Bd; they choose the Delegates that make up the Nat.Convention; they send instructions to this convention; instruct their delegates on most of the questions to be voted there; they not only choose the Nat. and their own local officers, but thru regularly elected delegates they compose the subdistricts and dists and thru these determine the policy that is to be adopted in any particular instance. And they may recall international officers guilty of malfeasance.

But the importance of the Local should not be confined to its position in the internal government. It is the local with which the majority of the public come in contact during the long peaceful periods; the officers are heard from only in times of stress, tho their influence is far from insignificant even in ordinary times. It is in these local unions, then, that we can best search for such elements of favor or unfriendliness the public feels.

The membership to begin with is based on the broadest grounds. Directly after the name of the body, the Constitution declares as its first object: to unite in one organization, regardless of creed, color, or nationality, all workmen eligible for membership, employed in or around coal mines, coal washers, and coke ovens on the American Continent. It is an industrial organization which has absorbed every craft but the prohibited superintendents.

In this way are many miners of foreign origin brought

into contact with their first Americanizing influence. Altho the Americans have very largely betaken themselves to machine mining, they remain members of the same union and impart some of their spirit of independence to their fellow craftsmen from lands where they may not so raise their heads.

Just as this heterogeneous mass of nationalities acquires this spirit of individual freedom and American self respect, so does it also secure its one opportunity to grasp at American culture thru the interpreters who are now a usual sight in the mining camp. The discussions in a single local for all the men early give the newcomers their first practice in words and parliamentary prodedure. Moreover, there is such strict regulation of child labor, that until 14 the children bring home the lessons of the public school. Another unexpected source of ability is the disgruntled farmer youth, who, dissatisfied with 12 hours a day and small wages a week, looks to the mine for greater freedom and higher pay. The returning delegate from the National Convention, the many referundum questions, the Miners Journal, all serve to educate and enliven interest.

Such civic effort, of course, is not in vain. It has both internal and external results. Internally it gives that conservatism which knowledge of law and order brings; it makes the Union repudiate the Western Federation of Labor when that body is disorderly, it leads to support when the Federation is more discrete; it is a spirit when dicagrees with the rampaging I.W.W.s and is not quite ready to accept socialism. It is a spirit which looks on the Union primarily as an agent for collective bargaining into self betterment. Externally it demands respect and admiration as a keen

business agent, a great Americanizer, a sympathetic humanitarian. It makes the Operators have fear for what they formerly held a farce; it makes the owners bargain for labor as well as for tipples, elevators, and supplies. It is a factor to be reckoned with by the world.

The world, however, sees little of these gains at first hand. Its judgment is based, in the main, on the broader lines of policy which the National Organization follows. The most conspicuous development there aside from the business like organization of the Union itself is the Joint Conference between the Miners and Operators.

This Interstate Joint Conference, born of wholesome respect for the power and word of the contending miners and operators first saw light in 1885. Daniel McLaughlin, chairman of the Miner's Convention, proposed it then, and W.P. Rend, a Chicago operator, secured the hesitant operators. W.Pa, Ohio, Ind., and Ill., were the bituminous states represented; the operators and miners of each one had four votes. On main and principle questions the unanimous vote of 32 was to be necessary.

The purpose of course is to bring about such uniformity in the conditions of mining in these states, so as to put all operators upon an equal basis of competition. It was to bring dissatisfied labor and chaotic operators into harmony. Wholesome discussion took the place of misunderstanding and fighting. It was a business parley, wherein each openly sought the best terms they could get.

Success, however, did not come in a day. Until the

strike of 1897 its existence was always in danger; some years it did not meet at all. The shaky history of the miners union itself is all the cause necessary for such weakness. Since then, however, the conference has been effective not only in the four states concerned but as a guide to the Southwestern Fields and increasingly to the W.Va. districts.

The method of procedure in the biennial meetings is as follows: The many delegates of both operators and miners come together, sit on opposite sides of the hall, and vote unanimously against each other on nearly all resolutions. Then they recognize the futility of the speeches and epithets, and procede to choose four mineworkers and four operators from each state to act as a scale committee. Discussion of the proposed scale is here taken up clause by clause, logically and reasonably. The report is sent back to the conference where it is usually rejected. The last resort is now taken to a subscale committee, two operators and two mineworkers from each state. Their meetings are secret, frank, and final. ~~All but once~~ Seldom have their findings failed to obtain unanimous approval -- as far as unit votes are concerned -- in the Conference.

It must not be understood, however, that the findings are universally approved. Each still has questions about wages, screening, conditions, and dead work which they struggle over in the State or District Agreements. But, by and large, a basis for all arguments has been made; limits have been established beyond which neither operators nor locals can logically transgress; a practical contract has been made.

The sanctity and inclusiveness of this contract is no longer to be questioned. Long ago Commons declared it defective because it failed to include S. Ill. Today it is not only final over Ill., Ind., Ohio, Pa., but also over the whole S.W., Nova Scotia, and half of the rebellious W.Va. districts. He also held that it was lacking in a judiciary to decide disputes arising under it. Today the state secretaries of the U.M.W.A. and the President or Commissioner of the State Operators Association form such a body, to decide jointly all complaints which are of sufficient importance. And before a strike can be declared, the Nat. Exec. Bd, of the miners holds practically another judiciary review.

Strikes, altho they have occurred as recently as 1922, are of far less importance than in the earlier history of the U.M.W.A. There have, in fact, been only three great strikes, and these were in the first decade of the U.M.W. existence. In 1894, they lost because of political influences and coal imported from the unorganized authracite and W.Va. fields. In 1897, public sympathy and industrial necessity gave them a wage increase. In 1902, they aided the helpless foreigners of the Authracite region to success. It was in this struggle that the organizations diplomatic and financial strength was displayed to the country, and they have since, with the exception of 1922, of which was more later, had only to resort to joint agreements to settle important matters.

Strikes, as a means for protecting the standard of living have given way to business like negotiation. Only in local

disputes or in the organization of virgin fields have they since been utilized, and always under the strict surveillance and approval of district and national officers. Violence has been opposed thruout, and will probably be more guarded against since the recent decision against the Hatters Union at Danbury. Drinking, the greatest foe of order, is an offence punishable by dismissal for any officer, a rule strictly observed. Bloodshed and destruction have given way to an enthusiastic consertatism and confident negotiation. The justification of such an attitude has been the more than 100% increase of wages since 1897, the eight hour day secured in 1898, and the more and more extensive employment of check weighmen.

There are, besides these, three more questions of policy on which it is worth while to give a few words: restriction of out put, use of machinery, and the non-union man.

The first and second points is clearly taken care of in Article 8, Sec.8, of the agreement in April 1912, still effective:

No ~~rest~~ restriction shall be placed on the amount of the amount of coal which machines may mine, nor upon the number of places in which a machine may cut, nor upon the number of loaders that may work after one machine, nor upon the amount of narrow work that any machine runner may be required to do, nor the number of cars that any miner may load in any specified time. The operators shall have the privilege of working a night shift for cutting coal with machines. All men so employed shall be paid extra for each eight hours work at night, in addition to the regular scale price per ton. Pick mining is not limited either.

Of course, the machine was at first regarded as an enemy to the pick miner, but leaders recognized that its efficiency was bound to win. They, therefore, like their typographical predecessors, set to work to make the operatives Union men. Some hostility there must have been to the early unskilled Italian or Slav who usurped the native workers place, but the immense expansion of the trade made room for all. Today there has seemingly come a reversal of employment: the (unorganized)(or) more native men operate the machines, the states with the greatest amount of immigration show the most skilled pick mining. The old antagonism has disappeared, for all have been protected by the universal demand for their product, with a consequent power to insist on relatively just wages for both pick or machine men.

This power has been entrenched by the fact that everyone (except supts) in or about the mine are members of the Union. Tho not directly so asserted in the constitution, the compulsory membership has been more than once indicated in the National Convention. In the last agreement it has been openly implied, when only in emergencies in the absence of the regular employee has the operator the right to employ non-members of the U.M.W.A.

Still, is there not something to be said for closed shop? The gains have been made because of it, why should not the beneficiaries share the burdens? No discrimination is made against any race, creed, or nationality; the initiation fee and dues are at a minimum. So broad and fair is the basis, so general the gains, that the operators have seemingly even welcomed the closed shop if only to equalize their own competition, by giving the local the members dues directly out of the pay. Provision is

made for the division of work in slack seasons; care is taken that the individual is not lost in the wake of organization.

Such a complete organization and progressive policies have not been the products of a single day nor a native mind. The miners have gained much by experience, but they have gained as much by a judicious choice from the best of other countries.

England, as in all our T.U. experience, has been a primary force. An Englishman it was who formed the first National Association of Miners in 1861; English miner immigrants who kept the spark alive thru all the trials of the next 40 years. Great Britian furnished the mind which suggested the Joint Conference, the one which headed the successful strike of 1897, the indefatigueable spirits which merged the contending K. of L. and Nat. Prog. Union in 1890. British descent still officers the U.M.W.A.

It is interesting then to note a very few of the likenesses and differences between the organizations of the two countries. Each has more members than any other T.U. in the country, tho the looser Federation and sectional interests give the Cotton Operatives in England almost as much power in the T.U. Council. The U.M.W.A. has no such rival in the A.F.L. Despite its greater youth, the American Union exerts a stronger pressure on the labor congress.

Both operate on a closed shop basis, but neither restricts the entrance to the trade. Both have Direct Legislation: the American has found it difficult because of the ignorant foreigners presence; the Englishman has found it weakening because it makes for a vacillating policy. They have advanced a

step with their expert representatives, really like the miners rep. in the Joint Conference.

Both exert a political influence, and have legislative representatives. They are both firm for the eight pour day, piece rates, precautious vs accidents, check weighing, and the like. The English Unions, tho, have at various times, attempted to restrict the output, sometimes deliberately specifying the darg or days work, at other times taking a general holiday to reduce the country's supply. With the increasing strength, both have had less need to resort to strikes, and now are paying increasing percentages of friendly benefits. Each have in the past been wise enough to reduce their scale when the conditions of the market made such action necessary, the benefits accruing from membership that they have both increased their power.

By and-large, the U.M.W.A., the offspring of Eng. Union training, teaching, and members, is outgrowing its parent in size, policy, and prestige. It has a far greater supremacy over the Continental Organizations.

These politics, socialism, and religion have so complicated the systematization, that the Governments have until recently kept a tight rein on any combinations of workmen. There was no attempt at federation in Austria until 1890, since when politics and religion, and war have made its statistics fragmentary? Belgium has a more complete organization since 1899, but socialists and the secret Knights of Labor are contending forces. It was not until 1884 that the French miners were permitted to organize, with departmental and national federations. They have secured favorable legislation. In Germany, tho permitted since 1870, police regulations and lack of definite laws have seriously

interfered with the freedom of the Coal Miners Organization. However, along with other Germany Unions, they have enjoyed increasing membership, in one year as much as 141%. But not a single one of these bodies, it is apparent, has the dignified position or the powerful liberty of the U.M.W.A.

Yet the challenge dishurled from many sides that the union, intent on the well-being of its members, is losing sight of the interest of the public; and therein is ultimately spelling its own doom. It is inferred that the trade agreement, the goal of trade unionism, is a settlement of a particular controversey between miners and operators as to the minimum sale price of mining labor; but it is only an opportunist settlement, from which in due course the crisis will recur, with its demand for more pay and fewer hours, and its resultant higher prices for fuel, for which the public will pay.

To this proponent of the Union might reply that the management of his organization is as much of a business as is the conduct of any of the great industrial or commercial enterprises of the present day. It directs its strength against those forces tending to keep down the price of its commodity, mine labor, with as much regard for its own particular interests and in disregard of the interests of others where and when these conflict as does any of the industrial or other trusts. In order to control the price of mine labor it aims to prevent the mine workers from selling their labor at a lower price than that set by the union. It does this by taking them into the organization and persuading them to sell their labor at union prices, or by driving them out of the industry, as did the steel and sugar and

oil trusts. It merely copied the tactics of capital.

To say, however, that in thus safeguarding the individual interest of its membership, it is necessarily losing sight of the interest of the public, is an error. Their trade unionism is simply business on a big scale. As a business its success depends upon the close observance of market conditions and obeying the laws governing those conditions. Most large businesses deal with material commodities -- goods that have no feeling or mode of independent action. They are thus able usually not only to increase the price of their particular commodity on a rising market, but, if they so wish, to reduce prices on a falling market.

With the trade union the difference is that it deals in a commodity possessed by an individual with feelings and sympathies and mades of independent action. The general experience has been that when a period of falling prices sets in the possessor of mine labor objects strongly to reducing the price of his labor. The past teaches us that he persists stubbornly, even against the advice of the leader of his union, in his refusal to reduce his wages and will go to the extent of striking against such a reduction. The trade union also confronts great difficulties in raising the price of its commodity on rising markets, largely due to the fact that the consumers of labor, unlike the consumers of most trust commodities, are strongly organized.

The part of the intelligent labor leader, therefore, is closely to observe the conditions of labor and general markets and all factors likely to affect the wages of the worker (the price

of labor) and to direct his organization along the lines they indicate as the proper course. He must recall too that the production of fuel oil and hydroelectric power set definite limits to the price he may attain. And he must be aware that, set too high, the price of mine labor will automatically reduce the opportunity for employment and the economic progress of the mining group. present discussion on reduced scale.

Also should it be observe that the miners union stands for orderly bargaining under our accepted economic institutions. With in the easy memory of all of us , its officers have stood as a bulwark against the domination of groups of radicals, located in Southern Illinois and Kansas, and Article 14, Section 2 of the Constitution clearly states that

"Any member accepting membership in the Industrial Workers of the World, the Working Class Union, the One Big Union, or any other dual organization not affiliated with the American Federation of Labor ··· or the Ku Klux Klan, shall be expelled from the U.M.W.A., and is permanently debarred from holding office in the U.M.W.A. and no member of any such organization shall be permitted to have membership in our Union unless they forfeit their membership in the dual organization immediately upon securing membership in the U.M.W.A. Any member of the U.M.W.A. who accepts office in any dual organization shall be permanently expelled from the U.M.W.A., unless reinstated by the International Executive Board."

True the demand is made for the six hour day and the five day week, and even for the nationalization of the mines, but it may

be surmised that in bargaining it is not an unwise tactic to demand more than is expected, in order to have same ground to concede.

Finally, if the Union should grow out of hand and through sheer collective strength come into complete control of the coal industry, it should always be remembered that there is still the alternative of a government regulating body similar to the Interstate Commerce Commission. Indeed, the present Government Fact Finding Commission, developed out of the 1922 controversey, has hinted its conclusion that coal is such a limited natural monopoly that it cannot be treated as the private concern of a few, but must be supervised by the government.

Yet I do not feel that the great power of that organization constitutes threat to the well being of these United States, as long as it clings to the institutions on which this country has developed. Its power is limited by the competition of alternative fuels and by the same laws as govern other elements in our economic life, most emphatically shown in the present overdevelopment of the industry.

True the Union may temporarily tie up industry, halt trnasportation and hold back progress. But the whole people is greater than any of its parts; the public is easy going and tolerant only so long as each part holds it respective place. Besides the administration of the U.M.W.A. is essentially conservative, is enlightened and is definitely committed to negotiation rather than direct action. It struggles valiantly for the Civil rights of its craftsmen and it strives for their

best material interests. Its great crime to same is that it has been too successful in its endeavors.

UNDER POLYTECHNIC INSTITUTE

No. 22

A Criticism of Our Tax Laws.

by Albert A. Faurot.

May 5, 1924.

INTRODUCTION

Corporal Dinty said: Taxes! It's the rich that pay the taxes. What have taxes got to do with me? I don't make enough dough to pay an income tax and I don't own real estate. I'm a motorman and I live in a flat in Yorkville". Dinty didn't know he had been paying taxes all his life ---- When the rent was raised---he put the raise down to the inherent stinginess of the landlord. He believed that the rich pay the taxes because some political blatherskite---had told him so.--A man may have dodged machine-gun bullets, but he can't dodge taxes.

---Richard Connell.

It is probable that there has been no time in the history of our country that people did not complain about high taxes. Perhaps the complaint is an echo of the time when taxes were the mark of slavery or were tribute levied upon conquered and helpless people. Perhaps it is an inherent feeling that the tax payer is not going to get the worth of his money. Certainly he does not look upon it as a good investment from the standpoint of personal profit. Yet all taxation in a democracy is premised, or should be premised, upon the principle that the government can use the money better than the individual to promote the general welfare. While this public protest has been voiced continuously in party platforms and proclaimed from the stump in every political campaign since the days of the Boston Tea Party there never has been a time when so much complaint has been heard as now. It demands a plank in every party platform; it is the topic of every political speaker; it fills the columns of every newspaper; it is featured nearly every month in some magazine. And right so, since at no time in our history has the nation been as heavily taxed. A glance at the figures will reveal the startling growth of our tax-burdens in the short period of twenty years.

TABLE 1. INCREASE IN TAX-BURDENS.

	1903	1913	1919	1921	1922
Federal taxes (millions)	521	668	5,069	4,430	2,904
State taxes "	155	307	570	783	846
County & local "	706	1,219	2,395	3,150	3,301
Totals	1,382	2,194	8,034	8,363	7,061
Percentage of increase		over 1903 60%	over 1913 266%	over 1913 280%	over 1913 222%
			over 1903 480%	over 1903 500%	over 1903 410%
State and local taxes combined (millions)	861	1,526	2,965	3,933	4,147
Increases		over 1903 77%	over 1913 90%	over 1913 157%	over 1913 170%
			over 1903 244%	over 1913 356%	over 1903 382%

	1903	1913	1919	1921	1922
National Income (millions)	20,500	34,440	66,251	50,000	58,500
percentage increase		over 1903 70%	over 1913 90%	over 1913 45%	over 1913 70%
			over 1903 223%	over 1903 144%	over 1903 185%
Percentage of income paid in taxes	6.7%	6.4%	12.1%	16.7%	12.1%

INCREASE OF TAXES AND INCOME

		Income	Total Tax	State and Local Taxes
1903 to	1913	70%	60%	77%
	1919	223%	480%	244%
	1921	144%	500%	356%
	1922	185%	410%	382%
1913 to	1919	90%	266%	90%
	1921	45%	280%	157%
	1922	70%	222%	170%

In 1903 our total taxs, including Federal, State and local, amounted to 1,382 million dollars; in 1913 they had increased to 2,194 million dollars, or about 60%. During this ten year period the Federal taxes had remained about stationary, and therefore, the increase was almost entirely in state and local taxes. Of course, the war accounts for most of the increase in Federal taxes since 1913 but it by no means is responsible for the recent remarkable piling up state and local tax-burdens. These have increased all out of proportion to the increase in national income or the cost of living. It will be noted by reference to the table below that, while the percentage of increase in these taxes and the national income between 1903 and 1919 were about the same, the taxes between 1919 and 1922 had increased from 90% to 157% over 1913, whereas the national income in 1922 was only 70% above 1913.

The table will also show that in 1903 and 1913 we were paying in taxes about one-fifteenth of our income, in 1919 nearly one-eighth, in 1921 over one-sixth, in 1922 one-eighth. The decrease in 1922 from 1921 is due entirely to decrease in Federal taxes, and since

each year shows a greater state and local assessment, we may confidently look forward to paying about a sixth of our income to the government unless a halt is called to the lavish expenditures.

Moreover, the taxes collected by no means represent all the moneys expended by public officials. State and municipal bonds have been issued in amounts never before dreamed of. In the decade previous to 1917 the annual issue of such securities averaged about $500,000,000. Each year since, there have been floated about $1,800,000,000 of such issues, or over three and one-half times as much as the annual pre-war issue.

BONDED INDEBTEDNESS

				Percent of increase		
	1902	1913	1923	1902-13	1913-23	1902-23
Federal ....(millions)	932	967	21,768	3.7%	2151%	2335%
State and local (millions)	1948	4,179	10,500	115%	151%	439%

This enormous debt imposes upon the people for many years to come heavy annual interest charges in addition to the final payment of the principal. To make the prospect worse, there is every reason to believe that before these bonds become due the purchasing value of the dollar will be very much greater than it is now, which means that the tax-payer will have to meet a much greater debt

than he contracted, measured in commodities that the dollar will buy.

With these burdens resting upon us and every indication that they will be increased in the future it seems a proper time to pause and reflect.

It is not the intention of the writer to consider the purposes nor the wisdon of the vast expenditures of public funds which have brought upon us the present conditions. The obligations are ours to meet and the more important problems concern the sources from which the revenues must come to meet them and the methods by which they are to be secured.

Let us bear in mind from the start certain principles of taxation that are accepted by all economists as fundamental.

1. Sufficiency of yield. The tax must yield sufficient revenue to meet the needs of government.

2. Economy of collection. "Every tax ought to be so contrived as both to take out and keep out of the pockets of the people as little as possible over and above what it brings into the public treasury". (Adam Smith.)

3. Elasticity. It must be capable of expansion to meet the varying needs of the government.

4. Innocuity. It must not seriously impair or cripple the source, otherwise it will do injustice to the taxpayer and defeat its own purpose.

5. Certainty. The taxpayer must know just what he is to pay, when and how he is to pay it, and must not be able to escape.

6. Equity. "From every man according to his ability". Accepted, but capable of various interpretations.

In the following brief discussion of the sources of public revenue no differentiation is made between Federal, State and Local or Municipal systems, although the tariff, for instance, is exclusively Uncle Sam's province and the general property tax, the field of the state and its subdivisions.

There are four chief sources of public revenue: (1) The tariff, or duties upon imports; (2) the income tax; (3) the general property tax; and (5) the excises.

TARIFF

Of all our taxes the tariff is the most complacently borne because many people believe that the foreigner pays the tax. We do not realize that "import duties are, as a rule, borne by the consumer, not by the importer nor by the producer." (Johnson) There is a possibility, of course, that on certain articles, a tariff duty might not increase the price but the general rule holds. Proof is not lacking. Preceding every upward revision of our tariff, the big importers have hastened to stock up in anticipation of the rise that invariably followed the day when the law went into effect. Economists are pretty well in aggreement that the consumer usually pays not only the tax but the tax plus percentages added by the middlemen. If the importer has to pay $100 for an article and $50 tariff, then the tariff is absorbed into the market price and every man through whose hands the article passes takes his percentage of profit upon a new basis. Thus the consumer pays not only the original $50 which the government gets but compounded percentages upon it. It has been clearly shown that because of the tariff the consumer pays in some cases three or four times as much as U. S. gets. Therefore, if we consider the tariff merely from the viewpoint of a revenue measure, it is, for the tax-bearer, a most expensive means of getting money. It violates the second principle of taxation -

economy of collection - in that it takes from the people vastly more than the public treasury ever receives. It is also contrary to the principles of equity, since it rests mainly upon necessities and in the final analysis is borne by the consumer, regardless of his ability to pay. A tariff, moreover, is class legislation, since no such law has ever been passed that did not profit one class at the expense of another. If I were a farmer I would never rest till the present law was modified or repealed. So far as I know there is not a single article produced by the farmer that is increased in price by the tariff, while for nearly everything he buys he has to pay more. The reason is found in the fact that the farmer is an exporter, and is always selling in a buyer's market.

Let us consider now another source of revenue which in the last decade has risen to prime importance - the income tax.

There is quite a general agreement among economists that an income tax properly graduated and assessed is as nearly a fair tax as any. The average citizen feels also that income is a fair basis of taxation.

But what is income? Is it money? Is it rent? Is it privilege? Are gifts income? Is rise in the stock market income? Is increase in value of real estate income? And after we have determined what to call income how shall it be assessed equitably? Take, for illustration, two physicians each with a five thousand dollar practice. One resides in a small town where living is cheap, keeps a ford, has no dependents, is in good health, does not need to dress expensively, has no demands for contributions to benevolences and civic enterprises, has no club dues. The other lives in a large city where rent and other living expenses are high. He must dress well, must own a good car, has a large family to support and educate. He must meet many calls for contributions to social, religious and civic enterprises and to make matters worse he has poor health. The first

man can save two-thirds of his income, the second cannot make both ends meet. Are you going to make these two men pay equal taxes? If so, you will do an injustice to one. There are many other parallel cases that might be cited to prove that income alone is not an equitable basis for taxation.

In the final analysis of the income tax, as in the case of the tariff, the tax-payer is usually not the tax-bearer. The professional man simply increases his fees, the merchant the price of his goods, the manufactur the price of his product enought to cover all normal taxes, sur-taxes, rentals and other expenses to enable him to net what he thinks is his just compensation for the capital and service he puts into his business or profession. Of course, there are certain conditions under which the one who pays the tax cannot shift it. The man on a fixed salary, for example, is always the goat. A monopoly fixes the price of its product, according to a well-known law, at that point where it will secure the greatest return, and it might not be able to pass the tax on to the consumer. Some statistics of the Federal income tax indicate clearly how the law works in actual practice.

Number of individuals paying on incomes of-

	1916	1917	1918	1919	1920	1921	Decrease in 5 years
One million or more	206	141	67	65	33	21	90%
One half to one million	376	315	178	189	123	63	83%
Total on 100,000 or more	6633	6668	4499	5526	3649	2352	65%

The year 1916 was the peak year for incomes of $100,000 and above, no year before or since showing as large a number of individual tax-payers in these brackets. During this period every lower bracket shows an increase in the number of taxpayers ranging from 10% to nearly 1,000%.

(The laws of 1921 decreased the exemption from $3,000 to $2,000, but this did not affect the higher brackets)

Between 1916 and 1921 the million dollar incomes had dwindled 90% and those of $100,000 and above had lost 65%. Now nobody believes for a moment that the number of big incomes has decreased to such a remarkable degree. The only possible explanation is that the wealthy men have so adjusted their incomes that they escape the tax. This adjustment has been accomplished in various ways:

(1) By deflation of war incomes;

(2) by covering up incomes so as to make them inaccessible to the tax officials;

(3) By declaring stock dividends which the courts have declared not taxable;

(4) by investments in tax exempt securities;

(5) by division of income among members of the family.

(6) by charging back large sums to depreciation and upkeep expenses;

(7) by extravagant expenditures; and possibly in other ways. A man is not going to be very

> scrupulous as to methods when he knows that he will have to pay 48% to 65% of his earnings to the Federal Government and in addition possibly be liable to a state tax and a municipal tax (as in New York)

Let us remember that in the application of this law, as in most other cases, it is the big tax-payer who is able to shift the burden to the shoulders of somebody else.

Now how many of the canons of taxation does this income tax law fail to satisfy in its operation? When so many big fellows can escape and so many little ones get caught is it either certain or equitable? Is it innocuous? Is it elastic so that the government may be sure of getting enough revenue each year without frequent changes of the law which are always harmful to business?

Let us now consider the General Property Tax, which is the basis of the tax-system of nearly every state in the Union. It dates from the time when most of the property consisted of land and other forms of tangibles. The fundamental theory of it is that every form of property should bear a share of the tax burden and so state laws generally enumerate long lists ~~of~~ of taxables, including everything that in the opinion of the law-maker is of value to the owner.

This law worked very well one hundred years ago. At that time practically all property was tangible and of such a nature that it could not be concealed. Each man knew approximately what his neighbor was worth. Then there were no railroads in the United States, there was no banking system, no telegraph nor telephone, no big factories, no oil, no gas; steam was little used, electricity not at all. Above all there were no large cities such as we have today. New York, the largest city in America contained 123,000 inhabitants. Stocks, bonds and other intangible forms of wealth were practically unknown. Therefore, a law taxing all forms of wealth was fairly equitable in its operation. But "them days is gone forever", and a law that was just a hundred years ago may be most unjust today.

~~The power to tax is the power to destroy - Marshall.~~

GENERAL PROPERTY TAX

Those who have studied the practical operation of the general property tax, "almost with one accord, pronounce it a dismal failure", not only because the assessments are imperfect and incomplete but also because back of it is an inherent fallacy in the apparently simple principal of the tax. That fallacy lies in the ambiquity of the term property. Is property the concrete thing owned or is it the intangible right of ownership? There are not two independent bodies of economic wealth. Whatever value belongs to one is subtracted from the other. The right to collect a certain sum of money (i.e. intangible personal property) from another is treated as taxable and court decisions have generally upheld this interpretation, supported by popular desire to tax the moneylender, the bond-holder, etc. But it is certainly and admittedly double taxation and as Professor Fetter says, "often ruinous both to borrower and to lender and tempts always to tax evasion". Any credit is but a contractual claim upon some source of income which is already taxed or taxable. Let us take a typical case, a factory in Chicago worth $100,000. If one man owns all the property clear of debt, it will be taxed once and only once no matter where the owner may reside. But suppose it is

taken over by a stock company incorporated with $100,000 common stock, $50,000 preferred stock, and besides issues mortgage bonds to the amount of $50,000. Then our laws begin to function. Not only is the tangible property taxable, but the common stock is taxable, the preferred stock is taxable, and the mortgage is taxable. These various intangible stocks and bonds represent merely certain interests in just $100,000 worth of tangible property.

Since with the formation of the stock company the actual wealth has not been increased one cent, the law makes three dollars grow where one grew before, "for revenue only". This illustration will apply with equal force to all mortgages, notes, bonds, and stocks and other intangibles. Any man who faces the payment of a tax upon such property can not help feeling the unfairness and inequality of it and faces the alternative of lying or doing an injustice to himself.

The result is that about 90% of all such intangibles never get on the tax-lists. Somebody has said that the only people who pay such taxes are widows, orphans, lunatics and fools. The widows and orphans pay because their property is frequently under the jurisdiction of the

court and therefore is a matter of record.

This part of the general property tax law is about as well enforced now as it ever has been. Once in a while conscientious officials make an effort at enforcement but they never get very far before they are convinced of the hopelessness of the whole scheme. Aside from the fact that such taxation is unjust, is it good policy to keep upon the statute books a law which is 90% unenforceable, over-taxes the widow and orphan, penalizes the conscientious man by making him pay more than his due share, and makes perjurers out of the rest of us.

And if the mortgage or other intangible is taxed who pays the tax? The answer obviously is the borrower, because money is a commodity commanding a certain net price in the market, that price being the interest rate on the ~~(soundest)~~ highest grade investment — at present United States government bonds — and the interest rate on other securities must show a margin above that basic rate sufficient to cover all risks, including taxes and other possible expenses, such as cost of collection, etc. The man who does not heed this rule is not a safe financier.

A strict enforcement of our general property tax laws today would force into bankruptcy nearly all our financial institutions, and with them would crash our

whole industrial system. "The whole general property tax scheme is tolerated only because the laws and the constitutional provisions are not enforced". The tax assessor doth make liars of us all.

To overcome the difficulties of enforcement various methods have been resorted to, and schemes have been devised to catch the tax-dodger. Tax ferrets have been employed on a liberal percentage basis who usually catch a few of the unwary and let the rest go, a plan which very easily lends itself to all sorts of intimidation, favoritism, and corruption. Another policy has been to exempt certain intangibles from taxation, and these exemptions have almost invariably been where the law was most easily enforceable and therefore where it has pinched the most.

To sum up, the General Property Tax violates various canons of taxation. It is not equitable, since in many of its provisions it seeks to tax certain properties more than once. It is not certain, since so-called intangible property usually escapes taxation. It is not innocuous since its strict enforcement would impair or destroy the source and do injury the tax-payer.

One other source of revenue deserves at least passing notice - the excises. These are federal, state and local and assume the form of taxes upon manufactures, sales, consumption, trades, occupations, and licenses. There are admittedly taxes upon the consumer, therefore, they do not conform to the principle of equity since consumption bears no direct relation to ability to pay. Another objection is that under our present laws there is frequently multiple taxation, that is, a given article between the raw material and the consumer has to pay several taxes. The automobile is a good illustration. Is is said that the auto owner has to pay eleven different taxes. (My opinion is, he pays more). However, a consumption or sales tax properly graduated and discriminatingly assessed would be in some respects fairer and conform more nearly to the principles of taxation than most of our present tax laws. First, it is easy to collect, secondly, it returns more revenue in proportion to the amount the tax-bearer pays,.for as a general rule the farther removed the consumer (the tax-bearer) is from the tax-payer the more he will have to pay in excess of what the government gets. But it is the least popular of all taxes because everybody realizes

that he is paying a tax. We protest against paying 2¢ or 3¢ tax on a movie ticket but are willing to pay 5¢ or 10¢ additional because of the high tax on the film producer. We object to paying a dollar tax on a $5 pair of shoes but pay uncomplainingly $8 or 9$ for the same shoes because of taxes on the manufacturer.

Enough has been said, I think, to make it clear that in the opinion of the writer we have neither a tax system nor tax-systems, and that our tax laws do not conform to the fundamental canons of taxation. The fact is that the so-called "systems" in our various states, as well as our federal laws have grown up accidentally, without any guiding principle. As new needs arose our law-makers looked around for some new source of revenue, or some old source to tap in a new way. They listened to the clamor of the interests; and the more influence a class had the less likely it was to be taxed. They call this "the voice of the people." And they proceeded "so to pluck the feathers of the goose that it would squawk as little as possible". Under these conditions the more shiftable the tax the less the protest, for nobody is going to object very much if he knows he can make the other fellow bear the burdens

This paper has thus far been principally destructive criticism, intentionally so, for its purpose is to point out defects; in that respect it in turn, perhaps, deserves your criticism, since nobody has a right to tear down the fence and let the pigs out unless he can build a better pen. It would, be rather presumptuous on my part to attempt to tell just how our tax laws should be framed. However, there are certain principles which it seems to me should be set up as a standard to be reached in tax legislation.

In addition to the canons of taxation already mentioned, or as corollaries to them, we should have — First, a clear definition of what constitutes property. Is it the tangible thing itself or is it the evidence of the claim a person has upon the tangible?

Secondly.- shall the tax follow the person or the property? The law cannot attempt to follow both as it does now and be equitable.

Third, there should be coordination and systematization among the various state laws and between them and the Federal laws to the end that double taxation may be avoided.

Fourth, let there be a limitation of the number of taxables - to about 25% of the things now taxed.

Fifth, exempt all such forms of property as usually escape taxation under our present laws, or levy a nominal tax once only as in New York and Ohio. For example, a small tax on mortgages and bonds at the source could not be evaded.

Sixth, whenever possible make the tax-payer the tax-bearer in order to avoid the inevitable increase of cost incident to shifting the burden and to stimulate the interest of the citizen in his government.

Seventh, make the tax as nearly universal as possible.

It is imperative that the masses be made to feel that they share in the burdens of government and civic improvement; that every dollar expended upon highways, parks, schools, public buildings, salaries or otherwise is contributed by them individually and collectively whether they have the tax receipts in their pockets or not. When they can feel this, we shall have voters who think more, who will choose their public officials more wisely, who will guard the public treasury more zealously, who will in every way be better citizens. They will not then be so willing to vote high bond issues and sanction lavish expenditure of public funds. If this Republic is not to go the way of Greece and Rome, the citizen must be awakened to a realization that it is his government to which he owes the obligation of understanding,

of guarding and protecting and of supporting in such a substantial way that it will maintain its place in the galaxy of nations as a beacon of liberty and an example of successful self-government.

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No. 1

THE CONFLICT BETWEEN THE CAVE MAN AND THE SOCIAL MAN

THEIR HAUNE LITERARY CLUB

Frank E. Wiedemann

THE CONFLICT BETWEEN THE CAVE MAN AND THE SOCIAL MAN

TERRE HAUTE LITERARY CLUB

Frank E. Wiedemann

The only object in presenting this line of thought is to introduce to you Mr. Cave Man and Mr. Social Man, both personalities being found in each of us.

So strangely ignorant are we of their presence that we go stumbling through life, unmindful of their influence, and the part they play in our everyday life.

We must accept the fact that each plays a great part in our personalities. When misunderstood or misapplied peculiar conditions manifest themselves which tint or color our lives throughout life.

If we understood the ego or personality of this Cave Man, many ills to which human flesh is heir could and would be avoided.

To live healthfully and normally there must be a co-ordination between the Primitive or Cave Man and the Cultural or Social Man, otherwise there is a constant conflict.

Briefly, science teaches that life began as a one-celled animal so called protozoan.

Millions of years were consumed before the Cave Man stepped out in all his glory. Within this subconscious ego

were engrafted the manifold reflexes necessary for his self-preservation and physical protection.

At a comparative recent stage Cultural or Social Man appears on the stage with all his conventionalities. It is the conflict of these two forces that I wish to open up for discussion.

The nervous system is inherently primitive. Biology indicates the way an organism has developed, and the way our nervous system is more or less influenced by the millions of years behind it. Consequently our major emotions as fear, rage, pain, hunger, jealousies, hate, sexuality, etc., were strongly developed in the early period of the Cave Man's existence.

The Cave Man represents the period in which the subconscious state or reflex is the result of repetition for eon of ages.

In this age of the early Cave Man our climate and topography were very different from what it is to-day. The Cave Man began to awaken. His very existence depended on the zealous guarding of his primitive desires. At this stage his emotions began to take form, and were executed without restraint. Indeed a safety valve was unnecessary as his life was a mere existence, unshackled and unrestrained.

It would be impossible for the Neolithic or Palaeo-

lithic people to have a neurosis or psycho-neurosis. Neurosis first made its appearance with the advance of the Social Man. At this stage man first realized the advantages of primitive socialization. He settled in groups, domesticated animals, began cooking his food, planting and reaping. Homes were erected, government and society established.

Parallel to all this the human mind began to evolute. The intellectual faculties had difficulty keeping pace with the demands of society. The stronger survived, the weaker perished or gave way to the Cave Man within.

Society demanded restraint. The Cave Man resented. If he consented to the dictates of the Social Man, the Cave man rebelled and duality originated. Today we see in every man a dual nature - a Doctor Jekyll and a Mr. Hyde. Mr. Hyde cannot be completely chained as un-numbered years are back of his heritage. Doctor Jekyll has but a few thousand years to his credit, and as a result few men can convince Mr. Cave Man that he must remain in the background to give entire space to Mr. Social Man.

If Social Man infringes too closely on the rights of the Cave Man before there is complete readjustment the Cave Man expresses himself in various outbursts of temper, passion, etc., which is the safety valve.

It is, however, the repression of these manifestations that produce the frequent neurosis and psycho-neurosis so prevalent in our modern civilization.

The whole evolution of civilization has been the history of repressing primitive instincts. With this constant repression and inhibition, there develops within us a tension of greater or lesser degree, which, if not relieved through avenues of diversion as amusements, travel, sports, adventure, humor, etc., is apt to present itself in some pathological form wherein the Cave Man may break loose in obsessions, psycho-neurosis, or even some form of insanity.

Every one of these means of expression is a means of lessening this tension to our highly organized environment. If this safety valve for our psychic steam is not kept in perfect order an explosion is sure to occur sooner or later. I frequently see this law in operation among students. We see it in dreams. It is operative in the diversions and play of children, at the Irish wakes, or in the presence of death. Humor is frequently invoked under trying circumstances. I recall a personal experience some few years ago at the death-bed of my sister in which the psychic tension was so great that nothing short of grim humor served as the safety valve to the situation, which was nature's way of obtaining compensation in a crisis.

Similarly - soldiers before battle are known to relieve the suspense by some expression of wit or humor. Those capable of relaxing their pent up emotions or psychic tension are less susceptible to "shell shock" or neurosis.

How many of us have been relieved in saying (perhaps inaudibly) "dam it" or "Devil Take You" when our primitive nature has been displeased or offended. Yet, there is a deep unconscious significance behind these slang phrases that open up the Cave Man's safety valve.

I recall the case of a young woman who in her teens received a psychic trama. This blade of Demescus forever hung over her head. Her psychic safety valve was not called upon to relieve her of this emotional tension and as a result, she became a confirmed psycho-neurotic. Had the Cave Man not been repressed conditions would have been different.

The characteristics of this psychology is further noted in individuals who secure pleasure in the misfortune of some one else. The Cave Man also gloats over the persecution of his Brunos and Galileos, his competitors and co-workers. If he can not use the tools of his progenators to fight his superiors he develops into the neurotic type.

However, the really superior person who is intellectually sure of his grounds will be content to use the cultural weapons of discussion and reason in attempting to detect error from truth. Such attacks are far superior

to the equinimity of mind than the emotional outlet or safety valve way. For example - in 1913, just returning from Europe, my first greeting in New York was the tragic news that Terre Haute had been destroyed by water and tornado. It being impossible to verify the news reports, I was compelled to believe that all my family and belongings were destroyed. Emotionalism almost took possession of the Cave Man within me, and psychosis was running rampant. The Social Man came to the rescue and through a process of intellectual reasoning the Cave Man quieted down - and as a consequence that night I had a peaceful and refreshing sleep.

The child severely reprimanded regardless of his or her feelings frequently will disturb the Cave Man - whereas reasoning with the child would curb that conflict. The old-fashioned religious training of fear and eternal damnation has similar effects. This law is operative in the class room as well as the home. Teachers - parents - should respect the Cave Man in their endeavor to harmonize him to the Social Man. Frequently I wonder if the prevalence of nerves seen in our rising generation is due so much to an unhealthy condition of nerves as it is to lack of co-ordinating the primitive and social side of our personality. We have all observed the rarity of "nerves" in those individuals who have congenial occupation or pleasant environments. The present tendencies in the

industrial and professional world is to specialize - thus the expression of this personality in one's work is becoming more rare every day. As a consequence "nerves" are more prevalent and according to Fielding: The average person in this condition is suffering from maladaptation of his primitive nature - a lack of proper emotional outlet - combined with an attempt at self-coercion, which produces manifold complications in the personality. We clearly see the conflict between the Cave Man and the Social Man in such conditions.

Not infrequently a "hobby" or a change in attitude will offer some creative possibilities which will tame the Cave Man and restrict the Social Man.

I recall the history of an interesting case of Mr. A. and Mr. B., brothers in the same firm. Both hard, persistent workers with no relaxation, or any outlet whatsoever for emotional safety.

A. was becoming very irritable, with functional disturbances of the digestive system, at frequent intervals - a gloomy shadow of despair would settle over his personality. Neurosis was fast creeping upon him. In other words the Cave Man was fighting for his rights, and rebelled against this constant suppression. The Social Man was dominating his entire ego. A change of environments in the way of taking up the "hobby" of gardening was sufficient to balance the conflict between the Cave

man and the Social Man. Mr. B. had a sadder experience. He refused the warning of the Cave Man and developed into an incurable psycho-neurotic.

If not bound down too tightly nature is very resourceful. She is ever seeking to adapt herself both to biological requirements and social or ethical concepts. Our organisms are so imperfectly adjusted that she must constantly endeavor to compensate and readjust.

Frequently physical defects are compensated by psychic nervous energy. For example - ~~Moaart~~ Mozart and ~~Beeteron~~ Beetoven had defective ears. Demosthenes, Aristotle, Virgil and Lamb were stammerers. Homer and Milton were blind. Aesop was crippled. Alexander the Great - Caesar, Mohammed, Napolean were few of the many epileptics. Socrates ugly in body had a masterful mind. Byron was club-footed. Charles ~~Dewson~~ Darwin was almost an invalid. ~~Teddy Roosevelt and~~ Stevenson had a frail body in early manhood. Steinmetz a bent, distorted body. If these men would have been more or been less under different conditions I am unable to say, but this I know, I recall a case of a young man of about 30 years of age who ~~still~~ un till then was ordinary in his success and ambitions. At about that age he was the victim of an almost fatal accident, crippling him for life. His psycho-nervous energy soon after was

marvelous and he developed into a human dynamo.

I wonder if these conditions can be accounted for on the supposition that the Cave Man will not tolerate a feeling of inferiority. Biologically he has been taught he must excell in order to comply with one of his first laws - of preservation. This law may also account for the"Ego Urge" or the desire to excell, that is found in every one of us. This law found in the Cave Man is one of the few that is not in actual conflict with the Social Man, Yet, when uncontrolled, may produce havoc not only individually but nationally, examples of which are seen in those radicals who rebel against socially ~~arranged~~ organized repression - the mob - rebellions and World Wars - all come under this same form of compensation, through neurotic gratification.

Referring again to World Wars, we may find more conflict between these two personalities of the Cave Man and Social Man than would at first appear. Not until these two personalities are harmonized, as is so beautifully exemplified in the "Prince of Peace" will war be extinct.

Many of our triangle plays are based on the uncontrollable spirit of the Cave Man let loose in modern society. They plainly portray the rebelliousness of social conventionalities; when this Cave Man is not

properly subdued through a same and healthful channel of safety vents.

All work and no play makes Jack a dull - ~~a~~ naughty boy. Just as surely the overworked man or woman, without the proper emotional outlets or diversions, will feel this Ego Urge (perpetrated by the Cave Man) so strongly that society will be shocked. The Cave Man is only collecting his dues; he feels that he had been too severely restricted - consequently breaks out in all his fury. In other words he is obeying the law of compensation. Had a sensible and sane attitude been taken - the Cave Man emotionalism could have been spent in legitimate channels of the Social Man, meeting the requirements of both.

Sometime ago I saw a picture emphasizing this point - - After 10 or 15 years of hard-ploadding, faithful, generous, and honest to a fault, Mr. X. felt this ego urge from the Cave Man. He craved a change - a something to break the monotony of his routine life. His wife, exemplary in many ways , deprived him of privileges of unconventionalities while at home. Her exacting and rather jealous nature kept the Cave Man bound hand and foot~~foot~~. His high idealism conformed to these restrictions. However, at times, his ego would weakly manifest

itself. He succeeded for a time to repress the outbreak of the Cave Man, but he eventually took refuge in day dreams of symbolism in the form of an ideal doll. This afforded the Cave Man some outlet, but, even so, his wife drew tighter the bounds until his symbol took tangible form and engrafted itself around a living personality - the story from now on to the climax is the usual one - - The picture clearly showed a marked neurosis in both parties - In this particular case, after the woman of his infatuation died, the Cave Man seemed content to settle down to his former life. - So it goes in pictures, but in real life if that man doesn't find some sane, legitimate outlet to the Cave Man wishes in the way of diversified occupation and pleasure, another storm will brew. - Passing the same cycle.

It is evident the man had a neurotic tendency as he carried the doll image in his unconscious, and permitted it to dominate his actions. In the normal person such an image is never a dominating factor.

This symbolical image is frequently seen in marriage relations. The man or woman unconsciously holds as a model a stereotyped standard, which phantasy does not exist, and never will exist.

I know a young woman who in her subconscious mind held such a stereotyped ideal and married a minister -

the result,of course, was disastrous. She was not capable of harmonizing the Cave Man and the Social Man, and consequently she developed into a marked neurotic.

An insight into the real situation would show the folly of trying to measure up a human being to an ideal.

Had this woman or the man in the picture realized the situation they would have been able to re-adjust their ideals to actualities. This could have been done through various channels, affording safety vents for the pent-up emotionalism.

No factor is more subtle and far-reaching than the Cave Man passion; and to harmonize this basic, unconscious urge of the Cave Man with the conscious, cultural urge of the Social Man, is a greater problem than the psychologist and student ~~psycoth~~ physician have been able to properly amalgamate. Yet I see strong possibilities in their merging - and when done, many puzzling problems that confront us will vanish.

Neurosis and nervousness is the cost of civilization, and when Mr. Cave Man and Mr. Social Man meet face to face, each understanding the other, more advance will be made in social evolution than from any one source with which I am familiar.

Indiana in the Civil War.

by

William H. Wiley.

Indiana in the Civil War.

Outline of a Paper Read before the Terre Haute Literary Club December 8, 1924. by William H. Wiley.

Foreword.- At times during the war, the caption of this paper might well read "The Civil War in Indiana". But under the most distressing and unfavorable conditions, the Hoosier State made an imperishable record, for loyalty, service and sacrifice.

Cause of the War.- The repeal of the Missouri Compromise renewed the contest on slavery; and, in time, the democrats of the South nominated John C. Breckenridge, and those of the North, named Stephen A. Douglas, for President. The

split in the party, gave the presidency to Abraham Lincoln. Lincoln pleaded in vain for the "Union of the States"; but secession was rampant, and the war was on!

Indiana to the Front. - Governor Morton, anticipating the call to arms, offered the President 10,000 volunteer troops the day before the proclamation for 75,000 from all of the loyal States, of which Indiana's allotment was fixed at 6,000 men. And it turned out this way from the first to the last of the conflict. Altogether, in eleven different calls, the President asked for 2,702,034 volunteers. Of this vast number, our quota was 147,512 soldiers; but we actually furnished 208,367, or 49,137 more than our share.

Nor must it be forgotten that we maintained a Loyal Legion of 51,400 men, 18 to 45 years of age, ready for emergencies at any minute. So, the final count was 259,767 men under arms during the war - a little more than one out of five of our entire population.

To the Southland. - The Indiana soldiers were drilled and equipped, and sent to the seat of war as rapidly as possible - into all lines of service, mostly infantry, one hundred and fifty regiments in all. A great deal of this preparation was made on money borrowed by Governor Morton. The boys from the college, the farmer with his plow left in the furrow, the merchant from his counter, and all came to an abiding faith

in the Great War Governor. And this was to be expected, for he worked wisely, day and night, for four years, for their comfort and success in their dreadful hazard. Locally, according to her resources in population and financial ability, Vigo County did her full duty in the war. Her soldiers did some of the hardest fighting; and her officers arose to distinction.

The Casualties of War. - The conflict of arms lasted four years almost to a day; and was the most destructive civil war of modern times. The now distant past rises before me like a troubling dream. I see John L. Doyal sinking to his death in the folds of his country's flag in the Wilderness battle - my cousin, Lloyd Upton, Sob.

bling along on crutches for twen=
ty years, pierced in the thigh
by the minnie ball of a
sharp shooter - Squier, and Boles,
and Summers, and Allen
Carter dead on Shiloh field -
Hall and Frenyear and Tilford
dying of a wasting fever far
from home; and Robert Walker,
broken in health, finishing
out a mournful existence -
Captain Anderson tunneling
out of Libby Prison, to fight the
rebels anew - Ben French ra=
way from college and with
Grant, at Fort Donelson, with=
in eleven days from leaving
home; and, later, an escaping
prisoner of war, carried into
the lines at Vicksburg on a
stretcher - the rollicking Joe
Gordon, all bespattered with
blood, and dead at Green=
brier, W. Va. - that gentle spirit,

Marion Colston wounded at Atlanta, and laid to his final rest at Chattanooga; yes, and Drum at Franklin - and Dunbar at Terre Bonne - and Keith at Perryville - and Neff at Hiawstown - and Harper at Chickamauga - and Hayden at Chickasaw Bayou - and Vance at Paducah - and Varner at Port Republic - and Covington at Dallas - all dead in the flower of young manhood.

If the tragic passing of two dozen men - playmates of his childhood at the old log school house, and chums and classmates at Butler, shall move a young student to attention and concern; what shall be said of the grief, and suffering, and heartbreaks of all Indiana - the fathers and mothers,

the wives and little children, and sweethearts and sisters for the 24,416 dead in battle, or worn out with slow fevers, or starved in prisons - an average of 8½ out of every hundred men who went to the Southland."?

Altogether, Indiana troops were in 322 engagements during the war - distributed "more widely than those of any other State". They were everywhere in the South, except Florida - in the border States, and all of our territories - from Antietam and Shiloh to Appomattox. Nearly 5,000 of "our own boys" were in aid of hurling back the most daring cavalry charge in all history, under General Pickett, at Gettysburg.

Indiana left her dead in seventeen States and one territory.

Her regiments were in the first battle - the first man killed was an Indianian - the last gun fired was by an Indianian - the last man to lose his life in the Union cause was an Indianian. We were at Appomattox. x x x Soon many thousand Indiana soldiers were in the grand review in Washington City, holding a prominent place in the greatest civilian army in the world. At home again, they turned their battle-stained flags to the Governor of the State, and quietly returned to the paths of peace.

The Man Power - Horse Power - and Battery Service of the Army. These were simply incalculable. At the battle of Atlanta, for example, there were in action 35,420 Indiana soldiers for 42 days, and

nine batteries - at Chickamauga, 23,870 men and eight batteries for two days. On the fighting lines of 21 of the battle fields, no less than 371,680 of our men were on duty for 210 days, and 90 batteries for the same time. In detail, this would mean 77,052,800 men for one day - 1,360,800 horses and 2,419,200 men with the batteries. Think, if you will, what the force would be for 322 engagements!

Money for the Soldiers and their Families.

Besides the regularly authorized pay of the government, and bounties of $100 and $300 toward the close of the war, the counties of the State instituted a system of bounties, and the Legislature levied a tax to help to make all concerned as comfortable as possible: The annexed table will show what was done in this line:

"Paid by counties, townships, cities, and towns for the relief of soldiers' families $4,566,898
Paid for bounties 15,492.876
Paid for miscellaneous military purposes 198.966
State appropriation to families 1,646.809
Contributed to Sanitary Commission 606,570
Paid by State and charged to United States 4373.593
Total money spent by State $26,885,712"

Some Men of the War. - Where thousands upon thousands, according to ability and opportunity, made for themselves an imperishable record for bravery and sacrifice for the Union of States, I am risking to name only a very few amongst the many outstanding figures during and following the war.

Oliver P. Morton, the "Great War Governor", was indeed the master spirit. x x x Where he led, all gladly followed, except "copperheads". One historian, in comparison with citizens and soldiers alike declares

"that he was the greatest of them all". × × × × × × × × × × × × ×
There follow such illustrious Indianians as General Burnside, Admiral George Brown, and Hugh McCullough, Secretary of the Treasury; and Generals Thomas A. Morris, Lewis Wallace, Benj. Harrison, Milroy, Reynolds, and Charles Cruft- Three Major Generals, thirty2Brigadier Generals - twenty-one of whom became Brevet Major Generals, numerous Colonels promoted to Brevet Brigadier Generals, Governors, Cabinet members, Judges, and Diplomats came out of the war. County and city offices, regardless of politicians must be filled by "old soldiers". × × × × × × ×
R. J. Gatling, of Indianapolis, a quiet, rather retiring citizen, invented the famous "Gatling Gun" - easily the most destructive machinery of the war.

Women in the War.- Except the wives of "Copperheads", the women of Indiana did noble service in the war. With scarcely an exception, the homes were kept intact. Farmers' wives did not hesitate to help with the plowing, the storing of the grain in the barns, and the feeding of the stock. The women of the towns and cities, in many cases, sold their jewels to secure money and creature comforts for our men on the battle field; and not a few volunteered as nurses to the sick and wounded. × × × × × ×

Sanitary Commission. This was instituted by Governor Morton just after the batile of Fort Donelson, in 1862 - two years before the great Red Cross movement in America, headed by Clara Barton. × × × More than half a million of money was well spent here.

Obstructions and Opposition.- 1. The democrats, in the Legislature of 1861, broke a quorum to prevent Governor Morton from carrying forward vigorous war measures. 2. In 1863, the Union men of the Legislature broke a quorum to keep the democrats from passing a measure to limit the military authority of the Governor. × × × He was left without money to run the State. He borrowed half a million at his personal risk. 3. A small contingent of our people would be content to see the Union restored <u>with</u> slavery. × × Indiana had three slaves within her territory in 1816. × × William Henry Harrison had urged Congress to let the State-territory be "slave for a time"! × × × × 4. President Buchanan, on account of his stupidity, or fear of "vio-

lating the constitution", or sym=
pathy with the South, had per=
mitted all of the federal govern=
ments war equipment to be moved
South of Mason and Dixon's line
before President Lincoln came in
to office. This procedure handi=
capped the Union cause for al=
most two years. × × × × × ×
And helped to create the "Peace Party".
× × It, also, gave encouragement
to the wild scheme of establish=
ing a "northwest confederacy".
5. Without doubt, our most seri=
obstacle in the conduct of the war
was a secret organization of men
(and a few women) known as
"Knights of the Golden Circle" cop=
perheads - butternuts - traitors - bent
on destroying the lives and
property of Union men, and even
their families. They wrecked
a train at Sullivan in a plan
to kill Governor Morton. × × ×

Yhalf a dozen of the leaders were finally caught. On trial, they were sentenced to death, or life imprisonment. They were finally pardoned by President Johnson. × × These fellows were thoroughly despised. The confederate army would not let their leader, C. L. Vallandigham, enter its lines. He was promptly posted off to Canada. × × × × × × ×

Raids and Raiders.— × × × There were three raids into in Indiana during the war. 1. About 30 guerrillas, under one Adam R. Johnson, crossed the river at Newberg; and were causing great distress amongst the inhabitants until Governor Morton sent Col Gavin and Col. Wilder, with the Loyal Legion to drive out the intruders. × × × 2. In June, 1863, Capt. Thomas H. Hines made a second raid for plunder,

with a small company; cap=
tured some fine horses; but lost
most of his command at short
order, and came near being
captured himself. × × 3. The Mor=
gan raid of 2,000 men, for almost
a week, was serious. × × In time,
he was chased out of the
State, at a cost for damages
to ten counties along the
border of #413,599.48. × × × ×
The Drafts.— Toward the close
of the war, the federal govern=
ment instituted three separate
drafts. This was a huge blun=
der, so far at least as Indi=
ana was concerned. They
caused indignation and
discouragement among
our people, and riots in thir=
ty counties. Besides, the State
was many thousands ahead
of her quota of soldiers, and money.
Of the 10,822 drafted men, only a=

bout one half were ever used. × ×
The Outcome.- 1. Monuments quick-
ly rose to the heroism and
sacrifices of our soldiers. About
fifteen of our counties, prin=
cipally in the larger cities, e=
rected fine shafts to their own
"boys in blue". Vigo County spent
$20.000 for a splendid structure.
× × The State built, at the cap=
ital, the finest strictly war
monument in the country, if
not in the world. × × × × ×
2. Grand Army posts and celebra=
tions came out of the war. × ×
3. Tramps were unknown before
the close of the war. × × ×
4. Soldiers' homes were made
advisable, if not necessary, by
the fortunes, or rather mis-
fortunes, of the war. × ×
5. The great Pension System
was an outgrowth of the war. ×
6. Memorial Day- May 30 each year-

is kept sacred in memory of our dead. An inspiring display of patriotism is manifested in every neighborhood. × × × × × × × ×

7. Distribution of Offices. Out of the war came a great change in the plan of distributing post-office in the State. In both political parties, candidates must be ex-soldiers. No others need apply before the conventions.

8. Of Religious Conditions. At least two great religious bodies were split in twain - north and south - on account of the war. Some congregations of other denominations had serious disagreements upon certain phases of the war. × × × × ×

The morale of the people was visibly affected; and it was the beginning of Commercialism in this country. There came, also, about this time

is kept sacred in memory of our dead. An inspiring display of patriotism is manifested in every neighborhood. × × × × × × × ×

7. Distribution of Offices. Out of the war came a great change in the plan of distributing public office in the State. In both political parties, candidates must be ex-soldiers. No others need apply before the conventions.

8. Of Religious Conditions. At least two great religious bodies were split in twain - north and south - on account of the war. Some congregations of other denominations had serious disagreements upon certain phases of the war. × × × × ×

The morale of the people was visibly affected; and it was the beginning of Bonnerism in this country. There came, also, about this time

a lot of profiteers - "carpetbaggers" - to rob and humiliate the South.

9. What of literature? - Much of history, fiction, and general literature came as a result of the war; but this phase of the paper was not detailed.

10. Education. - At the close of the war, in April, 1865, there was enacted the Revised School Law of Indiana, under which with slight modifications from time to time we have grown to be a great State educationally. ×

11. A New South. - Finally, after years of waiting, there has come "a new South", competing with the North in many classes of industry - meeting together in legislation - marching shoulder to shoulder at Santiago - and fighting as comrades in the World War. × × × × × × × × × × × ×

Dec. 6-1924. William H. Wiley.

CAPITAL PUNISHMENT

Capital punishment is the legal killing of a human being as a punishment.

Crime is an act forbidden by the law of the land, and one which is considered sufficiently serious to warrant penalties. Crimes may be divided into two general classes, crimes and misdemeanors, the former including those offenses that are considered serious enough to justify penal inprisonment, or worse, and the latter those lesser offenses that are punished by lesser punishment such as fines and jail sentences.

In the beginning of the history of man there was no crime. Man lived such a simple life and so nearly alone that crime was unknown. It must not be understood that there were no wrongs committed but that there were no recognized offenses forbidden by society and for which society prescribed a penalty or punishment. Therefore there was no crime.

If a man offended or injured his fellow man it was a personal matter between the two men, who settled it in their own way, usually in personal combat. The punishment was left to the injured party, and, if he were the stronger, it was usually capital punishment. Thus we find capital punishment about the only punishment known among the early people. If the offense was not serious enough to justify capital punishment it was condoned and forgotten. And the physical ability of the offended and the offender had a great deal to do with the degree of the offense.

Later there developed a sort of code or custom whereby certain offenses were generally recognized as sufficiently serious to justify or demand an accounting. It was yet considered a personal matter between the two parties and left to them to settle in their own way. It frequently happened that the offended party was killed in his endeavor to punish the offender. This led to the weaker ones calling in their neighbors to assist administering or resisting the punishment. And this, in turn, led to the forming of tribes or clans for mutual protection. More crimes or offenses have been punished by individuals or clans than by the state or organized society. We are remnants of this today in the form of mobs, night riders and kindred organizations who take the law into their own hands and administer punishment as they deem the crime or offense demands.

In the beginning practically all crimes were punishable by death. However, that does not mean there were so many capital offenses. There were in fact few offenses as the modes of life were such that men came little in contact with one another and crimes were few. As civilization advanced and population increased, man, in his struggle for existence, more frequently came in conflict with his fellow man, and of course, more crime.

As society developed to the point of the tribe or community degrees of crime were recognized and developed. These degrees or different classes of crimes or offenses were generally recognized by the tribe or community before their punishment was administered by the tribe or community. For example, if a member of the tribe or community offended his neighbor by killing him

or by killing some member of his family, certain forms of punishment were recognized as proper, but the offended individual, if living, and other members of his family, if he were dead, were expected to hunt down the offender and administer the punishment. This is still seen in the fueds existing in a few of our states. If the offense were of the lesser type, such as the killing of a slave, the stealing of a goat, the cutting off of an arm or an ear, there were certain prescribed penalties, usually the payment of damage.

As there degrees of crime or offenses became generally recognized it was quite common for the offender to search out the offended, and, by the payment of the customary penalty, attone for and settle his offense. Often, however, there arose disputes between the offended and the offender as to what the penalty should be, or the degree of the crime. Some times this was settled by each side calling in his friends to assist him in determining and administering just punishment. This, of course, led to frequent wars and much bloodshed. Society early recognized that such procedure ment extermination, therefore, it established tribunals or courts for determining the degree of the crime and administering the punishment without the resort to war. The punishment administered by these early tribunals or courts varied from a small fine to capital punishment. At first the fine consisted in the payment of an estimated damage to the offended party; later, however, was added to this a certain sum, a fine, to be paid to the tribe or community partly for the loss to the community and partly to pay the expense of the trial. A little later the tribe or community took all the

fine or payment. Thus we see the early development of our present day criminal procedure. We still have the fine and other penalties inflicted by the state. And it is not infrequent today that the state will condone and forgive the offense if the offender settles with the offended. Frequently if the forged note or check is made good or the article stolen is returned or paid for the indictment is nolle prosed. And all with the general approval of the public.

There is nothing more completely controlled by public sentiment than is our criminal precedure. This has always been the case, and, unless humanity changes, always will be. If public sentiment demands capital punishment we have it and if it demands its abolition, it is abolished. More men and women are convicted and executed today by public sentiment than by the law and the evidence. All lawyers recognize this and any criminal lawyer would rather have public sentiment on his side in a capital offense case than the law or the evidence. And a careful analysis of any great criminal trial will disclose that great effort on both sides is devoted to an attempt to camouflage the evidence and create public sentiment.

Another indication of the absolute control of capital punishment by public sentiment is the fluxation in the administering of capital punishment. Ordinarily it is almost impossible to get a court or jury to inflict capital punishment, but, if a number of capital offenses occur in rapid succession with each offender escaping apprehension, the public finally assumes the spirit of the mob, and then, lo be unto the first poor wretch

apprehended in suspicious circumstances, for, if public sentiment against the crime is strong enough, this same court and jury will be convinced, "beyond a reasonable doubt," of the guilt, and assess capital punishment on evidence that, in ordinary times, would not have convicted the defendant of manslaughter. Many is the poor innocent wretch who has died the victim of public sentiment. Whenever public sentiment demands the life of someone, the victim is always produced, often guilty, but, some times, innocent; and it is then the greatest crime is committed. Nothing can be worse than to be a party to the death of an innocent person under such circumstances.

As society advanced communicating and mingling increased, people became wiser, and, maybe not more wicked, but their wants and demands increased, and opportunities and temptation to crime increased, and, in just the same proportion, crime increased. Society, responding to the inalienable right of self defense, set about to remedy this evil before it reached the point of extermination.

The people have always been firm believers in, "An eye for an eye and a tooth for a tooth," If thine eye offend thee, pluck it out," "Fight the Devil with fire," and kindred slogans. And, acting under these misapprehensions, they systematically set about to kill all the killers and exterminate the criminals.

At one time we had several hundred capital offenses. We then believed that by making an example of horrible torture of the unfortunate victim, the potential evil doer, would take fright

and desist from his evil designs, repent his sins and be a good citizen. These executions were always public and accompanied by the most horrible torture conceivable to our simple minds. It was generally made the occasion for great celebration and a King's greatness, to a great extent, was measured by the horror he could instill into his people by these public executions, which often extended into the thousands on special occasions. History tells us that in the reign of King Henry VIII 72000 people were executed in England.

Finally, however, the people became aware of the fact that the effect of these public, torturous executions was just the opposite from what they desired. Crimes not only increased but many of the suggestions of torture demonstrated by these public executions were utilized in the commission of these crimes. Children executed their pets, accompanied with torture, and one or more cases are recorded where a fellow playmate was condemned and executed, just as had been seen in these public executions. During the time of these public executions, when there were more than 250 capital offenses in England, one chaplin reported that out of 167 executions in which he officiated 164 of the victims had witnessed public executions.

We finally became aware of the fact that we were fundamentally and psychologically wrong and public executions have now been forbidden in practically all civilized countries, Bolshevist Russia being one of the few exceptions. However, it gives us a

slight thrill when we realize that it has been but a short time ago when public executions were legal and practiced in most of our United States.

As civilization advanced capital punishment decreased from nearly 300 capital offenses to one or two and in many states there is no capital punishment. Although several states had as many as ten capital offenses less than a score of years ago, I believe there are none now which have more than two or possibly three, murder, treason and rape are about all that is left.

A great deal has been written and said about the causes of crime, its remedies and the effect of capital punishment. Few writers agree on any phase of it, except that we know very little as to its causes and remedies. Most authorities agree that crime is on the increase but it is a mooted question as to the effect of capital punishment. Some able writers contend that murder decreases in direct proportion to the number of executions; while others claim that capital punishment is not a deterrer of crime. Statistics are convincingly quoted to prove both contentions and one finds almost as many views on the subject as he finds people.

All writers, however, agree that there has been an alarming increase of crime sweeping over the world for the past few years but there is a difference of opinion as to its cause. Some contend that we are just naturally growing worse, or that it is due to economic conditions and that the only remedy is to increase the penalty and convictions and frighten it out of the would be criminal; while others claim it is the natural and

logical aftermath of war; that murder is the natural and logical result of four years of universal, concentrated effort to kill and murder great armies of people. These, however are only theories and each individual must take his choice of theories.

The method of administering capital punishment has been controlled by public sentiment and has kept pace with civilization. At first there was no definite method. Each executioner choose his own method and it was usually the method in which he felt mose secure. If he were convinced he was more skilled in a certain mode of killing than his intended victim he selected that method and proceeded to administer justice. Later he employed the aid of the wild beast and the method of turning in the hungry beasts on the condemned while the populace enjoyed the thrill of a good show was utilized. Later, as it became too much of a burden to keep a sufficient number of wild beasts to do all the killing, the method of compelling the condemned to kill one another for the entertainment of the people became the popular method. The wild beasts and gladiators dispatched their victoms too quickly and with insufficient torture to furnish the thrill and satisfy the demands of public sentiment and the torture method was conceived. This method consisted of all sorts of cruel and inhuman tortures; such a pouring hot lead in their ears, burning out the eyes, tearing out the tongue, quartering, etc. Finally the pendulum swung the other way these torturous methods were supplanted by the more modern and humane methods of cutting off the head, choking with the hangman's

rope, shooting, and last, by electrocution and poison gas.

A few years ago there was a very strong demand in public sentiment for the abolition of capital punishment and some ten or more of the states abolished it but the World War came on, followed by a terrible crime wave, and many of these abolition states returned to capital punishment, Washington in 1919, Oregon in 1920, Tennessee in 1917, Arizone in 1918 and Missouri in 1919. And it is significant that in every one of these states capital crimes increased with the return of capital punishment. In Oregon they increased from 4.1 per 100,000 people in 1919, when there was no capital punishment, to 7.7 per 100,000 people in 1920, the first year of the return of capital punishment.

The Bible says: "Thou shalt not kill." And it has been our rule and guide of faith for many thousand years. Yet, in that time, there has been, perhaps, enough people killed under the sanction of public sentiment, mostly Christian public sentiment, if you please, to extend around the world is standing single file and shoulder to shoulder. It is a puzzle to me how capital punishment can be harmonized with the spirit of the teachings of Christ. Yet, I believe I am justified in stating that it is almost universally indorsed by Christians. And, as a lawyer, with a very limited experience in criminal practice, I had rather have the agnostic or atheist as a juror when defending a capital offense, than the straight laced orthodoxed deacon of any of our modern Christian religions.

Is it right; is it best; and are we justified, by any line of reasoning or logic, in deliberately and premeditatedly taking the life of our fellow man, for any cause whatever? The Bible proclaims: "Vengeance is mine, saith the Lord," and the constitution of Indiana says: "The penal code shall be founded on the principles of reformation and not vindictive justice." How can we proclaim our faith in the one and swear allegiance to the other and indorse capital punishment? Yet we do, most of us do, or enough of us do to mould public sentiment or we would not have capital punishment.

Is not capital punishment all wrong? Will not the time come when future generations will look upon our barbarous and inhuman executions of human beings, as we now look upon our bloody past, our old belief in witchcraft, sourcery and human slavery? Crimes, particularly capital crimes, are seldom the result of premeditated design but are almost always the direct result of emotion or impulse. Most murders are committed in the heat of passion or by accident in the commission of a crime.

Man is brought into this world with a developed brain and nervous system, with inherent passions and tendencies, for which he is not responsible. He is a complete going machine, ready to function when he lands. He has his inherited nervous system with all its complications and hidden defects. He is thrown out into the midst of an environment, which is not of his choosing, and required to function. Apparently he is sound of mind and body and all

right but he may have some hidden defects. It may be a latent defect in his heart, his lunge or his nervous system. No one has yet been able to examine the new born babe and tell what will or will not develop in his mind or body when he is tried out and meets the resistance that is in store for him in his environment.

We build an automoble and start it out, much the same as the criminal is started, apparently all right, ready to function and perform its work. It starts well and for a time performs properly but if there is some hidden defect in its ceiling system, its wiring system or any place else, the time will come, when it is put to a test by an emergency, that it will cease to function and perform as designed. It may blow up, burn out, run wild or just stop and cease to function. What do we do? We employ an expert who studies it, who examines its wirings, its ignition, its oiling system and all its parts until the trouble is found and then it is reapired, its trouble is remedied. But what happens to the criminal? He starts out apparantly all right, and goes well for some time, until the emergency comes. If his heart is wrong he may die, if his lungs are wrong he may develop tuberculosis and die, but if his nervous system is wrong there is no telling what may happen. He may become violently insane, he may become morose, he may be a kleptomaniac or he may develop the many other forms of insanity of which we know so little. And what do we do with him?

If he has developed heart trouble, lung trouble or any other physical ailment discernable by medical science we send him to the hospital for repairs where he has created for him the most conducive environment for his recovery. But, if it is a defect in his nervous system, some ductless gland, the purpose of which we may know nothing, has failed to function, and caused the trouble, unless it is so plain and noticable that is is obvious to all, we condemn him and send him off to prison or the gallows, for, perhaps a defect of which he is as ignorant and blameless, possibly, as the automoble that burns out on the hill because its oiling system or ignition system was defective. If he is ever brought back into society he is again cast out into the world of environment greatly weakened and with nothing done to correct the defect that caused his first downfall. And thus, in the present day, do we handle our criminals.

It occurs to me that our whole system of handling our criminals may be wrong. An offense is committed and we send out a pair of expert policemen to bring in the wreck. They go out and instead of collecting the evidence to discover the cause of the crime they exert every effort to collect enough evidence to convict, guilty or innocent, and collect the reward. His whole past is studied, not to find the trouble for the purpose of affecting a cure, but to collect enough incriminating circumstances to send him, where? Not to the hospital to be cured nor to the repair shop to be mended but to one of our penal institutions, our post graduate schools

of crime. Later, if he is ever returned to society, he comes back, not as from the hospital cured, nor from the repair shop, with the defects discovered and remedied, but with the defects aggrivated to the point, perhaps of the confirmed criminal.

Is not our whole criminal system wrong? Our penal code is founded on vindictive justice and not on the principles of reformation as guaranteed by the constitution. There is no part of our penal code that tends to reformation as understood by the modern psychological study of man. It is founded on the system in vogue hundreds of years ago when we believed in witches, ghosts and all sorts of goblins. If we ever hope to curb crime we must study it with some intelligence and up to date methods. We must get out of the old ox cart, so to speak, and get into the modern automobile and keep up with the times as in other fields. Where would the modern manufacturer get with the old hand loom of 100 years ago. Yet, when we compare such methods with our present criminal cods, we find our criminal code just as much out of date as the old ox cart and spinning loom.

We permit our boys and girls to be born and reared in an environment, in parts of all our cities, in which it is as impossible for him or her to grow up into a decent citizen as it is for a camel to pass through the eye of a needle. This environment is not made or selected by the child, but he is given no choice. Our psychologists have told us for a long time that the child is an imitator and will do the things he

sees other do. Yet, we allow him to grow and develop in these hot beds of crime until he becomes large enough to begin his imitation. He goes out and commits the offense he has seen, read about, heard talked of by all his associates all his life. The first offense is usually a minor one but he is arrested, post haste, usually locked up in jail and some times brought before the court and public handcuffed. He may get off with a reprimand but he has been arrested and perhaps in jail and always returns to his old haunts and invironment condemned and with what little pride, spirit and self respect he once had, gone. His first weakness or ailment is given a treatment that promotes and encourages the disease and makes it impossible for him to recover therefrom. By far the greater part of our crimes, and particularly our major crimes, are committed by youngsters from just such environments.

What is the remedy; what shall we do? Before we make any progress in eliminating the criminal and checking crime we must first remove the cause. First, we must study the problem and spend more money in eliminating this environment in which such a large percent of our criminals are bred. More thought and money for the home, the public schools, public parks, public nurses, play ground supervisors, boy scouts and things of this character. Second, we must reform our criminal code and make it conform to the constitutional guarantee of reformation and not vindictive justice. A boy committs robbery or forgery, is apprehended and brought to trial. He pleads guilty and what is done with him? Only a short time ago, he was given a definite,

prescribed penalty, the same for the first, second or third offense, regardless of age, color or previous condition of servitude. However, we have advanced to the point that the court or jury may fix a maximum and minimum penalty. This waries but little and is the same for certain offenses regardless of the amount involved or the pressure that may have been bearing upon the defendant that caused the misdeed. The boy who steels a $25.00 watch or bicycle can be given the same penalty as the man who steals a quarter of a million dollars, even though the boy may have surrendered himself and plead guilty without incuring a dollar's expense and the man may have cost the state ten thousand dollars to apprehend and convict him.

Would it not be better to allow evidence to be produced at the trial showing what expense has been incurred by the state and the party robbed or wronged and make the penalty based on restitution or paying back? Suppose we allowed each person convicted of a crime an opportunity to go to prison or the penal farm, work at so much per day and pay back to the state and society the damage and expense his crime caused. This would, of course, have to be worked out with a carefully calculated minimum and maximum penalty. But would not, especially the young wrong doer, feel that he was paying a just debt instead of paying a penalty, if he were convicted and served under such a law?

In Indiana we have two capital offenses, murder and treason. It costs about $100.00 to execute a man. Would it not be better to utilize that man's earing power by letting him

return to society some of the expense he has put it to instead of taxing society another $100.00 to have him executed? Take the case of a young man who had murdered the father of some small children. Under our present system if the jury or court sees fit he may be put to death. Suppose it were impossible to put him to death but he could be put to hard labor for the rest of his life, that he be allowed $1.00 per day for every day he worked and that dollar paid to the dependents of his victim, worked out similar to our Workmen's Compensation Law. In that way he could be made to help to a degree, at least, to right the wrong he had done. Would not that be better than to tax society another $100.00 to vindicate his crime?

Our present statute on grand larceny reads: "Whoever feloniously steals, takes and carries away, leads or drives away the personal goods of another, of the value of twenty-five dollars or upwards, is guilty of grand larceny, and, on conviction, shall be imprisoned in the state prison not less than one year nor more than fourteen years, fined not exceeding double the value of the goods stolen and disfranchised and rendered incapable of holding any office of trust for any definite period."

Suppose it read: "Whoever feloniously steals, takes and carries, leads or drives away the personal goods of another, of the value of twenty-five dollars or upwards, is guilty of grand larceny, and, on conviction, shall be disfranchised and rendered incapable of holding any office of trust or profit

for any determinate period and shall be fined not exceeding $4000.00, said fine to be worked out in the state reformatory or state prison at the rate of $1.00 per day. In prosecutions for grand larceny the state and defense may introduce evidence as to the value of the property stolen, the cost of apprehension and conviction, in aid to the court and jury in determining the amount of said fine."

Our present statute on first degree murder reads: "Whoever, purposely and with premeditated malice, or in the perpetration of or the attempt to perpetrate a rape, arson, robbery or burglary, or by administering poison or causing the same to be administered, kills any human being, is guilty of murder in the first degree, and on conviction shall suffer death, or be imprisoned in the state prison during life."

Suppose it read: "Whoever, purposely and with premeditated malice, or in the prepetration of or the attempt to perpetrate a rape, arson, robbery or burglary, or by administering poison or causing the same to be administered, kills any human being, is guilty of murder in the first degree, and on conviction shall be imprisoned in the state prison during life. The state of Indiana shall pay to the dependents of the victim of every person convicted of murder one dollar per day for every day said convict shall work in said prison. If there be no dependents said $1.00 per day shall be paid into the state school or prison fund.

About two years ago there was a case in Indiana in in which nothing less than capital punishment would have been

proper. The defendant had been convicted of murdering his wife and sentenced to death. Just before the time for his execution, when the matter was up before the governor, the governor received a letter from the condemned man's daughter, who with brother were the only eye witnesses and upon whose testimony the father had been convicted and condemned. The letter read in substance: "Dear Governor: I hear there is an effort being made to induce you to commute the sentence of death to life imprisonment in the case of John Doe and I feel called upon to write you how I feel about it. This man is my father and he has always been a brute. My mother was as good a woman as ever lived and she lived in mortal fear of him all her life. He brutally murdered her in the presence of my little brother and me and if his sentence should be commuted to life imprisonment I shall live in terror as long as there is life in his body for I know if he ever gets out he will find my little brother and me and kill us both. I hope you will not interfere with the execution." It is unnecessary to tell you that the governor did not interfere. That was a case where capital punishment was the only proper punishment.

In the early development of society there were many capital offenses. As the people became more civilized they eliminated capital punishment until we now have but two generally recognized capital offenses, murder and treason. In some localities the people have advanced in civilization to the extent that they have completely done away with capital punishment, and, some day, just as with witchcraft and human slavery,

it will be eliminated from the face of the earth.

The Christian world believes that God breathes the breath of life into man. Why not let Him take it out? Humanity is too prone to error to assume such responsibility.

Frank C. Wade.

No. 4

SPARKS OF SANTAYANA.

(Some vital points in the philosophy of a poet.)
By J. M. Taxay .. Paper read before the
Terre Haute Literary Society, April 27th, 1925.)

He of whom it has been remarked that it is a truism that he is the first post-philosopher since Plato sets before himself a most ambitious goal. In his introduction to the first of the five volumes on The Life of Reason, he outlines the programme of his work. He asserts his hope to start with the immediate flux, in which all objects and impulses are given, to describe Reason's life, that is to note what facts and purposes seem to be primary, to show how the conception of nature and life gathers around them, and to point to the ideals of thought and action which are approached by this gradual mastering of experience by reason.

The naturalists' view, that since everything grows from seeds and shifts its character in regeneration, existence has then begun with chaos, is harmonized with that of the dialecticians who hold that potentialities are dispositions, and dispositions involve an order; hence the world must always have possessed a structure. Santayana avers that chaos has doubtless always existed and will return, if by chaos we mean a nature containing none of the objects we are wont to distinguish; a nature such that human life and human thought would be impossible in its bosom. However, this nature must be presumed to have an order, an order directly importing, if the tendency of its movement be taken into account, all the complexities and beauties, all the sense and reason which exist now. If, then, we signify by order not a specific arrangement, favourable to a given form of life, but any arrangement whatsoever, order, accordingly, is continual. The process, nevertheless, by which an arrangement which is essentially unstable, gradually shifts, cannot be said to aim at every stage which

at any moment it involves. For the process passes beyond. It presently abolishes all the forms which may have arrested attention and generated love. Its initial energy defeats every purpose which may fondly have been atributed to it.

It would be proper to designate the physical order which exists at any moment in the world, and out of which the next moment's order is developed, as a relative chaos. Chaos it is, because the values supported by the second moment could not have belonged to the first. Relative it also is, because it probably carried values of its own which rendered it an order in a moral sense. Furthermore,it was potentially, in view of its momentum, a basis for the second moment's values as well.

There is a vanishing chaos to be noted when human life begins to march toward the palace of intrinsic valua. This chaos can be deciphered by man only in proportion to the extent of the order in himself. Man's consciousness is most practical. Clinging to his fate, it registers the higher and lower temperature of his fortunes. As far as it can, it represents the agencies on which those fortunes depend. When experience has fallen into shape, and there are settled and constant objects in human discourse, it is frequently erroneously assumed that the original disposition of things was also orderly and indeed mechanically conducive to those very feats of instinct and intelligence,which have been accomplished since experience has assumed a form,and settled categories have announced their presence.

It can be very readily noted that what is credibly asserted about the past, is not a report which the past itself was able to make when it existed.And, of course, it is not a document which it is now able, through miraculous means, to formulate and impose upon the living. What the report is, is a rational construction, based and seated in present experience. As the author puts it:"It has no cogency for the inattentive, and no existence for the ignorant."

We may conclude then, that though the universe may not have come from chaos, human experience has certainly begun in a dreamful chaos of its own, out of which it emerges, even to-day, only partially and fleetingly. Continuing diligently and painstakingly, we may better appreciate the moral status of the real universal order, nature, the absolute, and the gods, if we merely strive to recall our own experience. This we can perform with a certain facility, if we but retrace the visions and reflections out of which those phantoms have grown.

Reason, we may safely suppose, was born into a world already wonderfully organized, its precursor being what we call life; finding its home in an animal body of unusual plasticity, it met its function in rendering that body's volatile instincts and sensations harmonious with one another, and with the outer world on which they depend. It did not arise, however, until the will or conscious stress began to respond to represented objects, and to maintain a newer inertia not absolutely by resistance, but only relatively and indirectly through labor. Thus reason has supervened at the last stage of an adaptation which has long been carried on by irrational and even unconscious processes.

Certainly, the first chpater in reason's memoirs would no more entail the description of its real environment, than the first chpter in human history would include true accounts of astronomy, psychology, and animal evolution. Hence, in order to begin at the beginning, we must try to fall back on uninterpreted feeling, as the mystics do. We discover the seed-bed of reason lying in the immediate --which indubitably is in flux - from which it draws momentum and power to rise above its source. The perturbed immediate self seeks peace and sometimes finds it, in reason, through which it comes in sight of some ideal permanence. Says the post-philosopher "When the flux manages to form an eddy and to maintain by breathing and nutrition, what we call a life, it affords some slight foothold and object for thought, and becomes

in a measure, like the ark in the desert, a moving habitation for the eternal."

Fichte's and Schopenhauer's primacy of will is a mythical designation. Life can have no value and continuity as long as there is no definite thing that lives, and nothing definite for which to live. A will, of course, can have no being in the absence of realities marking its direction, and contrasting the eventualities it seeks with those from which it seeks to escape. Surely, tendency, no less than movement, needs an organized medium to make it possible, while aspiration and fear involve an ideal world. All survey,however, needs an arbitrary starting-point; all evaluation rests on an irrational bias. The absolute flux, which it is impossible to stop physically, may be arrested ideally by the fixing of some point in it from which it can be measured and lighted. Were it not so, it would be impossible to approach or recede from a represented state, and to suffer or exert will in view of events. When the flux accentuates some term, and so makes possible a discrimination of parts and directions in its own movement, the dyads of hot and cold, here and there, good and bad, now and then, spring into being. We harken to the voice of the author of"The Sense of Beauty":"An initial attitude sustains incipient interests.What we first discovdr in ourselves,before the influence we obey has given rise to any definite idea, is the working of instincts already in motion. Impulses to appropriate and reject first teach us the points of the compass, and space itself, like charity, begins at home."

In early sensuous education, the guide is the same that conducts the whole Life of Reason, namely, the impulse checked by experiment, and experiment judged by impulse. What first awakens in the child a sense of reality is what first is able to appease his unrest. Irrefragably, what teaches the

child to distinguish the nurse's breast from sundry blank or disquieting presences, is but the discomfort of the absence of the breast and the comfort of its possession. We decide then,that first gropings, instinct, is the nucleus of reason. Says our aesthete:"In the higher reaches of human nature,as much as in the lower, rationality depends on distinguishing the excellent; and that distinction can be made only in the last analysis by an irrational impulse. As life is a better form given to force,by which the universal flux is subdued to create and serve a somewhat permanent interest, so reason is a better form given to interest itself, by which it is fortified and propagated, and ultimately,perhaps, assured of satisfaction. The substance to which this form is given, remains irrational; so that rationality, like all excellence, is something secondary and relative, requiring a natural being to possess or to impute it. When definite interests are recognized and the values of things are estimated by that standard, action at the same time veering in harmony with that estimation, then reason has been born and a moral world has risen.

We proceed from here to Santayana's definitions of reality and appearance. A reality, he maintains, is a term of discourse based on a psychic complex of memories, associations and expectations, but constituted in its ideal independence by the assertive energy of thought. An appearance is a passing sensation, recognized as belonging to that group of which the object itself is the ideal representative, and accordingly regarded as a manifestation of that object.

The notion of an independent and permanent world is an ideal term used to mark and as it were, to justify the cohesion in space, and the recurrence in time, of recognizable groups of sensations. This coherence

and recurrence force the intellect, if it would master experience at all or understand anything, to frame the idea of such a reality. If we wish to defend the use of such an idea, and prove to ourselves its necessity, all we need to do is to point to that coherence and recurrence in external phenomena. That brave effort and flight of intelligence which,in the beginning, raised man to the conception of reality, enabling him to discount and interpret appearance, will, if we retain our trust in reason, raise us continually anew to the same idea, by a no less spontaneous and victorious movement of thought.

And thought, what is it? Thought is not a mechanical calculus,where the elements and the method exhaust the fact. Thought is a form of life, and should be conceived on the analogy of nutrition, generation and art.Reason, as Hume truly said, is an unintelligible instinct. It could not be otherwise if reason is to remain something transitive and existential, transition being unintelligible, and yet being the deepest characteristic of existence. Thinkers, however, having perceived that the function of thought is to fix static terms and to reveal eternal relations, have erroneously transferred to the living what is true only of its ideal object. They have further expected to find in the process, that clearness which belongs to the ideal world it tends to reveal. But the intelligible is the absurd at the core of existence. As our poet phrases it:"Intelligence is but one centrifugal ray darting from the slime to the stars." Thought, of necessity, must execute a metamorphosis. Intelligence,too, is conditioned by a modification of both structure and consciousness by dint of past events.

Thus, every datum of sense,normally,is at once devoured by a hungry intellect and digested for the sake of its vital juices. The result is, that what ordinarily remains in memory is no representative of particular moments or shocks but rather a logical possession, a sense of acquaintance with a certain field of reality; in a word, a consciousness of knowledge. And knowledge is not eat-

ing, and we cannot expect to devour and possess what we mean.Knowledge, contrariwise, is a recognition of something absent. It is an advance on sensation, precisely because it is representative and not presentative. An idea that should become an image would cease to be an ideal. A principle that is to remain a principle can never become a fact. External objects are thought to be principles and sources of experience;accordingly they are conceived as realities on an ideal plane. We must not ask for something more than evidence, nor expect to know realities without inferring them anew. They are revealed only to understanding. We cannot cease to think and still continue to know.

On our journey, we are confronted with the interesting explanation of mind as the residue of existence; the leavings, so to speak, of experience when the material world has been cut out of the whole cloth. Reflection, it is reiterated, underlines in the chaotic continuum of sense and longing, those aspects that have practical significance. Its business is to select the efficacious ingredients in the world. The object which is thus retained in thought, is nature. Though so intelligible an object is not soon nor commonly recognized, yet every step in scientific knowledge is an aid toward a clearer definition. Nature, Santayana underscores, is drawn like a sponge, heavy and dripping from the waters of sentience. Nature, in brief, is at first conceived mythically, and retains much of the unintelligible habit of animal experience itself. As attention, however, awakes, discrimination grows firm and stable, irrelevancies are stripped off, and the infallible and efficient order is disclosed to the perceiving eye. At the same time, the"secondary qualities"are relegated to a personal inconsequential region, constituting the realm of appearance, the demesne of mind.

Hence,mind has sometimes been identified with the unreal. Although we oppose the imaginary to the true and idea to thing,nevertheless,external

reality, we must chime in, is a completion of certain portions of experience, packed into such shapes as prove cogent in thought and practice. The stuff of external reality, the matter out of which its idea is made, is therefore continuous with the stuff and matter of our own minds. Their common substance being the immediate flux, the same flux which, by fission, has divided its life into mind and nature.

In evolution, mind has kept and clarified crude appearance, the purpose that lived within the mass. Nature has adopted the order, the causal substructure, disclosed in reflection, by which the immediate flux is explained and controlled. Now then, some of these objects and terms we designate as things, and marshal in all their stability, their notions and transformations having constancy, to make the world of practice and science intelligible. "Whatever stuff has not been absorbed in this construction, whatever facts of sensation, ideation or will, do not coalesce with the newest conception of reality, we call then mind."

For primitive apperception, we are taught there are three great realms or beirg: nature, sense and spirit. The disparateness,however, is not made certain. Sense, for example, is long neglected by reflection. Few attempts are made to describe or ally its processes systematically to normal changes. The spiritual world, contrariwise, is a constant theme for poetic speculation. It is conceived only in myths which are as self-contradictory as they are frequent; They are hot given a fixed character until dogmatic religion defines them with reference to foretold or reported natural events.Nature alone is what first requires a form, and then gives of its spirit to the other spheres. Only as an effect of nature does sense admit of definition and distribution. Spirit,furthermore,admits of definition only as the principle of nature. Sense and spirit are the life of nature,which science redistributes, but does, under no circumstance, deny.

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Spirit taken existentially is a part of sense. When taken ideally,it is the form or value which nature acquires when viewed from the vantage-ground of any interest. Quoting the philosopher-sonneteer:"Individual objects are recognizable for a time, not because the flux is materially arrested,but because it somewhat circulates in a fashion which awakens an interest and brings different parts of the surrounding process into definable and prolonged relations with that interest." Particulars may vanish, yet others may endure. The function will outlast the particular organ. What is called spirit would be the ideal, insofar as it obtained expression in nature. Thus, the power attributed to spirit would be the ideal part of nature's fertility by which such expression was secured.

As to the relation of mind and body,when bodies have reached a certain complexity and vital equilibrium,a sense begins to inhabit them which is focussed upon the preservation of that body and on its reproduction. The maturing sense becoming reflective and expressive of physical welfare, points to its own harmony and persistence, generating the Life of Reason. "Nature is reason's basis and theme; reason is nature's consciousness. From the point of view of that consciousness, reason is also nature's justification and goal."

The separation of things so closely allied as are mind and body,reason and nature, is certainly an artificial divorce. However, says Santayana, to avoid divorce,it is well to first avoid unnatural unions, and not to attribute to our two elements which must be partners in life, relations repugnant to their respective functions and natures." Now the body is an instrument; the mind, its function - the witness and reward of its operation." Mind is the body's entelechy, a value which accrues to the body when it has reached a certain perfection. It must be recorded that while the body feeds the mind,the mind perfects the body, lifting it and all its natural relations

into the moral world, into the sphere of ideas and interests.
Consequently, consciousness is the expression of the bodily life and the seat of all its values. Like art, religion or science, it translates natural relations into synthetic and ideal symbols by which things are interpreted with reference to consciousness itself. Thought is a link in the chain of natural causes. It has determinate antecedents in the brain and senses, and determinate consequences in actions and words. This dependence and efficacy have nothing logical about them, being merely habitual collocations like lightning and thunder, for example.

Theory suggests the existence of cerebral processes; only imperfectly and indirectly can experience verify that theory.It is merely a scientific expedient to add a physical substratum to all thinking, for it is merely an hypothesis declaring the faith that nature is mechanically intelligible even beyond the reaches of exact and thorough verification. Consciousness is, however, a portion of crude and immediate experience, intimately felt by each person in his om ego.

It has been unwarrantedly assumed that the world, instead of being a living body, a natural system with moral functions, is a hybrid, half-physical and half-mental, "the clumsy conjunction of an automaton with a ghost"as Santayana derisively terms it. These phases, in abstraction, have been taken for independent and separable facts. The linkage is practically not deceptive, because indeed mental transformations are signs of changes in bodies. So long, therefore, as a cause is defined merely as sign, mental and physical changes may be said truly to cause one another. "But"avers our philosopher, "as soon as this form of augury tries to overcome its crude empiricism and establish phenomenal laws, the mental factor has to fall out of the efficient process and be represented there by what, upon accurate examination, it is seen to be really the sign of - I mean by some physiological event."

If we must speak of causal relations between mind and body, we should say that matter is the pervasive cause of mind's distribution, and mind, the pervasive cause of matter's discovery and value. To ask for an efficient cause is to have already turned one's face in the direction of matter and mechanical laws. On the other hand, to ask for a justification is to turn no less resolutely in the direction of ideal results and actualities from which instrumentality and further use have been eliminated. Spirit is useless, being the end of things. It is, however, not vain, since it alone rescues all things from vanity. It is called practical when it is prophetic of its own better fulfillments, which is the case whenever forces are being turned to good uses; whenever, as the author insists "an organism is exploring its relations and putting forth new tentacles with which to grasp the world."

In detail, a bodily process, nutrition or reproduction, for example, inaugurates "a festival in the mind" and consciousness is a sort of "ritual solemnising by prayer, jubilation or mourning, the chief episodes in the body's fortunes." The human organs, by their very structure, select the impressions possible to them from the diverse influences in the world, all of which might plausibly have offered a basis for sensation. Every impulse or instinct further selects from the passing bodily affections, those that are pertinent to its own operation, and which adhere to it and modify its reactive machinery. Prevalent and notable sensations are, therefore, signs, presumably making the presence of objects important for the body's welfare, or for the execution of its predestined offices. Thus not only are the soul's aims transcripts of the body's tendencies, but all ideas are grafted upon the interplay of these tendencies with surrounding forces. Just as the highest conceptions hover about ultimate achievements, so do early images flock about primary wants.

Thought is not alone a force to be used, but an experience realized. Beholding the actual resources of our minds, we perceive that we are as little informed

concerning the means and processes of action as concerning the reason why our motives move us. To achieve the simplest result, we must rely on fate. Our own most common acts are mysteries to us. "Do I know how I open my eyes, or how I walk down stairs? Is it the supervising wisdom of consciousness that guides me in these acts? Is it the mind that controls the bewildered body,and points out the way to physical habits, uncertain of their affinities? Or is it not much rather automatic inward machinery that executes the marvelous work, while the mind catches here and there, some glimpse of the operation, now with delight and adhesion, now with impotent rebellion?" When impulses work themselves out unimpeded, we say we act. When those impulses are thwarted, we say we are acted upon. However, we must confess that in neither case do we understand in the least, the natural history of what is occurring. At best, the mind but vaguely forecasts the result of action.Possibly a verbal sense of the aim to be attained, hovers in consciousness while the act is being performed. Certainly, nonetheless, this is but a premonition, itself, the sense of a process already present and betraying the tendency at work. It can,surely,give no aid or direction to the unknown mechanical process that produced it, and that must realize its own hope, if that hope is to be realized at all.

Thus, thought is an expression of natural relations, as will is of natural affinities. Nevertheless, consciousness of an object's value, though declaring the blind disposition to pursue that object, constitutes the entire value of that object. An impulse and its execution would be alike,destitute of importance, were it not for the pains and satisfactions involved. If it did not actually issue in life and consciousness, that conceived basis of all life called matter, would be a mere potentiality, an inferred instrument devoid of its function. The conscious life which the material world supports and carries in its own direction, as an automobile carries its occupants, it

alone gives that material world a legitimate status and perpetual import in human affairs. The direction in which benefit shall lie, must be determined by irrational impulse. However, the attainment of benefit consists in crowning that impulse with its ideal achievement. It is nature that dictates what men shall seek, and prompts them to seek it. Thus"a possibility of happiness is generated and only its fulfillment would justify nature and man in their common venture."

Thereupon, our thinker proceeds to sing hosanahs to Its Royal Majesty - King-Queen Thought. Thought, he spins in his eulogy, belongs to the sphere of ultimate results. To make an idea instrumental, would be to prostitute that, which being self-existent, should be self-justifying. Thought is fulfillment. Its function is to lend futility to its causes,and to make actual those conceived and underground processes which find in it their ultimate expression. Thought is nature represented. It is potential engrgy producing life and becoming an actual appearance. "What,indeed, could be more fitting than that consciousness, which is self-revealing and transcendentally primary, should be its own excuse for being, and should contain its own total value of everything else? What could be more proper than that the whole worth of ideas should be ideal?"

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JIM WILSON'S TRIP TO THE SKIMS

by

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The train was speeding through the sand dunes of northwestern Indiana and rapidly approaching the Michigan state line. The car had been relieved of the congestion by the discharge of scores of passengers at Hammond and East Chicago and those left had adjusted themselves comfortably in the seats to enjoy as much as possible the trip. Jim Wilson glanced over his fellow travelers and observed that there were present the usual elements that fill a day coach -- the self-satisfied traveling salesman who is more at home on the train than at the fireside; some laborers on their way to the fruit belt for the season's picking; two or three spoony young couples; a young mother with a babe in arms and three or four other children clinging to her skirts, excited by the experience of their first ride on a railroad train, "going home to gran'ma"; a group of giggling girls bound for a Northern Michigan summer resort, happy over the prospect of a short vacation in God's great outdoors. The only unusual elements in the car was a score or more of negroes of the better class. Their presence there excited a curiosity which was satisfied by the brakeman's explanation that they were going to the colored summer resort about sixty miles above Grand Rapids.

Finding nothing of special interest in his companions, Jim settled back in his seat, unfolded the morning paper, and tried to fix his attention upon it in order to kill time. He scanned the columns of the first page: millionaire's son sued for divorce by famous actress; two children run

down and killed by drunken driver; man arrested for poisoning his rich uncle to get his fortune; new trial granted Jerry Logan, convicted of brutal; million dollar bootlegger's ring unearthed, prohibition officers implicated; thousands of children starving in Armenia; another revolution in China; immense frauds in government contracts exposed. How commonplace and uninteresting all these things! Isn't there any news in the papers any more?

His attention was distracted from his reading by the mother and the children across the aisle. The boy had struck his little sister who had set up a howl, the baby joined in, and the mother's irritated voice was alternately soothing the infant, scolding the naughty boy, and telling the girl to "shet yer mouth, ye ain't kilt."

"Niles! Niles!" called the brakeman. Niles? In Michigan! That word started a train of thought in the brain of our traveler, for, be it known, he was a wanderer returning for the first time to his native state which he had left many years before. As he realized that he was again on Michigan soil, the scenes of his youth rose before him -- flooded in upon him. He was once more back in the old home, a boy of twelve or fifteen, playing ball with Will and Fred, Nate and John; swimming in Halfmoon Lake on a hot July afternoon; out on Dutchman's Lake sitting in the rotten old Indian canoe, fishing for bullheads and sunfish, unmindful of the slow drizzling rain because the fish bite better in such weather and mother would not scold if he bought home a good mess. 'Twas springtime and he was down on Rouge river watching the drivers break the house-high piles of logs and steer them down toward the mills at Grand Rapids, and he himself jumping from one floating log to another, quite heedless of the danger of falling off into the turbulent, icy old stream. Now he was building in the woods back of the little schoolhouse, a veritable bower of poles and leafy branches wherein he played housekeeping with the

sweetest little twelve year old miss that ever lived, proud and happy in the thought that she had consented to come to his house instead of going to Fred's over beyond the beech. Once more he was sitting on the strawin the box of a big sleigh on a cold December night, riding over the crackling snow behind jingling sleighbells, with this same bewitching maid beside him and glorying in the fact that he again had won over the other fellow. What good judgment she showed! But, alas for the fickleness of woman, she married Fred a few years later. Again he was running through the woods, leaping like a wild Indian over logs and brooks, climbing trees, hunting wintergreen berries, reclining upon the soft mat of pine needles in the cool shade of the tall evergreens, mocking the call of the bob-white, who was prophesying, "More wet! More wet!"; listening to the chattering of the red squirrels in the trees, or the distant drumming of the partridge. Now the sap is boiling in the big flat pan over the roaring fire, boiling so hard that, were it not for the grease from the chunk of fat pork in the pan it would boil over and flood the fire, for it is sugar-making time and the boys, Milt, John and he, have tapped the maple trees and the sap is running into the rough-hewn pine troughs. What fun! Such fun that the neighbor boys are always eager to come over and help gather the sap and carry it to the boiler.

Thus his reveries continued, interrupted from time to time by some incident in the car or scene upon fleeting landscape. "Grand Rapids! All out!" The conductor's call broke the spell and the wanderer was once more back on the earth in the year 1924.

An hour later he was on another train passing over familiar ground, which as a boy he had traversed so many times that he knew every crook and turn of the roads, every tree, root, and stone upon which he had "stubbed" his bare toes, and at least the name of every inhabitant. He didn't expect to see any familiar faces, although he gazed intently out of

the coach window, half hoping that he might. But not only the landscape, but the very roads, and the town had so changed that scarcely a thing could he recognize. The woods had all been cleared away and the hills and valleys were covered with either crops or orchards. The town had been transformed so completely that had the conductor not called Bartley he would not have believed his eyes. The train curved round the lake where he used to swim--how mightily that body of water had shrunken in a generation! Surely it wasn't one-fourth as large as it used to be, and its waters had lost their beautiful blue color. At one end was a heap of old sawdust, marking the site of the mill which had converted much of the surrounding timber into "lumber, lath, shingles, staves and heading." He did recognize, however, over on the other shore, the sandy beach where the boys used to swim. Back upon the bank were three or four trees, apparently just where they used to stand, faithful guardians over the sacred spot where the boys used to undress before making the dash for the water with a war whoop and challenge, "last one in's a nigger!" On north from the lake the region which Jim remembered as the great pine tract was completely changed also. Not one of those giants of the forest remained. Many stumps still marked the spots where they once had stood, and occasionally a row of stumps were turned up on their sides to form a fence, with their grayish white roots radiating from their bases, a sort of tombstone to their dead selves. Other long stretches of land, stripped of all valuable timber, ravaged by repeated fires, now gave life to little except a few scrub oaks and slender poplars. One stretch for a mile or more seemed nothing but a bed of stones, of all sizes from the small cobblestone to the giant ten-ton boulder, lying so thickly over the ground that cattle could scarcely wind their way among them to feed upon the bunches of wild grass.

It was late in the afternoon when the train

stopped at the little station of Whitney where Jim Wilson alighted. Although he was the only one to get off, and a stranger in the place, he received from the dozen or more natives, who had assembled to see the train come in, little more than passing glances and one or two "howdy do's." He picked up his valise and sauntered up the sand bank to what appeared to be the general store of the town and inquired how he could get out to Murphey's Corners about twelve miles to the west. No one knew. Was anyone in town from the neighborhood? No. Old man Murphy drove over about every week with his truck and often carried folks and freight, but he hadn't been in today. There was no livery in town, so he could do nothing but wait and trust to luck, for walking a distance of twelve miles over unimproved roads did not appeal to him at all.

He had just settled back upon a soap box in front of the store to ponder over the situation when an old automobile drove up and stopped for gas. The old machine attracted his attention. It had a square, box-like hood, a peculiar top, right drive, doors on one side only, and strangest of all, oil lamps of the square lantern-like type situated on either side about the hight of the steering wheel. Perceiving the stranger's interest in his vehicle, the driver volunteered the information that the car was really a Buick, not a generation old but dating merely from 1912. But it looked almost as antiquated as the one hoss shay, so great has been the changes in our family conveyance during the last decade.

The driver proved to be a friendly, loquacious chap and, upon learning where Jim wished to go, said he lived just beyond Murphey's Corners, invited him to ride with him --"glad to have ye fur comp'ny." So Jim climbed into the auto, not without some misgivings, despite the repeated assurances of the owner that the old motor could still perform wonderfully well. After much cranking, the motor did start, and the party was off for the twelve-mile

run. Not a very long trip, to be sure, a twenty-minute run over good roads, but a mile out of town the gravel road ended, and the car struck the loose sand of the "skims."

Have you ever ridden across the "skims", the cut-over, burnt-over sandy land containing nothing except a scanty undergrowth and numerous pine stumps? Where the roads are never made but just happen, wherever a driver's fancy leads him? Where the wagons used to cut fairly straight tracks, the auto wheels dodge from one side to the other for any old reason, or no reason at all, so that the driver has to keep his hands see-sawing up and down on the wheel. Imagine an auto traveling at the rate of ten miles an hour in such a crooked track, with stumps to dodge every half rod, where you often cannot see the road a rod ahead. Jim trembled at first, but his courage soon revived as he watched the driver's skilful manipulation of the steering wheel while keeping up a constant flow of conversation; and he couldn't help applying to the machine his grandfather's favorite expression -- "'Tis a rattling good thing."

"Why do they call these lands the skims?" queried Jim. "Waal," was the hesitating reply, "I dunno zackly. Guess it's because they've been skum so much. When I fust come up here back in the '70's this here land was covered with the finest pine y' ever seen, -- big tall trees, straight and smooth -- some on 'em 'thout a knot er a limb fur a hundred feet. Then Ferris Brothers come in here from Big Rapids and lumbered it off. In them days lumber wa'n't ez valuble as 'tis now. See them high stumps? Them trees was cut in the winter when the snow was 'bout five foot deep on the level and the cutters didn't think it worth while to dig down into the snow to get five or six feet more timber. Then they jest tuck the best trees and left the small 'uns 'n' all the logs and butts 'at was the least bit shaky or knotty. They slashed down piles o' timber that

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they didn't take off. Course, the next summer, arter all them tree tops, 'n' logs, 'n' trash got dried out the fire just nacherly swep' thru here. They wa'n't no stoppin' it. 'N' 'en when the price of lumber went up a few years later, Old Comstock he come in frum Grand Rapids en tuck off most as much timber es Ferris ever got. There was lots o' dead timber standin', killed by the fires, 'sides a good deal that was still green. He picked up all the logs that he thought 'ud make lumber. 'N' 'en he sold off the land to settlers at ten dollars an acre. The fellers 'at bought it got a lot o' timber, too. They worked up old trees and butts into shingle bolts, and there was a good deal of basswood, and a little oak thet they cut up into stave an' headin' bolts. But they soon diskivered that the soil was no 'count. Under the bed of leaves en rotten wood, they wa'n't nothin' but sand and most of the surface was burnt up by the forest fires. So most of the settlers soon moved off, and let the land go back to the state fur taxes. Ye kin homestead most any forty in here now. Arter the settlers left, the land was considered common property and everybody 'at's wanted any thing off'n it has just tuck it, 'n' I guess it's purty well skum. The Ferrises they skum it, tuck the cream, then ole Comstock tuk what he wanted, the settlers follered and worked up ever' thing that ud pay fer a peck er pertaters and I don't know how many times the fires has ran thru here. Yes, the name fits all right -- it's the skims." And the stranger needed but to look about him to satisfy himself that the name did fit. ~~Here were~~ Black, charred pine stumps scattered amidst the expanse of yellowish white sand. Here and there ~~were~~ clusters of slender poplars, green spots of sand vetch, straggling barren blackberry bushes, bunches of dried and withered wild grass; and o'ertopping all were a few standing trees and stubs, straight and smooth -- lifeless, limbless, barkless -- gray sentenels on guard over that part of God's earth that had been laid waste by greedy hands of man and the pitiless tongues of

flame.

In a few minutes the travelers came out upon a rectangular tract of about eighty acres that was entirely free from stumps and underbrush. No living vegetation was visible. "This," the driver explained, "is the Ferguson orchard. Where are the trees? Why, don't you see 'em stickin' up all 'round?" And he pointed out some dried up sticks which, on closer scrutiny, appeared to be set in rows. One would have taken them for bean stalks, only they were not tall enough.

"Yes," continued the cicerone, "Jake Ferguson he thought this land 'd be fine for apples en peachs. They was raisin' fine fruit over toward the lake on land 'at looked like this. So Jake went to Chicago and organized a company, en set out trees. Well, the trees got along purty well the first summer -- not more'n a quarter on 'em died; but the next spring only jest a few scatterin' ones ever tried to leave out an they all died before July. So the comp'ny went bust. That was three years ago, and I guess they won't no one try the expeerment here agin."

Soon after leaving this orchard tract, the car struck a straight level piece of road which appeared to have been graded. And so it had, since, as the driver informed his passenger, it was the bed of an old railroad that had long since been abandoned. "You know, right down there," and he pointed to an old two-story, weather-beaten house, "is where the town of West Troy used to be." The stranger remembered that, in looking up the map of this county, he had found a town by that name and wondered about it. As they approached the lone house he looked in vain, however, for any evidences of a town -- there were no other buildings, either standing or in ruins. "Yes, this is the town, all right, or rather where it uster be. Forty years ago there was almost eight hundred people livin' right here. It had a railroad, a post office, two or three general stores, black-

smith shop and other businesses. Of course, the main thing that kept the town up was the lumberin', 'Bout all the railroad done was to haul lumber out from the mill. Right over there," and he designated a large pile of sawdust that the stranger had not noticed before, " right over there is where the mill stood. When the timber was all cut, the mill was moved away and bein's there wan't nothing for the railroad to haul they tore up the tracks, an' the town just naturally died. There wasn't nothin' for the men to do to earn their taters so they moved on. Then come the fire and done the rest."

What was once the flourishing town of West Troy, like Troy of old, had vanished almost completely; only a few holes that once were cellars, a few brickbats and some scattering pieces of old iron marked the spot. The fire no doubt did its work well and the settlers on the skims had completed the job by carrying away everything left that could possibly be of any use.

Just beyond this old town site the road crosses the river and emerges upon soil of a little better quality. It is still pine land, however, as the the many stumps bear witness, but the road soon takes a straight course and shows other signs of having been worked. Cleared fields and houses tell of men who have tried to till the land. But nearly every house is vacant. The shattered windows, the broken down doors, the remnants of fences, the dead and dying fruit trees -- these tell a mute, but eloquent tale of the struggles for existence on the margin of cultivation. Each house represents a tragedy, a failure, a shattered dream. As one goes on west, the land seems gradually to get better, for more of the houses are occupied, and garden patches and small fields of corn, potatoes and beans become more frequent, until some eight miles back from the river one finds prosperous farmers with large orchards, well-tilled acres and sleek herds of cattle. Here was Jim Wilson's destination.

One day would have sufficed to transact his business but he felt a desire to know more of these skims and their inhabitants, so he stayed over and cultivated the acquaintance of Jack Zimmerman, the owner of the old auto.

Jack was a medium sized, well-built man, as lithe and active as a man of fifty years, looked sixty, and owned to seventy. His knowledge of the country and its people was broad and intimate. He had come into that section fifty years before, as a boy; had played in the virgin forests and had later helped to remove the timber. In the lumber camps he had worked as chore boy and cook's assistant; he had swung the ax to notch the trees; he had pulled his end of a cross-cut saw from daylight till dark; he had been in turn swamper, skidder, loader, scaler. In the spring as pikeman and driver he had broken the jams on the river and ridden the logs down to Muskegon and there steered them into their proper booms; and then, the season over, and his pay in his pocket he had made the rounds of the long line of saloons and lingered in riotous living till his money was all spent. He didn't say much about this, but he threw out his chest in pardonable pride as he told how he had driven the big span of bays, his own, that had hauled the biggest load of pine logs ever moved upon runners -- 42,781 feet-- he remembered the exact scale.

A day or two later the old machine again rattled down the hill toward the skims with Jim Wilson beside Jack, the driver. Jim was a good questioner and a good listener; Jack was ready in his replies.

"Where did these people come from who live upon this poor land?"

"Waal," Jack hesitated, "a good many on 'em are left over from lumberin' days. When a feller's spent the first half of his working days in the

woods he generally don't know en don't care much aboub any other kind o' work. There's Tom Woods frinstance, ut lives down by the river. He bought a forty en built him a shanty out of old lumber he got at the mill. That made a place for his old 'ooman 'n' kids to stay. Then every winter he'd take his team en go to the lumber camps. At first he didn't have to go very far --twenty or twenty-five miles; but arter awhile there wa'n't any work nearer than fifty or sixty mile, and one winter he had to travel over a hundred mile afore he found work. Then he quit. He cacklated that was too fur. Sence then he's stayed round here pickin' up odd jobs. He keeps a cow that runs over the skins. There's usually purty good feed down along the river. And then," he continued, "there's a lot of good-fur-nothing, God-forsaken, men round here, just trash. Some was born here, some jest drifted in. They wouldn't amount to nothin' anywheres -- jest nacherly low-down. And I guess some o' these fellers in here are law-breakers and hidin' ruther 'n' to go to Jackson. I ain't mentionin' no names; I could if I wanted to, but o' course not havin' no evidence I'd better keep my mouth shet. 'Tain't no perticler concern o' mine.

"'N' then there's some others that's bought the land en paid fur it all the money they had before they diskivered it was good-fur-nothin'. Some of these poor cusses ain't got no other place to go en no money to go with, so they jest have to stay on."

"Are they honest? Don't they steal a good deal from their more fortunate neighbors upon the good land?" "Yes, some o' them do swipe stuff but it's generally some little thing like a chicken and nobody pays much attention to it. Guess the poor devils has got to live somehow." And Jack paused as if reflecting.

Some Types

Meanwhile they arrived at a farm on the border of the skims the soil of which gave more evidence of fertility. A little stream, bordered with a thick growth of brush and some fair-sized trees, ran back of the buildings. Three or four acres of corn about four feet high, hard-pressed by weeds, showed no evidence of having been cultivated since planting. There was an orchard of a hundred or more apple trees, straggling and bushy, into which a pruning hook had never strayed. The fence around the cornfield was sufficiently strong to keep out cattle but was patched and spliced in many places. The buildings were also in keeping with the surroundings. Originally, perhaps forty years before, they had been a part of a lumber camp. However, time had done its work upon the structures, which were, in the first place, but little more than shacks, and the owner had used slabs and old pieces of cull lumber to patch the roof, and to replace the clapboards which the elements had damaged. Half the window panes were out and the holes stuffed with old rags. The front door was boarded up, or rather slabbed up. "Here," said Jack, "is where John McFarland lives; John owns about fifteen hundred acres of land, some of it purty good. He come on to this place twenty-five or thirty years ago and has batched it here ever sence. Let's go in en see him." The old Buick gave a jerk and stopped its rattle. The men got out passed through the rickety gate, wound their way among old rusty, broken-down machines -- wagons, buggies, harrows, plows, mowers, rakes, -- and finally reached the back door. Jack opened without rapping, but the owner was not at home. They entered, nevertheless, or rather tried to enter, for such a heap of old trash was never seen outside of a junkshop, -- broken chairs, a dilapidated old bed with dirty blankets, clothes, ragged and filthy were strewn over the floor. An old rusty stove with greasy kettle and skillet and a rickety table filled one corner. This

was where John lived. "You see," explained Jack as they backed out, "John ain't very ambitious. He ain't got no one but hisself to look after and don't worry. But he's honest enough, I guess, spite of the fact that he's mighty religious. He puts his trust in the Lord, as he says; says that man oughtn't to set himself up agin the Lord in no ways. Declares that if God wants the apple tree to grow in a partic'lar shape, w'y that's the way it orter to grow, so he never trims his trees ner nothin'. And if his cows and horses can't live through the winter on marsh hay en cornstalks, then the Lord takes 'em an' that's His business. So he jest plants his corn en lets the Lord do the 'tendin'" Just then two men came up the road, one an ordinary looking farmen who was leading two skinny horses with ribs sticking out like hoops upon a pork barrel. The other, who proved to be McFarland, must have been the original of McCutcheon's Mr. Raglan Patchmore. His disheveled black hair was topped by an old torn felt hat which allowed his tangled locks to stick through. His face had evidently never been introduced to a razor nor contaminated by any application of soap; His coat and trousers were ragged and mended with patch upon patch of various hues and shapes. His shoes were out at the toes and turned over at the heels. Indeed, no self-respecting scarecrow would have stooped to associate with him. Mr. McFarland was chuckling to himself, for, as he explained, he had just sold the two horses for fifteen dollars to a man from the next county, who thought he could profit by the deal if he turned the bones into his good pasture and put some meat on them.

"Speakin' of religion," continued Jack as they drove on from McFarland's place, "reminds me of Sam Miller, who lives over on the other road. Sam has some mighty good pints. He means all right, but he cain't stick to nothing. He gits religion ever' time a preacher comes round, shouts his head off in the amen corner, but I guess he's one o' God's weak

vessels, -- his religion all leaks out in a few days. Sam's mighty fond o' chickens, them yaller-legged ones such as the Methodist preachers like. Fact he likes 'em so much that he sometimes wanders over to his neighbors, 'long 'bout midnight. On such occasions he's mighty thoughtful not to disturb the slumbers o' his friends -- jest as quiet, 's he kin be. One night I was ridin' home with him from town 'n' when we was passin' long by Bill Green's place Sam says, sez he, 'wonder if Bill has any ripe pullets. At that he stops old Maud, hands the lines to me en jumps out. We knowed Bill and his wife was in town for we'd seen 'em there. I didn't jest like the idee of holdin' the mare while Sam was robbin' of a hen roost, fer, thinks I, ain't I what them lawyers calls a participle criminy? But then it wan't zackly the same oz pickin' 'em off myself so I didn't object. Purty soon Sam come back luggin' two fine chickens en got into the buggy en druv on home. Next day, at Sam's invite, I went over to put my teeth in them chickens. Sam's wife had fried 'em en they cert'nly smelled fine. Well, we sot down to the table and I'll be goshed darned if Sam didn't up and ask the Lord to bless him en them stolen chickens. Now, I ain't no saint 'n' make no pretense to bein' mammy's good little boy, 'n' I cacklate old Bill'd stole 'em first anyways, but that askin' the blessin' over swiped hens was mixen the Lord up in the thievin' business a leetle too much fur me.'

And the old rig rattled on. "Jim Smith lives here," designating with his left hand a little shack and a shed-like barn with a half dozen ragged dirty children playing in the sand. As they passed, a slovenly woman appeared in the door and stared at them. "That's Mariar, Jim's wife, though I guess they ain't never been married. Mariar never had no father, jest happened -- like lots of others hereabouts. That oldest gal o' hern hain't got no dad neither. Arter Mariar's mother croaked 'bout six years ago, Jim he tuck her 'n' the kid in, 'n' no questions asked.

Waal, folks round here don't go much on ceremony 'n' don't care much fer fam'ly trees so long's a man's a good neighbor en tends to his own business. Guess there's a good many rotten apples on some fambly trees, too, hain't they?"

So the auto circled around over the sandy waste and semi-waste land, while Jack Zimmerman expatiated up this person and that, telling their good and bad traits, their antecedents, or what the neighbors surmised. On the way back home they passed a place on a hill with a fairly good looking little orchard, a large barn, a small but cosy looking house. A middle aged man, whose general appearance indicated a little higher type than the ordinary native, was standing at the gate and greeted them with a cordial gesture. "That," explained Jack, is Mr. Sumpter, "he come in here a year ago last spring from Chicago with his wife en two gals, about fifteen or sixteen years old. One o' them slick real estate agents brung him out to look et the place in January when they was about two foot o' snow on the ground. Will Myers was livin' here then end he had a hull herd o' cattle 't he was feedin', haulin' hay end other feed from Coopertown. That there agent jest made Sumpter believe that all that stuff and them cattle was raised right on that eighty acre farm and ended up by sellin' him the place fer seven thousand dollars -- fifteen hundred down, all the money the poor devil had, en the rest in a mortgage. All the good land in the farm is where the orchard stands, and the whole of it ain't worth more'n fifteen hundred. Mr. Sumpter was going to make a big nursery out o' it, set out fifteen or twenty acres o' trees the first spring. Bout half of 'em died afore fall. A few of 'em leaved out last spring but they're all dead now. 'N' I hear he's plannin' to pull up on go back to Chicago this fall -- jest naturally starved out! And that ain't the wust of it," and Jack's voice took on a sad and sympathetic note, "the youngest o' the gals, Mary, purty's a picture went to Chicago last Spring en in about four weeks they brought her back

with her baby. The poor gal died three days afterwards 'n' we buried her in the graveyard over yander; but afore she died they brought Tim McGann over, called the preacher en made him give that kid a name. The McGanns live over by the river on the skims. They ain't nothin' but trash. The whole caboodle of 'em is thieves. Jest now they're gettin' their living by makin' white mule and runnin' it out to Muskegon and Grand Rapids. Well, I expect Sumpter'll let the place go on the mortgage and then them damned land agents will sell it to another sucker and keep on sellin' it just as they've done with the Johnson eighty over north. That Johnson piece o' sand's been sold seven or eight times. The buyers put what money they have in it, move on it en stay one season -- nobody's ever stayed mor'n one season -- 'n' then they go back where they come from to make way fur the next sucker. Well, Mr. Wilson, here we are back home. Jump out and we'll see if Sally has supper ready."

All through that night, and the next day on his way back to Chicago, and for days afterwards Jim Wilson pondered over that trip throught the "skims" and those people, the flotsam and jetsam of humanity and wondered at the ways of Providence.

No. 6

Recent Events in Mexico

[Paper read before Terre Haute Literary Club by Ernest L. Holbrook, Dec. 1, 1924]

There are numerous reasons why recent events in Mexico should be of interest to the people of the U.S. For no thing Mexico is a country of contradictions and wonders, and in some respects she has achieved astounding development in the past few years. Also it would be a great advantage to us if present conditions, which may at any time become very grave for us, could be changed and Mexico could establish an era of permanent peace and prosperity.

In considering the events and policies of the Obregon administration which lead up to and explain the recent political campaign resulting in the election of Gen. Plutarco Calles as president, we shall first consider several relatively stable and permanent facts concerning Mexican conditions which will tend to give a correct perspective of recent events:—

I. Mexico has a republican form of government modeled after our own constitution, but self-government under this constitution has always been merely nominal for the following reasons (given by Mr. Chelaus in Atlantic Monthly):—

1. Large majority of people are illiterate and indigent (80% illiterate)
2. Slow development of education and inefficiency of same.
3. Isolation and lack of means of communication, due to mountainous country,
4. Failure to develop a middle class of society.
5. Lack of training in self-government.
6. Corrupt and incapable leaders. "The more popular the election, the more inadequate the candidate."

7. Danger z revolution keeps gov men out z politics.
8. Lack z definite political parties. Parties center about leaders
and change too often t mould feeble opinion.

II. Foreign domination. Foreign loans and capital have been a great help in developing Mexico, but now foreigners own about 1/3 z the wealth, one-half z which amount is in the hands z Americans. Also, the national debt z over $700,000,000 is owed largely t foreigners. Therefore Mexico has a "fictitious and rickety independence."

III. Land problem. During the Diaz regime the communal lands z the Indians, called ejidos, were largely seized by neighboring land owners and consolidated into large estates called haciendas. The hacienda system carries with it the peon system, under which the common laborer was very similar in status t a feudal serf. The condition z the peons has been the cause t a large extent z the various upheavals in Mexico.

Obregon brought into power by the last revolution has accomplished more in the way z reform than any one had done before him.

Next the general policies z Obregon's administration will be briefly explained.

In the first place great stimulus was given t education. [Here the author quotes at length from an article by Frank Tannenbaum published in the Springfield Republican.]

3.

The seem policy to be noted was the redistribution of land. Under the present laws all agrarian land is regarded as innately inherent in the nation, and a national agrarian commission and local commissions were appointed to supervise the expropriation of the large land owners and recreation of the ejidos. Owners were to be paid for the lands. A decree issued in August 1923 stated that any Mexican without land might acquire government land and that the title to such land would pass to any one who worked it for two years. Under these two arrangements, nearly three million acres were assigned in one year.

The results of these as well as other policies of the Obregon regime have been summarized by Tannenbaum in the article previously referred to as follows:- "The Obregon regime represents, if not the first, one of the first, and certainly the most successful outcome of this hundred years' struggle of the descendants of the disinherited Indian to achieve a position of equality with the descendants of the conquerors".

The presidential campaign of the past year centered upon Obregon's policies, since the leading candidate, Gen. Calles, was a prominent official in Obregon's administration and was known as a supporter of Obregon's policies. The opposition was led by Adolfo de la Huerta, an Obregon official who left office under suspicion of serious financial irregularities and who as a candidate stood for more moderate policies than his opponent and thereby won the support of the landlords,

merchants, foreign capitalists and others.

On Dec. 5, 1923 a well developed revolutionary plot came to light in the form of a manifesto known as the Plan de Vera Cruz. The leaders include De la Huerta, Gen. Sanchez who had been federal commander at Vera Cruz, and others. Vera Cruz is an important stronghold of the labor movement, and for several weeks before the revolution strikes has prevented any freight movements at Vera Cruz. Gen. Sanchez put down the strike by military force. Obregon thereupon appealed to the common people for support and made Gen. Calles commander of the federal forces.

The civil war thus inaugurated was rather extensive in scope and sanguinary in character. The federal side was not clearly victorious until March and the revolt was not entirely broken until May. It has been stated that this marks the first time that a truly popular government in Mexico has been able to suppress an insurrection of the traditional enemies of liberty.

After the elimination of De la Huerta as a candidate, the contest resolved itself into one between Calles and Gen. Flores, a conservative representing land-owners, business men, conservatives, and the Catholic Party. The election occurred July 6. It was an orderly election, but in view of the fact that few voters can

read over of the general condition of affairs in Mexico, it is impossible to believe that the election was a real expression of the sentiment of the people. At any rate after some weeks of counting votes, Gen. Calles was declared elected by a huge majority.

One of the most difficult problems of the Mexican government is that of the national debt, which including unpaid interest amounts to about $700,000,000. In 1922 an agreement known as the Lamont-de la Huerta Agreement was reached. In brief this agreement provides that a fund derived from export taxes on oil and a surcharge on gross revenues of railroads shall be set aside for the service of the debt. In 1923, Mexico made a payment of $15,000,000 on the debt. In 1924, friction between the government and the Lamont committee arose over a loan demanded by Obregon. Also, the government was short of funds. Due to these two causes, the Lamont agreement was suspended on July 1. There is some doubt as to whether Calles will continue the agreement when he assumes the presidency.

During the past year an important step in the direction of settling the points of dispute between Mexico and the U.S. has been taken. In accordance with an agreement reached in August 1923 two important claims commissions have been organized and have begun work. One of these commissions will pass upon the claims of Americans and by Mexicans due to the revolutions between 1910 and 1920 and due to the Pershing expedition into

Mexico. The other will pass upon other claims of Mexicans and Americans, one against the other, some of which date back to 1868.

Americans should keep a hopeful hand to Mexico. The should recognize the odds against which the progressive element has had to struggle in that country. The should try to overcome the unfortunate effects upon Mexican feeling caused by the actions of outsiders whose motive has been self-interest instead of the desire to strengthen nations to keep the weak.

Events of the past four years have been encouraging. During this period Mexico has had a stable government and much good has been accomplished. What is the secret? "The future of Mexico is engaged in a death-grapple with the past". Another revolt has been predicted. This is the situation described by Pres. Calles. What will he do? Upon the basis of a brief account of his history and statements the reader may form his own opinion.

Plutarco Elias Calles - born of humble parents; use of hardships; a schoolmaster for 17 years; governor of Sonora and founder of Mexico's leading industrial school; decree prohibition in Sonora; "spiritual insurgent" under Diaz; force to give up office; participant in Madero Revolution; a soldier under Obregon and promoted to generalship; holder of most important position in cabinet under Obregon.

Calles assumes office as president, age 47 years. A man of character, force, and ability; "the most remarkable man produced by the Revolution"; "massive figure, prominent forehead, deep, dark, penetrating Indian eyes, determined mouth, and square jaw". Not even his enemies question his honesty. His ability to govern is already proved. He is more radical in his views than Obregon, but he is not an extreme radical. Mexico has her communistic element, but Calles is not identified with this element. It has been predicted that he will be "the most Revolutionary President since Juarez and the foremost ruler since Diaz". He "represents to-day the main current of the social phase of the Revolution". [The paper closes with the reading of extensive quotations from one of his political speeches setting forth his views on current issues, published in the Nation.]

RESPECT AND DISRESPECT FOR LAW

Many years ago an Englishman said:

"Of law there can be no less said than that her seat is in the bosom of God, her voice the harmony of the world; all things do her homage, the very least as feeling her care and the greatest as not exempt from her power."

Quite an exalted conception which regards law as the balance true between right and wrong, between good and evil, as to all people; with the high and the low, the rich and the poor, all claiming its protection, and all gracefully bowing to its mandates.

That is law in the abstract. Unfortunately the world today is dealing with laws of men, uninspired, hastily made, and sometimes enacted for selfish political purposes. Such laws do not always obtain their powers, just or unjust, from the consent of the governed, and such laws do not always command the respect of all, or even a majority, "who must live and breathe, and have their being" under their dominion.

The legitimate purpose of law is to protect the personal and the property rights of all the people; to protect all the people in their liberties, and in their pursuits of happiness; to maintain domestic tranquility.

Lord Moulton said:

"Here obedience to law does not measure the greatness of a nation. It can be easily obtained from a strong executive, and most easily of all from a timorous people."

J. Whitcomb Riley, the great Hoosier poet, said:

"The meanest man I ever saw, always kept within the law; While many a better feller I've knowed, the grand jury sent over the road."

The enforcement of an unpopular law by a strong executive is tyranny; and submission to an unpopular law by a timorous people is slavery.

The true test of a law is the extent to which all the people living under it can be trusted to obey and to uphold it.

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Disrespect for law is not a new thing. Neither is it limited now, nor has it ever been limited, to any particular element of society.

It was disrespect for the laws of Egypt that caused Moses to slay the Egyptian, and finally to lead the children of Israel out of Egypt, and into the promised land.

It was disrespect for the law as it was then written which caused the English people in 1215 to wring from King John the famous charter of human liberties known as the Magna Carta.

It was disrespect for the English law which on the 23th day of March, 1775, emboldened the heroic spirit of Patrick Henry to cry out: "I know not what course others may take; but as for me, give me liberty or give me death."

It was disrespect for law that wrote the Declaration of Independence, and fought to a successful conclusion the Revolutionary War.

It was disrespect for law that caused both English and American jurors to refuse to convict women charged with being witches, regardless of evidence or confessions.

And it was disrespect for the Dred Scott Decision rendered by the Supreme Court of the United States, which caused the northern freemen to refuse to apprehend and return slaves escaping from their southern masters; and in spite of the disrespect for law displayed by old John Brown, "his soul goes marching on."

We are today, however, confronted with a most serious state of public mind, At no time since the days of reconstruction has statesmanship been more required of Americans than at the present.

Disrespect for law was never so pronounced, and although attention is frequently called to it in respect to the Federal Prohibition Law, more than any other, it is by no means confined to that law.

Within the last twenty-four months the President of the United States has felt called upon to demand the resignation of two members of his cabinet because of their alleged disrespect for law, and common honesty.

One member of Congress has been tried and convicted for violating the Federal Prohibition Law, He was re-elected. One

governor of a state has been impeached. His wife has been elected governor. Another governor of a state has been indicted and tried on a felonious charge, and a part of the jury that acquited him has been indicted for accepting bribes. He was re-elected. And yet another governor has been tried and convicted on a charge of using the mails to defraud. He was not a candidate for re-election. And a prohibition leader in the state of New York has lately been indicted, tried and convicted on the charge of forgery. Up to date he has not announced what office he intends to aspire to.

There is still another side to the picture. The great conflict which has lately been raging between the so-called Fundamentalists and the Modernists of the Protestant clergy is conclusive that someone is disrespecting the Church doctrines. At Cleveland, Ohio, on May 31st, 1924, Biship William Montgomery Brown, of the Protestant Episcopal Church, was found guilty of heresy. Brown was not quite right on [redacted] Immaculate Conception.

Another interesting feature on this side of the picture we find reported in the Western Christian Advocate of May 22nd, 1924, as follows:

Is Democracy Safe?

"Is a democracy able to establish laws and impose law enforcement on its own adherents successfully ? Two or three serious situation have arisen in church and State.

The Ohio Supreme Court has ruled that motion picture and theatrical performances according to law are prohibited on Sunday under penalty of one hundred dollars fine and six months imprisonment as the maximum sentence. Immediately city officials in different places announced that they did not intend to enforce the Sunday closing

law, Papers from Cleveland declared that manager William R. Hopkins would not make a move until ordered to do so by the City Council. Cincinnati officials were silent, while it is commonly known by everyone that the theatres in Cincinnati and elsewhere have been open on Sunday without restraint.

In the same day's paper appeared the report of the General Conference at Springfield, Massachusetts, re-affirming the attitude of the Methodist Episcopal Church in declaring against the remarriage of divorced people, unless the cause was given as adultery. One of the preachers was quoted as saying: 'Ministers in many cases have gone on the assumption that the divorces actually obtained for desertion or cruelty could have been procured for infidelity, except for legal difficulties. They often perform the marriage ceremony on that assumption.' Indeed, ministers themselves have personally married on such a basis, and bishops have performed the ceremony.

Judge Henry Wade Rogers, chairman of the Judiciary Committee, declared that ministers have no authority to go behind court declarations. Cases are not unknown of preachers performing wedding ceremonies for laymen who have approached David's iniquity. Moral standards in some of the Conferences have been so difficult to maintain that a near revolution has been necessary in order to overthrow powerful influences attempting to shield those who have been guilty of serious indiscretions, or worse things.

A strong movement has been on foot to recognize 2.75% beer. Any person of clear moral understanding realizes that such a measure would be a flagrant violation of the spirit of the Eighteenth Amendment.

Let us repeat the question again: Is democracy capable of passing legitimate laws and of enforcing the same upon its own members?"

And while we are examining ourselves, we may as well go a little further. The Institute of Social and Religious Research, in its latest report, recites a tale of woe that reaches the high water mark of pessimism.

According to its findings, church attendance all over the west, the middle states, and New England, is steadily on the decline

Speaking of a certain New England community, where crime

is at a moderately low ebb, the report says; "Should the decline continue at its present rate, it is only a question of a few decades before the church will become a deserted institution."

Current Opinion for the month of July 1924 says:

"At the same time that our legislative factories are turning out innumberable laws making us on paper the most perfect nation in the world, murderers and robbers are rendering our lives and our property more insecure than in any other civilized country."

And, referring to the bobbed haired bandit of the slums of New York, and the two Chicago boys who pleaded guilty to kidnapping and murder, the Current Opinion further says:

"They have served as alarming reminders of the moral corruption which is gnawing beneath the surface at the vitals of American life. Much has been said in recent years of the "lawlessness" involved in the breaking of the prohibition law; but flouting the Volstead Act pales into a trifling misdemeanor before the orgy of murders and felonies that are being constantly committed."

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America is called the land of laws and lawlessness. To my mind this is not so surprising. We have the greatest law making body in the world, the Congress of the United States, and we also have a General Assembly in each state in the Union, which are not the greatest law making bodies in the world. The result is we have too many laws.

We also have a mixed population with a great variety of ideas as to what the laws, the government, and society, ought to be.

With all of these conflicting elements in our make up,

and with our legislative factories grinding out laws to make us be good, it seems the salt hath lost its savor and there is nothing wherewith the earth may be salted.

In the bright light of some of our greatest institutions of learning, or in the most sacred precincts of some of our religious organizations, the most atrocious crimes are conceived and executed. Laws do not prevent crime.

Herbert S. Hadley, former governor of the State of Missouri and now chancellor of Washington University of St. Louis, in addressing the Michigan State Bar Association at Lansing, Michigan, a few days ago said:

"During the last fifty years, the development of our social, legal, and political, systems has not kept pace with our remarkable advancement in science and our effective control of the natural forces of the world."

And this fact, the learned chancellor goes on to show, is conclusive evidence, first,-

"That we are the most lawless of all the civilized nations of the world."

and second,-

"That, while many influences and conditions here and elsewhere cause crime, the greater amount of crime in this as compared with other countries of similar civilization and culture, must be assigned to the inefficient system of apprehending those committing criminal offenses."

The position of Judge Hadley clearly and fairly represents the error that critics of courts and law usually fall into. In spite of the fact that the home, the school, and the church have absolute control of the individual during the period of character formation, these critics attempt to hold the courts and the law responsible for our lack of a proper sense of honor, duty,

and nobility; - responsible for our social and political shortcomings. It is the old fallacy of thinking, and talking, and acting, on the theory that we can make all people good by the enactment of penal statutes. Such is not even the purpose of law.

Since the separation of Church and State, it has generally been taken for granted that, in conjunction with the home and the school, it is the mission of the Church to build character and add moral tone to civilization. If we lack in these things, if, during the last fifty years, our sense of honor, duty and morality, our religion, has not kept pace with our remarkable advancement in science, it is because the home, the school, and the Church, have failed in their mission, in that respect.

President Coolidge says:

"The government of a country never gets ahead of the religion of a country. It is well to remember this when we are seeking for social reform. Of course, we can help to restrain the vicious and furnish a fair degree of security and protection by legislation and police control, but the real reforms which society in these days is seeking will come as a result of our religious convictions, or they will not come at all. We cannot escape a personal responsibility for our own conduct. We cannot regard those as wise or safe counsellors in public affairs who deny these principles and seek to support the theory that society can succeed when the individual fails. There is no way by which we can substitute the authority of law for the virtue of men."

A famous liberal leader of fiction is quoted as having also said to his recalcitrant son:

"Do you recognize no duty but what the law imposes on you? Should you be disposed to eat and drink in bestial excess, because the law would not hinder you? Should you lie and sleep all the day, the law would say no thing! Should you neglect every duty which your position imposes on you, the law could not interfere!

To such a one as you the law can be no guide. You should so live as not to come near the law, - or to have the law come near to you. From all evil against which the law bars you, you should be barred, at an infinite distance, by honor, by conscience, and by nobility. Does the law require patriotism, philanthropy, self abnegation, public service, purity of purpose, devotion to the needs of others who have been placed in the world below you: The law is a great thing, - because where it exists in its strength, no tyrant can be above it. But between you and me, there should be no mention of law as the guide of conduct. Speak to me of honor, of duty, and of nobility; and tell me what <u>they</u> require of you."

An individual whose honesty is measured by the law is absolutely dishonest. And an individual whose appetite for food or drink is tempered by either State or Federal Statute, cannot be trusted in the dark.

In human conduct there is a wide range between doing or refraining from doing a thing from an honor standpoint, and doing or refraining from doing the same thing from a statutory duty standpoint.

Emerson in his essay on "Manners" tells of a tradesman who had long dunned Fox, English statesman, for a note of 500 guineas, and finding him one day counting gold, demanded payment.

"No", said Fox, "I owe this money to Sheridan; it is a debt of honor; if an accident should happen to him, he has nothing to show."

"Then," said the creditor, "I change my debt into a debt of honor", and tore the note into pieces.

Fox thanked the man for his kindness and paid him, saying his debt was of older standing and Sheridan must wait.

The American people, like Fox, enjoy doing things on

on honor, in freedom, and we resent the idea of having our honor obligations to ourselves and to society made statutory duties.

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When a country enacts laws which take away from the people liberties and privileges which they have long exercised and enjoyed, the people, especially the American people, are sure to resent it. They are sure to disrespect the laws. The disrespect for law thus created has a far reaching and demoralizing influence. It does not stop with the individual. It enters the home, and the growing generation, develops under its influence.

A government must not only trust its people, but the people must know that they are trusted; and the people in turn will trust and respect their government. A democracy cannot endure on any other basis.

History reveals the fact that civilization has made its greatest strides forward without the assistance of law, either secular or ecclisastical; that in fact our great forward marches have been made in spite of law rather than by virtue of it. We have either been repealing or ignoring disrespectable laws since the beginning of law. We repealed the divine right of kings. We separated the Church and State. We established freedom of worship. We disposed of witchcraft. We abolished slavery, and we now allow women to uncover their heads and bob their hair. All in spite of law.

The history of law is largely a story of Man's attempts to control the conduct and habits of his fellow man.

The history of human progress is largely the story of Man's

attempts to resist the tyranny and intolerance of law, both secular and ecclesiastical.

The preamble to the Constitution of the United States is as follows:-

"We, the People , of the United States, in order to form a more perfect union, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution for the United States of America."

For one hundred fifty years we have been proclaiming to the world that ours is the "land of the free and the home of the brave." yet ExSenator Albert J. Beverage, who has the habit of expressing himself clearly on all subjects he discusses, says:- "The American people are, by law forbidden to do more things, and, by law, ordered to do more things, than was the case in Russia under the Czar, or Turkey under the Sultan."

Is it any wonder there is a conflict between the people and the laws? Do we hope, or even desire to reduce our people to a timorous people? Does any one believe we can manufacture men, morals, or domestic tranquility, by law?"

And it came to pass that President Coolidge said:"There is only one way in modern civilization with its broad privileges of the franchise, with its representative legislative bodies, to avoid the constant interposition of the government with practically all the affairs of the people, and that is for the people to adopt a correct course of action, to provide the proper

standards of conduct, by their own motion, If they do not want government through public action they must provide it through privide action."

What is the "correct course of action"? What are the "proper standards of conduct"? And who, beside the people, are to determine these things? The martyred Lincoln said- "Ours is a government of the people, for the people, and by the people." President Coolidge hints that the "people" had better watch out or the government (goblins) will get them. It is manifestly the idea of President Coolidge that the people shall be told what their "correct course of action" shall be, and what are the "proper standards of conduct" for them to adopt.

And strange as it may seem, the above ideas of President Coolidge are to be found in an address of welcome to the Daughters of the American Revolution.

Verily, verily, I say unto you that an irresistible conflict is on between liberties and laws, What shall the answer be?

America needs to be born again. We need a new baptism of freedom, of tolerance, of love, If "peace on earth, and good will toward men" are to survive we must suppress that seemingly uncontrolable desire to regulate the personal habits and home privileges of our fellow man, by law.

It is written that love overcometh all things, and love maketh the world. If it be so "Let brotherly love continue". (Heb. 13-1)

The Last Trip-- A Narrative.

By F.H. Weng

It was late in fall of 1897. The steamer Wm. P. Sauber had been loaded with a cargo of wheat,and Capt. Meswald was debating with himself the advisability of laying up his ship in Duluth harbor and receiving a fair storage-rental for the wheat,as he had done the year before, or of venturing to carry the cargo to it's destination in Cleveland,Ohio. There was already a thick layer of ice on the water in Duluth harbor,but Capt Meswald felt confident that he could plow through it with his staunch ship and that he would have no trouble with ice after he reached the open waters of Lake Superior. He realized that he would probably encounter more ice when he reached Whitefish Bay and the Saulte St. Marie river; but he was confident that after this point was passed,he would gradually have a more open voyage as he proceeded south through Lake Huron,St. Clair river,Lake St. Clair,Detroit river, and finally across Lake Erie to his destination. Not wishing to assume the responsibility for the decision,he wired Capt. John Mitchell,the president of the Mitchell Steamship Co.,to which the steamer Wm. P. Sauber belonged and whose main office was in Cleveland,Ohio,and he asked him his advice in the matter. Mr. Mitchell wired back: " Start if you think you can get out of Duluth harbor. Lay up in the nearest harbor if you can't make Whitefish Bay. Rate on wheat is quoted 3½ cts. Keep me informed."

The quotation of 3½ cts. a bushel for the freight on wheat caused Capt. Meswald to decide to venture the trip. Normally the rate on wheat by ship from Duluth to Cleveland was only 1½ or 1¾ cts.during the summer months in the latter part of the 19th century. This rate was always increased in the fall,however,for two reasons: 1st on account of the working of the law of supply and demand. The elevators of Duluth

and of the other northern ports were not large enough to store all the wheat that is poured into these cities from our western states and from Canada in the fall of the year,and so in order to move as much of this wheat as possible the rate is gradually raised. On the other hand there is a demand for wheat in the Lake Erie ports in fall for the consumption in the cities of our central and eastern states and for transport to Europe.In the second place,the rate was increased to keep ships in navigation. Unless there were this incentive the ships would lay up early in the fall on account of the storms which always increase in intensity as the fall merges into winter.

At that,even 3½ cts. a bushel is a much lower rate than that whichis charged by the railroads for transporting wheat from Duluth to the Lake Erie ports, but for the ship owners there is an immense profit in these late-fall trips,, even after the wages of the sailors are doubled,as they often are,to keep the men at their posts during these dangerous voyages. I have heard of cases in which the one trip, if made successfully, practically paid for the entire cost of building the ship.

So Capt Meswald ordered the hawsers to be loosened from the piles on the wharf,and soon the steamer Wm. F. Sauber was plowing through the ice in the harbor. It's headway was slow at first, and the ice was cutting it's timbers considerably, since the ship was of wooden construction,but not enough to cause the sailors any alarm,or even to do much apparent damage, as the timbers were of first quality white oak and four inches thick. After progressing slowly for about half a mile,the steamer came into the path of another ship which had left the day before and had broken the ice when it was still a little thinner.

Capt. Meswald ofdered Jim Sullivan,the wheelsman on duty at that time, to follow the path carefully,and so by the time the sun went down on the evening of the 17th of November 1897,the captain and the crew of the freighter all breathed easier because they were now in the open waters of Lake Superior. To say that the crew

of the freighter now had easy sailing is true in one sense of the word,but not in another. It is true that the ship could now advance practically unencumbered by the ice,because the lake was not frozen over as the immense body of water was kept in constant agitation by the wind. But the trip was not an easy one for the crew. The weather was cold,and the whole ship had become enveloped in a casing of ice. Even the cabin deck and the captain's bridge were ice-covered from the spray that was constantly dashed up as the waves struck the side of the ship,making it very dangerous to walk from one place to another. And so it happened the second night out that while Fred James,the mate,was on duty he slipped on the ice that had formed on the bridge,and was dashed against the leeward railing with such force that he broke his left leg just above the ankle,as he extended this leg to prevent his body from being dashed against the railing. Captain Moswald,during his 23 years of experience as a sailor,had become quite expert in treating emergency cases and soon had the mate's leg properly set and bandaged with splints,so that the latter rested quite easily when put to bed. But this accident threw additional responsibility on the captain, since the Wm. F. Sauber was a comparativly small freighter and did not carry a second mate. The entire crew numbered only eleven men; Captain Moswald,Mate James,two wheelsmen,chief engineer Fuqua and a second engineer,a cook and his assistant,who was merely a boy,and three deckhands. Consequently the captain had to stay on duty day and night. But fortunately " Slim " Jones,one of the deckhands,had been a sailor for many years and had passed the mates examination the winter before and might legally have been a mate,but he had failed to get a position in that capacity and so was serving another year as deckhand. He was pressed into service to relieve Capt. Moswald whenever there was an immediate danger from unexpected reefs or islands.

The lower part of Whitefish Bay and the entrance to Sault St. Marie river were frozen over and caused the captain and his crew considerable worry and danger. Several times the steamer was caught fast in the ice,unable to advance a foot,or even an inch. On these occasions the captain would give the engineer orders to reverse the engine full force,and then by getting a new start,the ship would be able to plow it's

way through the ice several rods. In this way they slowly and laboriously wormed their way through,consuming the greater part of four days and nights in battling with the ice before they reached the strong current of the river which was free of solid ice but was considerably obstructed by ice floes.

The locks at the Soo were still open,and though obstructed somewhat by ice-floes,no especial difficulty was encountered in locking the steamer through. It was fortunate that the Sauber reached the locks when it did,as this was the afternoon of Nov. 24th,just a week after the steamer had left Duluth,and the locks were ordered closed for the winter on the next day. The records show that the Wm. P. Sauber was the last ship to be taken through the St. Marie locks during the season of 1897.

It is always an interesting event for the sailors of lake ships to be taken through these locks. The mechanism of lowering the surface of the water on which the ship floats 21 ft. is marvelous in itself. And then there is the excitement of city life near at hand,and of boys shouting the articles they have to sell; the latest edition of newspapers,tobacco,candy,popcorn,and knickknacks of all kinds. The excitement on this occasion was greater than usually because of the appearance of the ship with its ice-covered prow and sides,and its slick decks,and its icicle-fringed cabin and fore-castle. The concrete walks beside the locks were lined with men,women,and children eager to see the sights and to ask questions about the ship. Even mate James was tempted to come on deck,supporting himself on improvised crutches.

When the ship had been lowered with the ebbing waters and the lower locks had been thrown open,it glided out slowly and smoothly with the current, and gradually increased its speed by its own power as the channel widened and by 11 o'clock it was well out in the expanding waters of upper Lake Huron.As the steamer passed Mackinac Island Capt Meswald was still in charge of the ship and chief engineer Fuqua was still at his post in the engine room and one of the firemen

...stoking the boilers. All the rest of the crew, including the lame mate, had assembled in the forecastle, where the deckhands had their bunks, and listened to stories by " Slim " Jones about imaginary battles that had been fought in the pioneer days about Port Huron, the recently kindled lights of which they were watching in the distance.

The trip through Lake Huron was uneventful, but cold and disagreeable. As the lake narrowed at the entrance to St Clair river, the ship again encountered some ice-floes which were drifting slowly and sluggishly toward the head of the river, but was able to avoid these by (following a zigzag course, changing its course now and then) The same was also true of its trip down the river.

About 20 miles below the point where Lake Huron empties into the St. Clair river is the town of Marine City, a beautiful river town nestling on the very bank of the river. It is well named, for it is inhabited very largely by sailors and their families. This was the home of Capt Meswald and of practically all the members of the crew. Though Capt Meswald was loth to lose a minutes time on this trip, he decided that he would have to stop at Marine City for various reasons. In the first place, his wife was to join him and make the rest of the trip with him. Then their plan was to "keep ship " as the sailors call it, i,e, live aboard the steamer all winter while it is laid up in Cleveland harbor. Ship owners are always glad to have responsible people " Keep ship " for them as they receive reduced rates for fire insurance when this is done, and, in general, it is a protection for the property on board the ship. Capt. and Mrs Meswald had no children and so were glad to make the steamer Wm. F. Sauber their home during the following winter, especially as they were to be in the harbor of Cleveland, a large city with many attractions.

Another reason why the captain decided to stop was to let off Fred James, the mate, ~~and~~ so that he might rejoin his family who lived there, as his leg was paining him and needed the attention of a surgeon. As most of the sailors had laid up their ships and had come home before this time, Capt. Meswald had no difficulty in getting a man to take James's place.

As the bunkers were nearly empty by now, this stop enabled the steamer to

take on coal and also such provisions as would be needed to complete the trip. This landing was a happy occasion for the sailors. The married men could spend a few hours with their wives and children, and the single men with their sweethearts and friends, after an absence of several weeks. In fact, most of these relatives and friends were on the wharf when the ship landed, some having waited on the wharf for hours on this day as they had done on several previous days, anxiously looking up the river to see if the expected steamer was not yet heaving into sight.

After a stop of about two hours, before the coal and provisions had all been taken on board, Capt. Meswald was back accompanied by Mrs. Meswald, and he immeadiately blew three long whistles to summon the sailors from their homes. By the time the coaling and provisioning were completed, the crew had all assembled and were ready for the last lap of their last trip of the season. They were all in high spirits as they bade their friends good-bye, and assured them that in another week they would be back for a long winter's rest. No one thought of any further danger now. They had feared as they plowed their way through the solid ice of Duluth harbor that a plank might give way or be worn through before they should reach the open waters, and so too in Whitefish bay they had realized the danger of springing a leak, if the ship should run full-force into one of the solid masses of ice that had been piled up by the north-west wind, but now there appeared to be no more danger ahead than there was ~~in~~ on an uneventful trip in the mouth of July. There was no hard ice reported from any point south of Marine City and the harbor of Cleveland was still open. Every day of the trip south was placing them into more favorable conditions, and now the trip was nearly over. In two more days they would be resting safely in Clevelahd harbor. Then a few more days for unloading the cargo of wheat and laying up the ship, and they would be ready to take the train for Marine City with two months' wages in their pockets, earned in one month on account of the double pay received in November. The crew felt much as a school-teacher does at the beginning of the last week of school before the long summer vacation.

But Dame Fortune is never to be relied upon. The Ancient Greeks and Romans used to represent the goddess Fortune as having wings and as standing on a large ball or sphere. One of their poets once said of her that she is never constant except in her inconstancy. You can depend upon it; at some time or other the ball upon which Fortune is standing will roll and she 'll be gone,or she'll be make use of those strong wings with which she is provided and forsake you.

For the moment Dame Fortune was smiling upon the sailors,and they were happy. They had no thought as they kissed their dear-ones good-bye on this November afternoon that it might be for the last time. They were anxious to be on their way, to unload their cargo,to lay up their ship and then to enjoy their long winters vacation; skating,iceboating,or spearing fish through the ice on St. Clair river. These were always great sport for the sailors in those northern waters. On this occasion the sailors of the steamer Wm. F. Sauber had an additional reason for being happy and elated,for theirs was the last ship of the season to bring down a cargo from a northern port,and this feat was commented on by the newspapers of all the lake ports and was the topic of conversation among their friends.

So they left Marine City under happy omens. The day was bright and cheerful,and the weather was warmer than is usually the case,at that season. Little did they think that this was to be their last stop. When the steamer passed Detroit a few hours later,it was met by one of the mail launches in its routine work of delivering mail to the sailors and taking their letters and parcels in turn. This was the last communication that the outside world ever had with any person on board the Wm. F. Sauber at that time.

What happened to the ship and crew? No eyewitness has ever been able to tell. When the loss of the steamer with its crew of eleven men and the captains wife was later reported,people living on the banks of the lower Detroit river remembered seeing the Wm. F. Sauber pass from the river int Lake Erie,but no additi nal information was obtainable,Still,though there was no direct evidence available,circumstantial evidence has established beyond any reasonable doubt what happened.

Lake Erie is by no means the largest of the Great Lakes,but it is the most boisterous and dangerous,because of its shallow water. Lake Superior is the largest and deepest,and so produces the highest and greatest waves of any of the chain of the Great Lakes. But these waves are more like those of the ocean.They are very long and massive,while those of Lake Erie are short and choppy. Still we must remember that Lake Erie is nearly one-third as large as the entire state of Indiana,and that the wind gets a terrific sweep as it passes over this vast surface. Ships of the size of the Wm. F. Sauber,which was about 300 ft. long,can ride the long waves of Lake Superior much more safely than they can the choppy waves of Lake Erie.

On the day the Wm. F. Sauber entered Lake Erie,there was again a strong north-west wind blowing,and this increased during the night to a regular hurricane,doing much damage throughout the Great Lakes region. Fortunately for general shipping interests it was so late in the season that nearly all the ships had laid up for the winter, or there probably would have been many more wrecks than there were. Two or three days after the storm several pieces of wreckage were found by a fishing boat off the shore a little to the east of Toledo,Ohio,part of which was positively identified as being part of the cabin of the steamer Wm. F. Sauber. This is the only clue that has been found that could throw any light on the fate of the steamer and its crew. But this is sufficient,and even if there had been no wreckage found,there would not have been any doubt as to what had happened to the steamer,since the same fate has befallen scores of ships before now on Lake Erie and in other waters. Being well out into the lake when the hurricane broke from the north-west,the ship was unable to go back to the Detroit river,and so was forced to continue across the main body of the lake to the nearest harbor on the opposite shore,which was that of Toledo,Ohio. Had the frame-work of the ship been weakened by running the hard ice in Duluth harbor and in Whitefish bay,and did the constant buffeting of the waves gradually spring this framework of the steamer and so open up the cracks between the planking,letting in more water than the steam pumps could handle? Or did one of the planks that had withstood the ice but had become weakened in the process,give way under the assult of the waves. If either of

these alternatives happened, the water soon rose to the fireboxes of the boilers, put out the fires, and stopped the engine. Then the ship was helpless in the storm, and with the steam pumps stopped, nothing the men could do would be able to stem the rising water in the hold of the ship, and in a short time the massive weight of the machinery and boilers in the stern pulled that end of the ship down first, raising the prow high up into the air, as if it was making one last desperate attempt to fly from the impending doom. Then slowly but relentlessly the gaping, foam covered monster of the deep drew the vast bulk of the ship into its open jaw. For a few minutes there was an unusual surging and eddying of the water about the spot where the steamer had disappeared, and over it the foam-crested billows broke as if to wipe out all traces of the crime. Then soon a board might have been seen to come up out of the water here and a broken plank there and a large section of the cabin or pilot house in still an other place-- broken planks and timbers everywhere. These, buffeted by the waves, would lash against one another with a crashing sound and then would slowly disappear as they were carried to the southeast by the raging storm.

But what of the men and the captains wife? Did they lower the two yawlboats that the steamer carried above its cabin, and were these then swamped by the angry waves, drawing all the passengers on board? Was the one or the other, or were both of these yawlboats dashed so forcibly against the side of the ship in the attempt to float them on waves lashing the sides of the steamer, that they were crushed like eggshells in the palm of a strong man's hand? Did some cling to pieces of floating wreckage and others swim in a desperate attempt to reach some floating object that might eventually bear them to some place of safety? Nobody knows. The ruthless waves obliterated all their vain efforts. No humane being that was in the ship on its last day of its last trip has ever been seen or heard of since. No one knows who was the first to perish and who the last. And still the courts were called upon to decide this question.

Captain and Mrs Meswald were very much devoted to oneanother and to be sure that the one of them that should outlive the other might have a competence, they

lived frugally and had accumulated considerable property during their twenty or more years of married life. They had no children,as I have ~~said~~ said above. So his heirs and her heirs both claimed the property of the dead couple. Had they done the reasonable thing and settled the matter out of court,each side taking half,both sides would have inherited a snug sum. Still such an arrangement was satisfactory to neither side. We find generally in life that greed and covetousness lead to envy,envy leads to hatred , and hatred leads to ruin. This happened in this case,though the families on both sides were friendly to one another and could easily have afforded to be generous. Capt. Meswald's folks were in comfortable circumstances and Mrs. Meswald was the sister of Alfred and John Mitchell, the two principal owners of stock in the Mitchell Steamship Co. whose main offices were in Cleveland,Ohio,and of which John Mitchell was president . He was rated as a millionaire and his brother was rated high up in the hundreds of thousands of dollars. Why should they have sacrificed the friendship of their relatives and have caused themselves endless worry and trouble for a few paltry dollars that they had no use for in an estate to which they had only a very doubtful claim? I have no answer to my question. I merely know that the case was taken into one of the courts of St. Clair Co.,Michigan,in which county,Marine City,the home of the deceased Meswalds, was located. After several postponements,changes of venue,trials,and disagreements, finally a verdict was rendered in favor of the Meswald's. The Mitchells then appealed the case to the Appelate Court of the state, where after many delays,the verdict of the lower court was sustained on the ground that Capt.Meswald,being a strong man and a good swimmer,was more apt to reach some of the wreckage,if that was available,and so to keep himself alive longer than Mrs Meswald was able to do; or if there was no wreckage available the court held that as the Captain was a strong man and a good swimmer,he was able to keep himself alive longer than Mrs Meswald could possibly have done.

The Mitchells then appealed the case to the Supreme Court of the state, whose decision would be final. Everybody in the small town of Marine City had followed the case with utmost interest,and by now nearly everyone was a partisan of the ~~for~~ one side

the other. The Meswald and the Mitchell families had become bitter enemies. The two local weekly papers kept the people informed throughout the years of the trials, of every detail of the case. Interested and more or less disinterested people sent in their communications to the papers and so got their views aired before the expectant public. Local sentiment was generally with the Meswalds, though a loud minority favored the Mitchells. And so when the Mitchells appealed the case to the Supreme Court, the idea was held by many, if not by most, of the more or less disinterested people that the Mitchells themselves had no hope of winning their suit, but that they were appealing the case merely from motives of hatred toward the Meswalds, since the appeal would cost both sides additional attorneys' fees and other expenses, which would not hurt the Mitchells, as they were wealthy, but which would be a burden for the Meswalds.

So the case was finally tried in the Supreme Court, and the final decision of this court was rendered only a few years ago, nearly twenty years after the death of Capt. and Mrs. Meswald, while in the meantime several of the litigants on both sides had died with hatred in their souls for the heartless greed and obstinacy of their opponents in the courts. But those of the Mitchells who were still alive, felt fully repaid for all their worries and troubles when the Supreme Court finally gave its decision, for it reversed the decisions of all the lower courts and rendered its verdict in favor of the Mitchells on the grounds that, as there is no reason to believe that either Capt. Meswald or his wife had been able to reach or cling to any of the wreckage in such a storm as that was in which the steamer Wm. F. Sauber had been wrecked, they must have been left to their own resources; that in that case Capt. Mitchell's greater strength and swimming ability was of no avail because the storm and waves were so great that they must have filled his lungs with water and have overpowered him in a very few minutes; but that on the other hand when Mrs. Meswald leaped into the water her skirts and heavy clothing were filled with air which kept her buoyed up for some minutes after the Captain had breathed his last and sunk down in his watery grave, with lungs filled with water, gulped in in his frantic attempt to swim in the surging sea.

The net proceeds of the estate, after all expenses incurred during the

protracted trials had been deducted,are said to have been in the neighborhood of $500. This,though the estate had dwindeled the Mitchells were highly elated,for had they not vindicated their rights in the eyes of the world,and had they not proven by the solemn pronouncement of the highest court in the state of Michigan that they were right and the Meswalds were wrong in their respective claims ?

SOME MODERN ENGLISH POETS

Paper read before the Terre Haute Literary Club
October 13, 1924
by
L.N.Hines

President Indiana State Normal School

English speaking people have produced the greatest literature in the history of the world, excepting, of course, the Holy Bible. Of these English speaking people that section lying in the British Isles probably leads all other English speaking folk in the quality and character of their literary production. Shakespeare and Milton and Tennyson are names to conjure with when one wants to call before him the names of the mightiest of the mighty in the matter of literary creations. We likewise have names great in American literature but none so great as some of those whose names grace the pages of the literary history of England. Let no one think we lack in patriotism or devotion to American institutions and what Americans have accomplished in their field of human endeavor. That is not the question. It is a question of rating sanely what has been accomplished in the tight little isle of the British homeland. Taine it is, I think, who has the theory that the quality and quantity of the output of English literature have been greatly stimulated through the generations by the fact that England is situated in a climate beset with storms and fogs and

darkness, surrounded always by the bounding sea and subject much of the time to conditions that harden the energy and stimulate the imagination of those who have lived and loved in England.

It is true that few countries beset by eternal sunshine have had any very great literary output either in quality or quantity. Where life is easy and monotonous there is not the stimulation to industry and to the creation of literature that there is in a country where the rigors of the climate are such as to produce energy of the highest type, both physical and mental, but where the condition is not so severe as to take all the energy of the individual to get enough to eat and keep warm enough to live.

The regions in and about the North Sea are, to a very large extent, the home-lands of many great persons in the history of the world's greatest literary productions. That has been true for years long gone, and it is true today, although in these modern times many American writers are running a close race with the English men of letters. During the colonial era, during much of the early period of American development, the battles with the savage and primeval conditions took too much of the time of our most capable men and women for them to have much opportunity to produce literature of the highest class. With more leisure came more study, and with more study came an opportunity to express through the pages of luterature

the aspirations and ideals of our national life. We as Americans have just fairly begun in the last fifty or sixty years to produce literature of the highest type. With all our abounding vitality, our record-breaking production of wealth, the development of our schools and all the other conditions that produce writers and thinkers, we shall come in time, without doubt, into the world of leadership in literature as we have come to this leadership in other lines of human endeavor.

The subject selected for the paper this evening is SOME MODERN ENGLISH POETS. For the purpose of this paper we shall agree with Louis Untermeyer, and we lean heavily on Untermeyer in producing this essay, that the modern era began about 1885, when the Victorian era came to an end. The list of poets who have produced any English work of high rank during this period of almost forty years is an extended one. With no list of poets shall I attempt to rank them, although, so far as I have read their poetry, I have a rather definite idea as to what poems I like best and as to which of these poems come, according to my idea, to being the nearest to real poesy. Perhaps some of those whose names I shall mention are little known, and perhaps some of them will be little known after all their work has been completed. Be that as it may, they have attracted at least temporary attention of the one who is to set before this club a faintly sketched picture of what English poets have done within forty years. I name some of this group of brilliants who have given of their best to English song.

Edward Thomas, Robert Bridges, Arthur O'Shaughnessy,

William Sharp, Francis Ledwidge, Patrick MacGill, Shane Leslie, Wilfred Wilson Gibson, Harold Monroe, John Drinkwater, Joseph Campbell, John Davidson, Richard Le Gallienne, who is part American, too, by residence in this country, John Freeman, Edith Sitwell, Irene Rutherford McLeod, and others who might be named in this presence but whose names quickly slip away from memory unless we do considerable reading of their poems.

I have another list of these English song-birds, a list that interests me much more greatly than the others whom I have mentioned. I call the roll of these children of genius: Robert Graves, Walter De La Mar, Winifred M.Letts, Siegfried sassoon, Thomas Hardy, who, although he was born in 1840, did not attract attention as a poet until almost the year 1900, Oscar Wilde, Robert Louis Stephenson, William Ernest Henley, Rudyard Kipling, Stephen Phillips, William Watson, William Butler Keats, Alfred Noyes, A.E.Housman, Hilaire Belloc, William H.Davies, Thomas M.Kettle, John Masefield, Robert Graves, John McCrae, who, though Canadian born, must be rated with the English, G.K.Chesterton, Ralph Hodgson and Rupert Brooke, who produced one of the three outstanding poems of the World War period. The first of these was by an American, Allan Seeger, "I have a Rendevous With Death"; the second by John McCrae, "In Flanders Field," and the third by that gifted young Englishman Brooke, entitled "The Soldier."

This is a roll of honor that many people believe America can match with its list of modern ports-_ Eugene Field, James

Whitcomb Riley, Clinton Scollard, Joyce Kilmer, Vachel Lindsay, James Oppenheimer, Sarah Teasdale, Bliss Carman, William Vaughn Moody, Paul Lawrence Dunbar, Amy Lowell, and others of that notable and gifted company who make up the ranks of the modern American poets.

However that may be, we are here tonight discussing in a fashion these modern English men and women who have given throat and voice to English song. We shall herewith pay some attention to the more marked individuals of this English group.

THOMAS HARDY.

Thomas Hardy is the oldest of the group under consideration, since he was born in 1840. His early years were devoted to the writing of novels and stories of a very imposing and sombre kind. Life's Little Ironies, Wessex Tales, Jude the Obscure and Tess of the D'Ubervilles are among his greatest prose works.

About 1900 Hardy took up poetry, after many years spent as a prose writer. His greatest poems have been published within recent years. That showed one phase of the ability of this remarkable Englishman.

Going and Staying
The Man He Killed

In Time of "The Breaking of Nations"

OSCAR WILDE.

This group of modern English poets contains men of greatest capacity for interpreting life through verse. Some of them have combined ability with other characteristics not so much to their credit, but taking them all in all, those that are worthy of attention, they are a brilliant group and they would reflect credit on any age and any time.

Oscar Wilde was born in Dublin in 1856. He early showed evidences of a capacity for a brilliant career. When twenty-one year of age, his poem, Ravenna, won great attention. However, he gave himself almost entirely to prose and became known as the producer of brilliant essays and brilliant plays. However, it is as a poet that we find him of interest to us in producing this paper.

It is unfortunate that his manner of life and his attitude toward living marked both his prose and his poetry and made for him a reputation for decadent brilliance. His poem, The Ballad of Reading Gaol, is probably the best known of his poetry. His society plays, his cynicism, his ironical reflections on life, may give him a reputation for a time. The enduring part of Wilde will be some of his poetry, the most exquisite of which perhaps is Requiescat, a poem that shows a fair measure of the capacity of the man for saying, in a delicate way, the things that were on his heart.

Wilde died in Paris in 1900.

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REQUIESCAT.

By Oscar Wilde.

Tread lightly, she is near
  Under the snow,
Speak gently, she can hear
  The daisies grow.

All her bright golden hair
  Tarnished with rust,
She that was young and fair
  Fallen to dust.

Lily-like, white as snow,
  She hardly knew
She was a woman, so
  Sweetly she grew.

Coffin-board, heavy stone,
  Lie on her breast;
I vex my heart alone,
  She is at rest.

Peace, peace; she cannot hear
  Lyre or sonnet;
All my life's buried here,
  Heap earth upon it.

JOHN MASEFIELD.

The career of John Masefield, who was born in Hertfordshire in 1878, is one of the most interesting of the biographies of the men under discussion. Masefield was the son of a lawyer, but he early took to the sea and for several years was a wanderer on the face of the waters.

In 1895, he was an assistant barkeeper in a New York City saloon on Sixth Avenue. These associations, at times, were anything but refined or uplifting. However, the spirit of the poet was there and his wanderings showed results in the songs that he sang and in the stories that he told.

Salt-water Ballads, Ballads and A Mainsail Haul were his early works. It was not, however, until 1911, when he published The Everlasting Mercy, that the world came to know him as a poet. He wrote also The Widow in the Bye Street, Dauber, The Daffodil Fields, Good Friday and Other Poems, and Reynard the Fox. He wrote novels, as well, and showed his versatility in 1911 by producing a most remarkable critique of Shakespeare.

Masefield served in the English army with the Red Cross and was in the Gallipoli expedition. His experiences in the war wrote their effect in his style and in the general character of his work.

SONNET.

By John Masefield.

Is there a great green commonwealth of Thought
Which ranks the yearly pageant, and decides
How Summer's royal progress shall be wrought,
By secret stir which in each plant abides?
Does rocking daffodil consent that she,
The snowdrop of wet winters, shall be first?
Does spotted cowslip with the grass agree
To hold her pride before the rattle burst?
And in the hedge what quick agreement goes,
When hawthorn blossoms redden to decay,
That Summer's pride shall come, the Summer's rose,
Before the flower be on the bramble spray?
Or is it, as with us, unresting strife,
and each consent a lucky gasp for life?

SEA-FEVER.

By John Masefield.

I must down to the seas again, to the lonely sea and the sky,
And all I ask is a tall ship and a star to steer her by,
And the wheel's kick and the wind's song and the white sail's shaking,
And a grey mist on the sea's face and a grey dawn breaking.

I must down to the seas again, for the call of the running tide
Is a wild call and a clear call that may not be denied;
And all I ask is a windy day with the white clouds flying,
And the flung spray and the blown spume, and the sea-gulls crying.

I must down to the seas again to the vagrant gypsy life.
To the gull's way and the whale's way where the wind's like a whetted knife;
And all I ask is a merry yarn from a laughing fellow-rover,
And quiet sleep and a sweet dream when the long trick's over.

THOMAS M. KETTLE.

Thomas M. Kettle was an Irishman, a lawyer, a journalist, a poet and a political fighter. His life was not long, extending from 1880, the year in which he was born in Ireland, to 1916 when he fell in action on the western front.

He had a capacity for producing epigrams and knew how to fight as an Irishman knows how to fight, but he had beneath it all, the tender gift of poetry that showed him to be a remarkable man.

TO MY DAUGHTER BETTY, THE GIFT OF GOD.

By T. M. Kettle.

In wiser days, my darling rosebud, blown
To beauty proud as was your mother's prime,
In that desired, delayed, incredible time,
You'll ask why I abandoned you, my own,
And the dear heart that was your baby throne,
To dice with death. And oh! they'll give you rhyme
And reason: some will call the thing sublime,
And some decry it in a knowing tone.
So here, while the mad guns curse overhead,
And tired men sigh with mud for couch and floor,
Know that we fools, now with the foolish dead,
Died not for flag, nor King, nor Emperor,-
But for a dream, born in a hedgman's shed,
And for the secret Scripture of the poor.

ALFRED NOYES.

An exact contemporary of Thomas M. Kettle is Alfred Noyes, who was born in England in 1880. The Loom of Years was published in 1902. This was his first book and his book of Poems in 1904, fulfilled every expectation reached by his earlier work. He attracted the attention of literary people in England and America, because his verse is of an appealing sort, because of its "ease and heartiness" and because his lines have a liveliness that attracts and holds the reader.

He published Forty Singing Seamen in 1907 and Tales of the Mermaid Tavern in 1913. He attempted a remarkable work in his twelve books of blank verse entitled "Drake". The purpose in writing this production was to show to the world the story of England's career upon the sea. He went back to the times of Elizabeth in writing Drake and gives the world glimpses of Shakespeare, Marlowe, Drayton, Raleigh, and Ben Johnson in the story of the Mermaid Tavern.

Noyes has power but not great power. He has a most appealing spirit and his capacity for rhymning might be envied by anyone, who would dip into the mysteries of writing poetry.

SHERWOOD.

By Alfred Noyes.

Sherwood in the twilight, is Robin Hood awake?
Grey and ghostly shadows are gliding through the brake;
Shadows of the dappled deer, dreaming of the morn,
Dreaming of a shadowy man that winds a shadowy horn.

Robin Hood is here again: all his merry thieves
Hear a ghostly bugle-note shivering through the leaves,
Calling as he used to call, faint and far away,
In Sherwood, in Sherwood, about the break of day.

Merry, merry England has kissed the lips of June:
All the wings of fairyland were here beneath the moon;
Like a flight of rose-leaves fluttering in a mist
Of opal and ruby and pearl and amethyst.

Merry, merry England is waking as of old,
With eyes of blither hazel and hair of brighter gold;
For Robin Hood is here again beneath the bursting spray
In Sherwood, in Sherwood, about the break of day.

Love is in the greenwood building him a house
Of wild rose and hawthorn and honeysuckle boughs:
Love is in the greenwood: dawn is in the skies;
And Marian is waiting with a glory in her eyes.

Hark! The dazzled laverock climbs the golden steep:
Marian is waiting: is Robin Hood asleep?
Round the fairy grass-rings frolic elf and fay,
In Sherwood, in Sherwood, about the break of day.

Oberon, Oberon, rake away the gold,
Rake away the red leaves, roll away the mould,
Rake away the gold leaves, roll away the red,
And wake Will Scarlett from his leafy forest bed.

Friar Tuck and Little John are riding down together
With quarter-staff and drinking-can and grey goose-feather;
The dead are coming back again; the years are rolled away
In Sherwood, in Sherwood, about the break of day.

Softly over Sherwood the south wind blows;
All the heart of England hid in every rose
Hears across the greenwood the sunny whisper leap,
Sherwood in the red dawn, is Robin Hood asleep?

SHERWOOD.

Hark, the voice of England wakes him as of old
And, shattering the silence with a cry of brighter gold,
Bugles in the greenwood echo from the steep,
Sherwood in the red dawn, is Robin Hood asleep?

Where the deer are gliding down the shadowy glen
All across the glades of fern he calls his merry men;
Doublets of the Lincoln green glancing through the May,
In Sherwood, in Sherwood, about the break of day;

Calls them and they answer: from aisles of oak and ash
Rings the Follow! Follow! and the boughs begin to crash;
The ferns begin to flutter and the flowers begin to fly;
And through the crimson dawning the robber band goes by.

Robin! Robin! Robin! All his merry thieves
Answer as the bugle-note shivers through the leaves:
Calling as he used to call, faint and far away,
In Sherwood, in Sherwood, about the break of day.

ROBERT GRAVES.

Robert Graves was born in 1895. He is, therefore, one of the youngest of the group to which we are giving our attention. He became known as one of the "three rhymning musketeers", the other two being the poets Sassoon and Robert Nichols.

Graves was roused by the world war and gave utterance to the spirit that was in him. He has a light and whimsical spirit and his poetry has a buoyancy and originality that are attractive indeed.

THE LAST POST.

By Robert Graves.

The Bugler sent a call of high romance -
"Lights out! Lights out! to the deserted square.
On the thin brazen notes he threw a prayer:
"God, if it's this for me next time in France,
O spare the phantom bugle as I lie
Dead in the gas and smoke and roar of guns,
Dead in a row with other broken ones,
Lying so stiff and still under the sky -
Jolly young Fusiliers, too good to die . . ."
The music ceased, and the red sunset flare
Was blood about his head as he stood there.

STEPHEN PHILLIPS.

During the latter part of his life, perhaps few contemperary English poets attracted greater attention than Stephen Phillips, who was born in 1868 and died in 1915. He made a serious attempt to revive blank verse for the modern drama. Twenty years ago he was accorded extravagant praise, but before his death he saw some of his best known work along this line cast aside and his new dramas unproduced.

His best known works were Herod, produced in 1900, Paola and Francesca, a story of a guilty love, produced in 1899, and Ulysses, which first saw the light in 1902. Stephen Phillips did not restore the poetic drama. He was, as [redacted] Untermeyer says, a "lyric rather than a dramatic poet". His scenes were spectacular and splendid, but lacked capacity to continue to draw the interest of the public. Some of his short verses have greatest beauty but the story of Phillips is the story of disappointment and his reputation is the tale of an ambition that largely crumbled to dust.

BEAUTIFUL LIE THE DEAD.

By Stephen Phillips.

Beautiful lie the dead;
  Clear comes each feature;
Satisfied not to be,
  Strangely contented.

Like ships, the anchor dropped,
  Furled every sail is;
Mirrored with all their masts
  In a deep water.

A DREAM.

By Stephen Phillips.

My dead love came to me, and said:
'God gives me one hour's rest,
To spend with thee on earth again:
How shall we spend it best?'

'Why, as of old,' I said; and so
We quarrelled, as of old:
But, when I turned to make my peace,
That one short hour was told.

WILLIAM ERNEST HENLEY.

The life of William Ernest Henley stretched from 1849 to 1903. His entire life was clouded by disease. From his hospital, he gave to the world "Hospital Verses". The lines reflect in a marvelous way, his life in an institution devoted to the healing of the sick. In spite of the fact that Henley was an invalid, he worshipped strength and courage. Henley did not write a great amount of verse because he believed that his verses would not meet popular approval.

He was a journalist by profession and a brilliant career in that line of effort came to an end with his death. Many thousands have read and shall continue to read Henley's Invictus, a poem of four verses, four lines to the verse, showing a stout energy of spirit and unconquerable determination to master fate. Very few poems in any literature are written in the same spirit.

INVICTUS.

By William Ernest Henley.

Out of the night that covers me,
Black as the Pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud.
Under the bludgeonings of chance
My head is bloody, but unbowed.

Beyond this place of wrath and tears
Looms but the Horror of the shade,
And yet the menace of the years
Finds, and shall find, me unafraid.

It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate:
I am captain of my soul.

ROBERT LOUIS STEVENSON.

The name of Robert Louis Stevenson is one to conjure with when one considers story telling and writing of verses of the most attractive kind.

Stevenson was a Scotchman by birth and first saw the light of day in 1850. He was brought up to the business of being a lighthouse engineer, but he studied law and later left the law for literature. Stevenson was primarily a novelist, but some of his verses will live as long as any story he ever wrote.

In 1885, he first published A Child's Garden of Verses, a collection of childhood poems that have a universal appeal and simplicity that is most attractive. Two other volumes of poetry, Underwoods in 1887 and Ballads in 1890, make up, with the first volume, the entire list of his poetic publications.

Stevenson was afflicted with tuberculosis in his later years. He left his home country, came to America, bade farewell to this country through a visit to San Francisco and set sail for Samoa, where he died in 1894, after a long fight with his affliction.

REQUIEM.

By Robert Louis Stevenson.

Under the wide and starry sky
 Dig the grave and let me lie:
Glad did I live and gladly die,
 And laid me down with a will.

This be the verse you 'grave for me:
 Here he lies where he long'd to be;
Home is the sailor, home from the sea,
 And the hunter home from the hill.

WILLIAM BUTLER YEATS.

William Butler Yeats was the son of an Irish artist. He was born in Dublin in 1865. As a youth in Ireland, he drank in the native folk lore of his home country. He listened to the fairy stories and old tales of the peasantry and in every way equipped himself for giving to the world later a collection of the folk stories of his native land.

Yeats early formed the idea of having national Irish poetry, definitely Irish, but written in English. He became a leader in the Celtic revival. He worked at his new task with the enthusiasm of a convert. At all times a mystic, he produced dramas which "were acknowledged to be full of a haunting, other-world spirituality". His volume, The Wind Among the Reeds, published in 1899, contains several of his most beautiful poems. All his poetry has a quality that shows Yeats to be a master of lyrics.

THE LAKE ISLE OF INNISFREE.

By William Butler Yeats.

I will arise and go now, and go to Innisfree,
And a small cabin build there, of clay and wattles made;
Nine bean rows will I have there, a hive for the honey bee,
And live along in the bee-loud glade.

And I shall have some peace there, for peace comes
dropping slow,
Dropping from the veils of the morning to where the
cricket sings;
There midnight's all a glimmer, and a noon a purple glow,
and evening full of the linnet's wings.

I will arise and go now, for always night and day
I hear lake water lapping with low sounds by the shore;
While I stand on the roadway, or on the pavements gray,
I hear it in the deep heart's core.

THE MOON.

By William H. Davies.

Thy beauty haunts me heart and soul,
  Oh, thou fair Moon, so close and bright;
Thy beauty makes me like the child
  That cries aloud to own thy light:
The little child that lifts each arm
To press thee to her bosom warm.

Though there are birds that sing this night
  With thy white beams across their throats,
Let my deep silence speak for me
  More than for them their sweetest notes:
Who worships thee till music fails,
Is greater than thy nightingales.

THE SOUTH COUNTRY.

By Hilaire Belloc.

When I am living in the Midlands
  That are sodden and unkind,
I light my lamp in the even:
  My work is left behind;
And the great hills of the South Country
  Come back into my mind.

The great hills of the South Country
  They stand along the sea;
And it's there walking in the high woods
  That I could wish to be,
And the men that were boys when I was a boy
  Walking along with me.

The men that live in North England
  I saw them for a day:
Their hearts are set upon the waste fells,
  Their skies are fast and grey;
From their castle-walls a man may see
  The mountains far away.

The men that live in West England
  They see the Severn strong,
A-rolling on rough water brown
  Light aspen leaves along.
They have the secret of the Rocks,
  And the oldest kind of song.

But the men that live in the South Country
  Are the kindest and most wise,
They get their laughter from the loud surf,
  And the faith in their happy eyes
Comes surely from our Sister the Spring
  When over the sea she flies;
The violets suddenly bloom at her feet,
  She blesses us with surprise.

I never get between the pines
  But I smell the Sussex air;
Nor I never come on a belt of sand
  But my home is there.
And along the sky the line of the Downs
  So noble and so bare.

THE SOUTH COUNTRY.

A lost thing could I never find,
  Nor a broken thing mend:
And I fear I shall be all alone
  When I get towards the end.
Who will there be to comfort me
  Or who will be my friend?

I will gather and carefully make my friends
  Of the men of the Sussex Weald;
They watch the stars from silent folds,
  They stiffly plough the field.
By them and the God of the South Country
  My poor soul shall be healed.

If I ever become a rich man,
  Or if ever I grow to be old,
I will build a house with deep thatch
  To shelter me from the cold,
And there shall the Sussex song be sung
  And the story of Sussex told.

I will hold my house in the high wood
  Within a walk of the sea,
And the men that were boys when I was a boy
  Shall sit and drink with me.

STRANGE MEETINGS.

By Harold Monro.

If suddenly a clod of earth should rise,
And walk about, and breath, and speak, and love,
How one would tremble, and in what surprise
Gasp: "Can you move?"

I see men walking, and I always feel:
"Earth! How have you done this? What can
you be?"
I can't learn how to know men, or conceal
How strange they are to me.

THE PATER OF THE CANNON.

By Shane Leslie.

Father of the thunder,
  Flinger of the flame,
Searing stars asunder,
  Hallowed by Thy Name!

By the sweet-sung quiring
  Sister bullets hum,
By our fiercest firing,
  May Thy Kingdom come!

By Thy strong apostle
  Of the Maxim gun,
By his pentecostal
  Flame, Thy Will be done!

Give us, Lord, good feeding
  To Thy battles sped -
Flesh, white grained and bleeding,
  Give for daily bread!

DREAMERS.

By Siegfried Sassoon.

Soldiers are citizens of death's gray land,
  Drawing no dividend from time's tomorrows.
In the great hour of destiny they stand,
  Each with his feuds, and jealousies, and sorrows.
Soldiers are sworn to action; they must win
  Some flaming, fatal climax with their lives.
Soldiers are dreamers; when the guns begin
  They think of firelit homes, clean beds, and wives.

I see them in foul dug-outs, gnawed by rats,
  And in the ruined trenches, lashed with rain,
Dreaming of things they did with balls and bats,
  And mocked by hopeless longing to regain
Bank-holidays, and picture shows, and spats,
  And going to the office in the train.

RUPERT BROOKE

Rupert Brooke was but a youth when he gave up his life for his country in the World War. He was born in 1887 and was educated at Rugby. He was athletic as a youth, tall of person and of a most attractive physical appearance. He was said to be "one of the handsomest Englishmen of his time".

Brooke's early poems showed a romantic disposition. He had the greatest joy in living but behind it all was the shadow of disillusion. His cynicism might have become a habit had it not been for the Great War which came along and immediately caught his spirit and his utmost enthusiasm. Brooke enlisted and at once threw himself with all his energy into the service. He served in Belgium and in 1915 he went into the Dardenelles campaign. Brooke did not live to see the end of the campaign that proved so disastrous to Allied Arms. He died of blood poison on April we, 1915 and by his death England lost one of the great literary men. In 1914 had appeared his sonnet-sequence entitled 1914. With this collection appeared his "The Soldier", with its intimations of immortality. Brooke was one of the geniuses of his time.

THE SOLDIER.

By Rupert Brooke.

If I should die, think only this of me;
  That there's some corner of a foreign field
That is for ever England. There shall be
  In that rich earth a richer dust concealed;
A dust whom England bore, shaped, made aware,
  Gave, once, her flowers to love, her ways to roam,
A Body of England's breathing English air,
  Washed by the rivers, blest by suns of home.

And think, this heart, all evil shed away,
  A pulse in the eternal mind, no less
    Gives somewhere back the thoughts by England
      given;
Her sights and sounds; dreams happy as her day;
  And laughter, learnt of friends; and gentleness,
    In hearts at peace, under an English heaven.

WINIFRED M. LETTS

The subject of this sketch was born in the same year that saw the birth of Brooke. She served as a nurse a various base hospitals during the World War. Out of her war experience came her latest volume, Poems of the War. Previous to that time she had written rather profusely but always with skill and precision. She prefers in much of her work to write of the immediate surroundings. She has produced Songs from Leinster, a collection of poems, three novels, five books for children and her war poetry. She is particularyly impressive in The Spires of Oxford.

THE SPIRES OF OXFORD.

By Winifred M. Letts.

I saw the spires of Oxford
  As I was passing by,
The grey spires of Oxford
  Against the pearl-grey sky.
My heart was with the Oxford men
  Who went abroad to die.

The years go fast in Oxford,
  The golden years and gay,
The hoary Colleges look down
  On careless boys at play.
But when the bugles sounded war
  They put their games away.

They left the peaceful river,
  The cricket-field, the quad,
The shaven lawns of Oxford,
  To seek a bloody sod -
They gave their merry youth away
  For country and for God.

God rest you, happy gentlemen,
  Who laid your good lives down,
Who took the khaki and the gun
  Instead of cap and gown.
God bring you to a fairer place
  Than even Oxford town.

DEATH AND THE FAIRIES.

By Patrick MacGill.

Before I joined the Army.
  I lived in Donegal,
Where every night the Fairies
  Would hold their carnival.

But now I'm out in Flanders,
  Where men like wheat-ears fall,
And it's Death and not the Fairies
  Who is holding carnival.

RUDYARD KIPLING.

If someone were to call the roll of modern English poets for me, then were to ask me to make my choice of the long, distinguished list, I should turn first to Rudyard Kipling, not because he is the greatest of them as a poet, but because, for me at any rate, he has a ruggedness of sentiment and love for power and action that is most appealing.

Kipling was born in India in 1865, but he was educated in England. As a young man, however, he returned to India and entered newspaper work in which he was engaged until about 1890. He then went back to England and has lived there ever since. While in India he began writing his ballads and tales. Most of them had to do with life as he knew it in India. His prose attracted wide attention and perhaps most people think of him in connection with his stories rather than his prose. As a novelist he is not great nor as a poet does he rise to great heights very often, but as a teller of short tales, he is one of the most brilliant writers of our time.

I shall not soon forget my boyhood thrill when first I read Plain Tales from the Hills and later when I read Under the Deodars and The Phantom 'Rickshaw, these latter two containing ghost stories that rank with the finest productions of the kind in this recent age.

However, we are considering Kipling as a poet. He is said to be "one of the most vigorous and unique figures of his time". A further characterization is - "His brisk lines conjure up the tang of a countryside in autumn, the tingle of salt spray, the rude sentiment of ruder natures, the snapping of a banner, the lurch and rumble of the sea. His poetry is woven of the stuff of myths; but it never loses its hold on actualities". He is a unique figure of our time, the poet of English imperialism, the trubador of the traveler, the singer of songs of the open road, the tramp of armed men, the patter of the machine gun and of all that spells force and action in modern life.

Kipling has been attacked by feminists because of the uncomplimentary pictures he gives of women, - a feminine group, any individual of which, Kipling pictures in most uncomplimentary terms, but in spite of his shortcomings, he cannot be captured by those who would write Kipling's life.

RECESSIONAL

By Rudyard Kipling.

God of our fathers, known of old,
 Lord of our far-flung battle-line,
Beneath whose awful Hand we hold
 Dominion over palm and pine -
Lord God of Hosts, be with us yet,
Lest we forget - lest we forget!

The tumult and the shouting dies;
 The captains and the kings depart:
Still stands Thine ancient sacrifice,
 An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget - lest we forget!

Far-called, our navies melt away;
 On dune and headland sinks the fire:
Lo, all our pomp of yesterday
 Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget - lest we forget!

If, drunk with sight of power, we loose
 Wild tongues that have not Thee in awe,
Such boastings as the Gentiles use,
 Or lesser breeds without the Law -
Lord God of Hosts, be with us yet,
Lest we forget - lest we forget!

For heathen heart that puts her trust
 In reeking tube and iron shard,
All valiant dust that builds on dust,
 And guarding, calls not Thee to guard,
For frantic boast and foolish work -
Thy Mercy on Thy People, Lord!

THE BELL BUOY.

By Rudyard Kipling.

They christened my brother of old -
 And a saintly name he bears -
They gave him his place to hold
 At the head of the belfry-strais,
 Where the minster-towers stand
And the breeding kestrels cry.
 Would I change with my brother a league inland?
(Shoal! 'Ware shoal!) Not I!

In the flush of the hot June prime,
 O'er smooth flood-tides afire,
I hear him hurry the chime
 To the bidding of checked Desire;
 Till the sweated ringers tire
And the wild bob-majors die.
 Could I wait for my turn in the godly choir?
(Shoal! 'Ware shoal!) Not I!

When the smoking scud is blown,
 When the greasy wind-rack lowers,
Apart and at peace and alone,
 He counts the changeless hours,
 He wars with darkling Powers
(I war with a darling sea);
 Would he stoop to my work in the gusty mirk?
(Shoal! 'Ware shoal!) Not he!

There was never a priest to pray,
 There was never a hand to toll,
When they made me guard of the bay,
 And moored me over the shoal.
 I rock, I reel, and I roll -
My four great hammers ply -
 Could I speak or be still at the Church's will?
(Shoal! 'Ware shoal!) Not I!

The landward marks have failed,
 The fog-bank glides unguessed,
The seaward lights are veiled,
 The spent deep feigns her rest:
 But my ear is laid to her breat,
I lift to the swell - I cry!
 Could I wait in sloth on the Church's oath?
(Shoal! 'Ware shoal!) Not I!

At the careless end of night
 I thrill to the nearing screw;
I turn in the clearing light
 And I call to the drowsy crew;
 And the mud boils foud and blue
As the blind bow backs away.

THE BELL BUOY.

Will they give me their thanks if they clear the banks?
(Shoal! 'Ware shoal!) Not they!

The beach-pools cake and skim,
The bursting spray-heads freeze,
I gather on crown and rim
The grey, grained ice of the seas,
Where, sheathed from bitt to trees,
The plunging colliers lie.
Would I barter my place for the Church's grace?
(Shoal! 'Ware shoal!) Nor I!

Through the blur of the whirling snow,
Or the black of the inky sleet,
The lanterns gather and grow,
And I look for the homeward fleet.
Rattle of block and sheet -
"Ready about - Stand by!"
Shall I ask them a fee ere they fetch the quay?
(Shoal! 'Ware shoal!) Not I!

I dip and I surge and I swing
In the rip of the racing tide,
By the gates of doom I sing,
On the horns of death I ride.
A ship-length overside,
Between the course and the sand,
Fretted and bound I bide
Peril whereof I cry.
Would I change with my brother a league inland?
(Shoal! 'Ware shoal!) Not I!

RACE PREJUDICE -- SOME CAUSES AND CURES

I remember reading an assertion by some humorist some time ago who said that war is inevitable, because it is instinctive for people to fight. "The white race," he says, "hates the black, the yellow race hates the white, the Frenchman hates the German, and the Irishman is willing to pick a fight with anybody."

There is a possibility, of course that this statement is true, but I have always wondered why it should be. My father once tried to give me an explanation of this situation when I asked him why cats did not like dogs. "They're too much like some of the rest of us," was his answer; "they don't understand each other because they don't speak the same the same language, so they start out by disagreein' even before they start speakin'."

But I have never been, and never can be satisfied with that explanation. When I see our neighborhoods and local communities split -- broken into groups over the rights of a so-called alien, who has been born and reared in this country, to vote at an election; when I see a town go hot with anger because a well-to-do, well-educated citizen purchases a house in the better residential district and fails to let anyone know until the deal is closed that his hair is kinky and his face is black; when I see our national unity endangered as it is being endangered at the present time by a group which declares against all foreigners; and when I see that very august body of men who go to make up our National Congress go "hog-wild" over the two words, "grave consequences", as used by the Japanese ambassador

in his letter to Secretary Hughes on April 10, 1924, I am inclined to believe that we must go much deeper in our analysis of conditions than to the matter of establishing a comprehensible and unerring means of communication between the races.

The gravity of the situation at the present time is great in spite of what many people attempt to tell us to the contrary. The development of power in the world today is drawing nations closer and closer as far as time is concerned. Japan is not as far from the people of the Middle West as Denver was in the days just preceding the Civil War. We are,figuratively speaking, living next door to the racial families from whom we used to separated by several miles of little traveled pasture lands. If the old racial bitterness which has been allowed to exist during all the past ages is to continue, the result is inevitable. The very least that can happen is some quarreling over the back fence.

Our period of "splendid isolation is past. Civilization is nothing more than the increasing interdependence of man on man. Shall racial prejudice stand in the way and say that civilization shall advance no farther, or is there some way whereby we can have an intermingling of the races which can result in the general good of all?

I attended the Student Volunteer Convention in Indianapolis in 1924. It was there that I had the real gravity of our present situation forced upon me. At that meeting I saw nearly eight thousand students from campuses all over the world sit in tense silence as Dr. W.J.King, President of Gammon Theological Seminary of Atlanta,Georgia impressed them with the prophetic

statement that "the next great war is already in the making, and it will be a race war. In comparison the recent World War will hardly be a circumstance in the ferocity with which the struggle will be waged and in the destruction and ruin that will result from this battle of the races."

As I suggested a monent ago, there is no need to go outside our own communities for the evidences of the utter injustices which today grow out of this ethnic bitterness. A teacher not long ago -- far better educated and far more cultured, perhaps, than I am, complained that he must move, for he could not find playmates for his children. He is a negro living in a respectable white neighborhood, but he may as well be living in the middle of the Sahara as far as neighbors and playmates for his children are concerned. Another negro acquaintance, educated and refined, tells me that he cannot get a berth on a Pullman when he travels, except in very rare instances. Imagine the thousands of personal injustices and insults that are being dealt out, not only to the negroes of this country, but to the members of all the foreign races that come to our shores!

What must these people be thinking of the arrogance and self-satisfied egotism of the white race?

But perhaps they know that self-satisfaction leads to stagnation and that stagnation leads to decay, so they are merely biding their time. We must remember, however, that the white population is less than one-third that of the whole world.

I have given much thought to this problem of racial differences. I have attempted to find a solution by looking in a number of different directions. I have gone back to analyse

all the causes which I can possibly think of, and have looked over every possible solution that I have ever found mentioned, but I am still analysing, still looking.

The basic explanation which most people give is that race hatred is instinctive. The case of the cat and dog is cited. Then we are told that the white wolf when turned into the pen with the grey wolves is immediately devoured; that the strange bull in a wild herd is gored to death: that the new chicken in the coop is sent bleeding and dizzy to the far corner of the enclosure. The argument naturally follows then- unless we are desciples of W. J. Bryan- that according to the ways of our earliest progenitors we are destined to devour, gore to death or at least peck holes in the top of the head of each foreigner who ventures into our midst. If such is the case, I'm still wondering why in some of our zoos we have wolves, some black, some white, and some a yellowish brown living in the same pen -- why dogs are found--- ferocious ones -- who live in absolute tranquility with cats that are anything else but gentle -- why the bull, if allowed to graze in the neighboring pasture for a while before being turned in is never gored to death. If the Maker of this old earth of ours really intended that we should continue this racial animosity to the end of time, why did he make it so easy for us to overcome it with a little training -- a little better understanding of one another? Then just as soon as I think of that I remember how our highly-educated, very intelligent, and venerable Congress went against the advices of the President and against the counseling of a Secretary of State who had had years of experience in diplomatic

dealings and, although we had hardly finished giving Japan a nice piece of pie with one hand in the shape of $5,000,000 Earthquake Relief Fund, voted to slap her in the face -- not push her -- but slap her, and inform her that she was not welcome to come to our house any more.

So I'm left in a quandry. I want to believe that racial differences are not so deeply instinctive but that they can be blotted out, yet how can I? Someone else tries to tell me that biologically they shall always exist; that if you have intermingling you shall have intermarriage and that there is nothing more repulsive to the members of any race than racial inter-marriage.--

Then again someone goes back to t at old notion that customs mores as Mr. Levin called them in his paper a few weeks ago, will forever prevent the races from living together amicably and contentedly. I'll admit that. Certainly as long as we continue the very barbaric custom of taking the law in our own hands and lynching a few of our citizens each year, we shall not be setting ourselves up as excellent prospective acquaintances for some of the races. Then there's the matter of rat-eating by the Chinamen. Doesn't th ory idea make you sick? It would me too except for the fact that they never do. And this matter of the Japanese rejoicing when their relatives die! Can you imagine such a thing? But wait a minute -- why not rejoice when relatives pass on to meet the Giver of Life in the world beyond? Is that assurance not a cause for joy? Well here I am back on my old argument. It's really a matter of understanding, of thorough comprehension isn't it? (The question really is, "How can we educate Congress to what's right?")

But I can't leave this matter of causes until I say something about the attitude of"race superiority" which some, and I

can almost say all, of the white race flaunts in the faces of every other race on the face of the globe. They show by the theory of evolution that the white race is the fittest because it has become the strongest in the fight through the centuries. They disregard the fact that the whites have had, first of all, the advantage of a religion given to them which is more conducive to progress than any other religion on the face of the earth. They forget that climate, maker of men, gives men of the temperate zone more energy than it does those of the torrid zone just as in that climate it makes a thicker fur on a dog's back ~~there~~. The families of slaves that escaped by means of the "underground railway" to Canada during the years preceding and during the Civil War are just as enterprising and prosperous on the average as the native Canadians. One ethnologist tells me that there is, moreover, the tendency for them to become white, living so far from the tropical sun for so many fenerations. I question this fact because of the tendency towards intermarriage, but he tells me that he has positive sworn statements to the effect that there was no intermarriage, and the children are but a few shades darker than the native whites. If this be true, and if we can accept the scholarship records of many of our foreign students, even though they be the best from their schools, countries as indicative of inherent mental and physical ability, where do the whites have any claim to superiority? Given the same opportunity educationally, given the same climate to work in, given the same religion, and the same governmental and commercial incentive to achieve success is there any race which would not rise as high within two generations as the whites? I repeat. I am told

that biologically there is nothing in the physical and mental make-up of the so-called "inferior races" to prevent it, and I am inclined to believe that it is true.

There is no getting around the fact, however, that these causes mentioned are operative. There <u>are</u> racial customs which cause misunderstandings; there is an instinctive repulsion on the part of some peoples against any racial strangers in their midst. The problem is to see what action can be taken to break up these causes.

The most widely-known method at the present time is that which is being supported by the Ku Jlux Klan. That organization believes in complete racial isolation. It would allow no foreigner to come to our shores except for educational purposes. It would commercially ostracize, by boycotting not only the aliens within our borders, but those of our own citizenry who happen to be of another race or creed than the one to which its members belong.

Please do not think that I am condemning the Ku Klux Klan as an organization. It stands for many noble ideals. An organization of that kind could not exist unless it did. And as a purely corrective organization it could not live unless there were some evils in our communities which need correction. But in this case of racial prejudice I must say that the Klan is pursuing the wrong course. Let us take this idea of racial isolation and give it consideration for a moment. Is such a procedure at all possible? A greater portion of our toys are made in Germany and Japan. Tons upon tons of peanuts are shipped in yearly from China as are thousands of crates of eggs. Every country on the face of the globe is year by year increasing its

exports to countries outside its borders, with the exception of a few like the United States whose population is growing much faster than its powers of production. In other words, as was stated above, man is becoming more and more dependent upon his fellow for his existence, and if civilization is to exist, racial isolation is an impossibility.

Another method of eliminating this racial strife which has been suggested as a cure both here and abroad is that of ceasing all commercial relations with other peoples. To be sure, with the exception of actual invasion, there is nothing which will bring a nation or a people to their senses as quickly as a commercial boycott. We have seen it tried effectively many times. It is the most effective weapon that the League of Nations has at the present time for whipping its members into line. Yet when it comes to the use of it within a nation in the attempt to discriminate against any one particular group or sect, dangerous results will follow. It is just as dangerous in the running of a Ship of State to herd a particular group of passengers who have been traveling first class for a long time into a segregated part of the vessel and tell them that they are denied their rightful privileges as it is on any ship. They will break through-- force their way through the barriers, damaging much property and probably destroying life in the process, or they will slow up the progress of the ship by requiring the presence of all hands on deck to quell the disturbance. As a small illustration of this, I need only mention the treatment of the slave states before the Civil War, the

attempt to outlaw the Klan on the one hand and the Catholic element on the other at our last National Democratic Convention, or the present struggle which is now being waged to prohibit those who wish to, from making and drinking their own liquor.

In other words, discrimination against any one group within a nation by any other group, regardless of whether or not the former have the Constitutional right to discriminate, is going to give rise to ill feeling on the part of the group against whom the discrimination is made. Ill feeling before long will give way to active organized opposition which may or may not nullify completely the action of the discriminating groups. Whether it does or not, the resulting civil strife, hidden from the casual observer, will be derogatory to our national progress. Only a short time ago I was told by a man whose opinions are, I am willing to admit, likely to be prejudiced, that the chief cause of our present continued industrial slump is that the moneyed Jews of the country are afraid to venture into the fields of new and better business until the Klan opposition has died out to some extent. In light of other economic conditions I am inclined to doubt his statement, but the idea is worthy of our consideration. It illustrates the probable effect of group discrimination.

Another remedy frequently suggested is segregation. Advocates of this plan would have us confine the negroes to certain parts of the South, and they show us how the Indians have been so successfully kept on their reservations. They would legislate all our foreign-born into certain specified parts of our cities to work out their own salvations unmolested and un-

molesting, ignorant -- completely ignorant of the principles of equality upon which our Constitution was founded. If that were to happen, this old country of ours,which now lies outstretched like a vast sheet of paper -- white for the most part, with what colors there are on it blending nicely except for the few tiny red spots in the West, would change beyond recognition. It would become blotched as though some child had stood off with a brush and daubed here and there with first one color and then another. I can hardly think of a more un-American act than that of segregation. There is no plan that I can think of that is more opposed to the purposes and ideals of the founders of this great nation, who thought they were founding a government under which equal opportunity was to be afforded all its citizens.

The root purpose of segregation, of course, is to prevent interracial marriage. Some people would go even further than that; they would have laws which would absolutely nullifysuch marriage and forbid citizenship to the man and the woman participating. Several of our states have similar laws at the present time. And if the truth must be told, there are more half-breeds in those states that there are in states where no such laws exist. Such a law merely protects white boys and men in their illicit relations with negro girls ans women. In the states which have no such restrictions, the man can be made to assume his duty as husband and father.

I would not have you to believe from this that I am in favor of racial intermarriage as a solution to the big problem of racial prejudice. There are those who say that that is the only solution, that until we have amalgamated all the races and eliminated all racial lines we shall always have the racial

strife existant. But I am not yet ready to accept amalgamation as a remedy. I once knew a Chinese nobleman, attending college in this country as fine a Christian as you could wish to meet, who tried to force his attentions upon a fine, wholesome American college girl. The fellow was sincere -- he was truly smitten; but to me, and to the girl, the idea was repulsive. On the other hand, I heard a girl from Ohio Wesleyan, I believe, declare in an open meeting of over one hundred students that regardless of color or creed, if the man she loved were a true Christian gentleman, she would not hesitate to marry him. That girl was not only a leader in her sorority, she was a power in the school because of her determined efforts to overcome race prejudice and establish common rights on the campus for the girls who came there to school from Korea, China, Japan, and numerous other countries.

In many towns in the New England States, negro boys and girls intermingle with the whites in all the school social functions. Nor does it stop there. White girls have dance dates with black boys or black girls with white boys with a freedom which to many of us is, to say the least, disgusting.

The idea, I say, is repulsive to me, and yet G.A.Studdert Kennedy, one of the greatest theologians of all England, tells us that the question is one that can never be decided by personal resentments or by biased personal feelings of any kind. He says it is a scientific question for the biologist and the ethnologist to decide. If the children resulting from the marriage between black and white are of lower mentality, lower physical capacity, or lower moral integrity than the average of the parents, then the union should be prohibited. If, however,

there is any possible chance of swallowing up one race into the other by this process without lowering the moral, mental, or physical standards of the predominating race, then that, always, is the method of solving the race problem.

All this sounds very nice in theory; infact, it may be said to be working in actual practice in England and France if those countries may be said to have a race problem, but supposing the biologist and the ethnologist said that amalgamation was a satisfactory and scientifically sensible solution to the problem, do you suppose that our venerable Congress could ever be persuaded to throw our ports of immigration wide open to Japan? I hardly think so, for our Congress seldom works on scientific principles. Not only that; Mr.Kennedy forgot the personal equation. As long as I live I shall never forget the fire that flashed from the eyes of a youhg negro school mistress who is now teaching in Philadelphia as she denounced all sexual intermingling of the races. She was almost white -- as attractive a girl as I have ever seen -- said she was formerly from Canada -- great granddaughter of an escaped slave, with no drop of white blood in her veins. She stood there in front of a group representative of about all the races on the face of the earth and spoke with an oratory born of sincerity and earnestness.

"We want not the rights of intermarriage. We have never asked for them. We shall never ask for them. I would not marry a white man, nor a red man if he were the last on the face of the earth. What we want is the right of equality -- equality in the opportunities to develop intellectually, economically, and spiritually. We want you to show us respect for our personalities

regardless of race. But the right to intermarry? Never! If the right were offered us we would refuse it, if an attempt were made to force it upon us, the negro race would rise in open revolution. Amalgamation? Never!"

The young lady's speech raises a new question; Are we to give all these opportunities, educational, economic, and spiritual and shut out the social entirely? If we stop giving the negro poor schools, who pays taxes on the same basis as we do, and stop giving him the dirty end of the stick on all business deals, will he not before very long be setting himself up alongside us socially? Let us apply the question to our schools. No negro has ever attended the Rose Polytechnic Institute. I am told by the students that none will ever go thru there.

If he does come, however, should he be admitted to the athletic games, to the fraternities?

Here I am in a quandry again, although I can suggest a way out of this time. I may be wrong, but I believe that the negro girl was pleading for something which, if we are to solve this race problem, we must give to all the races -- respect for the individuals according to the personalities which they possess regardless of their racial antecedents. Although I cannot unreservedly sanction social contacts which might lead to interracial marriage, I believe that foreign students and negroes should be admitted into all aspects of college life: dormitories, scholastic societies, athletics, churches, and Christian associations, on an equality with members of our own race.

I believe that F. Eugene Corbie, a negro student of the College of the City of New York made a good argument in this point

when he said, "And after all is it not right that you should give us the right to be men and women? Have you thought of the sacrifices of human flesh and labor that have enriched you so as an economic world power? Think, if you will, of the fact that although you lashed us with the whip as we toiled for you; transplanted and transformed, we accepted your God, and when we had not your reason to appeal to, we appealed to the Christ which you gave us. And now that we are finding ourselves as a race, we ask you to give us not the chance to be beggars, but the right to live. Give us the chance to be men and women, so that carrying on in the spirit of love eternal, we, though of separate races may be able to live here as one common people, associated, friendly, but by no means familiar; that your contribution and my contribution shall stand out for emulation in time, so that when life with us shall be no more, the black race which now exists may leave something for the coming black race, and race pride as such, without race hatred, will be a manifest thing for the good of the universe."

It may be that I have given the impression of hopelessness in my discussion of this problem, but I am not without hope. When I see the great work that is being done by the Committee on Good Will between Jews and Christians under the auspices of the Federal Council of Churches; when I see how the Interracial Committees in all parts of the country, but particularly in the South, are slowly stamping out the ill feeling between the blacks

and whites until lynchings, the most damnable practice that ever blotched the record of a Christian nation and practiced only in this country, has almost completely disappeared; but most of all, when I see how the students of our colleges are gathering themselves into Cosmopolitan Clubs striving in every way possible to find ways and means of solving this great problem, I begin to see the method of solution.

I believe that we must first of all eliminate this superiority complex in citizens, starting with the school children as early as they can be made to understand. Make them realize that the members of other races are human. Show them that passage in Mark 3: 35, "Whosoever doeth the will of my Father the same is my mother, my brother, and sister," or from Acts 17: 26."God has made of one blood all the nations to dwell on the face of the earth." or a dozen other passages on the same subject to show that under God there is but one people.

Let us add to our fast expanding list of subjects taught a little bit of fundamental history -- unprejudiced history of India, of China, of Japan, of the Jew, of the negro in America, so that our children can appreciate some of their points of greatness. Let us ask our newspapers to play up instead of play down the achievements in the arts and sciences so that people may know that other races are worthy of our friendship. But above all, let us be fair -- let us give them their rights to equal opportunities with us.

I say that and plead for it knowing full well that it will lead to the question of immigration, but does "equal opportunity" to all the races mean that we should let down the bars to all? But that is a question in itself. Suffice it to say that "equal

opportunity" does not mean that we should say to one race, "We are letting in a few people into our boundaries, but you, although your countries rank as world powers, are so far beneath us that we can't admit you."

There is no call for any such arrogance. The whole trend of civilization is toward closer commercial, political, and social inter-national alliances. The League of Nations, The World Power Conference, in England last summer, the proposed Disarmament Conference, the giant strides in aerial transportation and radio communication all tend toward the breaking down of national boundaries. Yet here stands Race Prejudice an unsurmounted but not insurmountable barrier in the way.

The Christian people of this world today seem to be struggling between two incompatible ideas; on the one hand they believe in the general brotherhood of man; on the other they are imbued with an arrogant idea of race superiority. On one hand they believe they should love their neighbors as themselves; and on the other they have a feeling of national supremacy which repulses all neighborly advances made by the foreign races.

In closing I would quote Y.Y. Tsu, General Secretary of the Chinese Students Christian Association of North America.

"Sometimes we who belong to the non-Christian civilization, we who come from a non-Caucasian race -- sometimes, I say, we outside of Christiandom have our hearts filled with pity when we see Christians in it struggling Between two incompatible ideas in their minds. <u>You</u> have a moral disharmony in your hearts which <u>we</u> do not have, and you will have to overcome it in order to be Christians in truth.

"It is a very difficult question, for race prejudice springs primarily from the instinctive reaction of man against whatever is strange and unknown. We naturally dislike anything we are not accustomed to. But are we going to let our instincts of fear, dominate in our human relationships, or the principles of Christ? How are we to overcome our racial prejudice and cultivate better fraternal relationships between the different races?

"The question before us today is not how can we remove race prejudice, but can Christianity remove race prejudice. In the words of a Japanese, 'If in two thousand years Christianity has failed in that task, then we must look around for something that will work better.' Shall we tell the non-Christian people to look around and find something that will work better?"

But of course Mr. Y.Y. Tsu forgets the alternative. We can, if we wish, proceed as we are, clogging the wheels of progress until civilization within a few decades will be brought to another full stop while we indulge in another world war, interracial, devasting, more horrible than any ~~of~~ we can ever imagine.

No. 11 Loss of Natural Class.

A NEW CONSERVATION AND ITS TENDENCIES

The 19th century in America witnessed the final passing of the so-called pioneer days. It was not until late in the century, however, that the last American frontier disappeared removing pioneer problems and presenting other and perhaps more serious ones.

Those pioneer days are interesting days. In some ways they were days of great plenty. Large stretches of forests furnished homes, furniture, vehicles, outbuildings, and firewood. It was close at hand for the taking. But these accessible woodlands were not only an economic advantage; they became also a hindrance to agriculture. Hence,it became necessary to destroy large areas. The old time log rollings solved the problem. Little did the folks of those days forsee the results of this wholesale destruction of timber.

Few pioneer farmers cared about fertilization of soil. There was virgin soil to be had on almost every hand, so why worry. Plant foods were not easily exhausted from them, and if they did become so, it was only necessary to move on into a new valley or fertile plain.

In early mining days, coal and minerals were plentiful. "Why", said the folks of those days, "pay any attention to correct and economic methods of mining? We have more than enough."

Who was there in those days to forsee the enormous growth of the American population and its gradual move from the rural districts to the congested cities of today?

As prophets crying in the wilderness there arose a certain group of American men among whom were Roosevelt and Pinchot and Lane and the lately diseased Wallace who demanded that this great waste of American resources should stop.

So in the nation at large but yesterday, we talked much of the great problem of conservation. Then it applied primarily to the conserving of things, material, forests, mines, farm lands, water power, etc.--our natural resources.

Today, the American School, American business, the American Public faces the problems of a new conservation. Things spiritual and things mental rightly hold their merited pre-eminence. But now as never before does the dazzling searchlight of human attention focus on another of our great human resources, that of public and personal health. It is of this conservation that I desire to speak. In the discussion of the conservation of health I shall confine my remarks to the problems of child and personal health. Though by no means unimportant, amount of time at my disposal forbids a consideration of public or civic health.

As a nation the American people have always thought we were the greatest people on earth physically. In stature our people are, as a nation, as large as any other people. American athletes excell the world. Base ball is our own national past time. Tilden is the king of tennis players. There is no one in the wide world to successfully face the tremendous blows of Jack Dempsey. In the international test of athletic proficiency, the Olympic games, American athletes have won more firsts than the combined total of all other nations. Small wonder was it that we were proud of our physical achievements.

And then came the great world conflict across the sea. Uncle Sam sounded the call to arms. The selective service machinery was placed in operation and the flower of America's manhood left their vocations to take up the cause of Old Glory. May I invite your attention to the class of men involved. They were not old men, they were not young men, they were representative of American manhood, the cream of the country bounded by age limits designed to secure the best--namely 21 to 31 years. The American soldiers came from no one region and from no one class, but were truly representative of the manhood of America.

Up before local examining boards, on to Army camp boards, and on into the various service units went the glorious army of some 4,000,000 men. American manhood was to receive its first national physical examination. America was to undergo her first National Health Survey. We were taking inventory of the state of our health.

It is with reluctance that some statistics of the result of this survey are inserted here. Statistics are usually dry, but they are oftentimes convincing. No doubt every person here has heard it stated that the Surgeon General's report published following the war revealed the startling truth that 30% of all men called to the colors were rejected because of physical defects. This figure is astonishing enough, but the facts in the case are even more alarming.

According to the report of the Surgeon General these results were shown. In their entirety they cannot be quoted too often:

Total number examined--roughly--4,000,000

Rejected by local boards upon first examination	30%
Rejected by camp Boards upon arrival there and subsequent examinations	7%
Broke down under training	10%
TOTAL	47%

How startled the public was, and rightly so, to find that America's manhood, therefore, was only 53% physically efficient. That is, only about one-half of our manhood were fit for complete military service when the great call came to carry Old Glory across the Atlantic in 1917.

God forbid that such a call ever come again, but if it does

will it find America's manhood better prepared physically to answer the challenge? If we are to be, it means that the youth of today must be cared for and this means, certainly among many things, at least the consideration of his physical upbringing. Is not the conservation of health as important as the saving of minerals or trees?

The saddest revelation of all to those who have thoughtfully examined the Surgeon General's report, was the nature of the many defects which caused rejection. Eye, teeth, throat, digestion, feet, heart, tuberculosis, nervous disorders, postural defects were the items most frequently listed. And what a shame it is that these in most cases were the so-called remedial defects, which, if they had been taken in childhood, perhaps, say, during the school age could have been corrected, and possibly eliminated.

When one thinks of the military aspect of America's future, we must realize that the physical fitness of our citizenship is one of our greatest national assets. But we are not building for war yet a manhood that is only 50% effective cannot fight very successfully the strenous battle of industrial warfare that these times of peace present and will continue to present.

Tomorrow is Armistice Day. May I suggest in the midst of our celebration of this great day, that a fine ideal which might well be adopted by America's manhood for America's childhood, is that every child has the right to be right born and to arrive at maturity the strong manly man which nature wants so much that he should be. In any truly civilized country as rich and intelligent as our own, it ought to be difficult to discover, even a dozen children developing into manhood or womanhood under the handicap of even a single remedial defect.

Immediately after the significance of the figures on this great national health survey dawned upon the American public, plans of activity began to be formed. Thinking people came to see that the children of today are the adults of tomorrow and that the point for labor was with the embryo man and woman--namely the child.

Quite a number of new Child Health organizations came into existance and those already established renewed their efforts in behalf of healthier boys and girls. Gigantic life insurance companies became interested. (See Advertisement of Metropolitan Life in American Magazine for August entitled "Save our Babies")

At last that organization which has to do with all children, namely, our public school system became thoroughly awakened and conducted a series of surveys in various standard cities and units from which these striking figures resulted: (Annual Report of National Education Association 1919).

Total school children approximately 20,000,000

Mentally defective	10%
Organic heart disease	1%
Tuberculosis	5%
Defective hearing	5%
Defective sight	25%
Malnutrition	25%
Adenoids, Diseased tonsils	25%
Bad feet	20%
Defective teeth	75%

Later figures taken from the report of the International Health Conference 1921 state that out of the 22,000,000 school children there are 19,000,000 or 75% physically defective. Of this last number 15,000,000 are defective because preventive measures were not used.

These figures have a tremendous educational significance. Today more than ever before educators are awakening to a keener realization of the close relationship, in fact an almost inseparable one between mind and body. The child with a weak, sickly body cannot possess a wide awake mentality. Today our call is to pay not less attention to the content, but very much more to the container. Relatively speaking it is poor economy to endeavor to place a million dollar mind in a ten cent body. Mistake not, we would not discourage the million dollar mind, but we need an equally valuable temple therefore. People are beginning to know how well such things as faulty vision and faulty teeth will affect the development of an otherwise healthy child. A physically handicapped child usually is a mentally handicapped one.

Let me illustrate: Two fifth grade students are to run fifty yards. On one leg of one we attach a ball and chain. It's very evident that the unhampered child will win. Suppose we let the ball and chain represent a physical handicap or defect, say, bad eyesight, diseased tonsels, too little sleep, bad diet, etc. and carry our race over into the field of arithmetic or history. You can draw your own conclusions here.

A boy called Aladdin, after many adventures, found a wonderful lamp. Every boy and girl who has adventured in the country of knowledge since the world began, has found a lamp no less miraculous--the clear shining of a trained mind.

All of us must live within a little plot of life fenced in with years. But by rubbing the lamp of the mind we may break through into the past and take possession of broad acres bounded by centuries. Therein lies the fascination of learning.

With the <u>mind</u> we may take possession of the <u>past</u> but to fulfil its dreams for the future, the mind must call upon its servant, the <u>body</u>. Knowledge develops aptitudes and aptitudes to children open up tremendous vistas of glory. John is good at

mathematics and in his dreams he builds bridges over the seven seas . William loves to read of far countries in his Geography books and the scent of spices and the breath of the hot, south wind blows about him as his ship beats up the Indian ocean. The educational process to be successful must fit a steady hand to the bridge builder's mind, a strong supple body to the trader's instinct. The servant must be trained to do the bidding of the lamp. We want the lamp and the servant of the lamp, the trained mind and the trained body. And so, the new conservation marches on into the field of education.

Our statement of the problem of health conservation would not be comprehensive without a view of adult health and its economic significance. And when we say this business perks up its ears and stands at attention.

In a recent medical examination conducted on "Apparently H Healthy", adult individuals, it was found by Dr. Haven Emerson, that only 2.5% were really healthy and not afflicted with minor ailments. The majority of these apparently healthy individuals needed definite medical attention--and did not realize it. Among the most common defects which were noted were: insommia, constipation, over and under weight, high blood pressure and organic disturbances.

To test a typical American community (Franningham, Mass.) Dr. D. B. Armstrong made a five year survey from 1917 to 1922 and found that out of 4,473 individuals who were examined, 3,456 or 77% were recorded as ill. Of the defects recorded, 67% were directly preventable, 22% partially preventable and the remainder or 14% not preventable.

According to figures taken from a bulletin put out by the Life Extension Institute in America today 3,000,000 persons were will in bed, 1,000,000 more were ailing or below par. 38,000,000 workers lose on an average 9 days because of sickness. This loss figured in wages represents a tremendous sum to the workers to say nothing of the temporary inconvenience to the operation of the industrial concerns. Workers physically below par, produce below par.

Many other workers think themselves healthy because they are not in bed whereas in reality they are "pill piends" and consume in the aggregate tons of "Lydia Pinkhams" or "Father Johns" remedies.

It is a small wonder then that "Big Business" becomes concerned in the conservation of health. They have their physical welfare of the worker and ultimately their own welfare in mind when they establish cafeterias, first aid stations, right housing conditions, a living wage, welfare workers, etc.

Our physician friends would remind us that we have stated the

the symtoms of the case. There is yet, in the few minutes that remain, need to mention briefly the caused which have produced this startling situation in our personal health, and then to prescribe in general some remedies.

How the life of our children has changed in the past fifty years! More people in the United States today live in cities than live in rural districts. People have left the wide, open spaces of free activities and are crowded into small homes with narrow yards and no place to play. Take the boy of a few years ago in the country or small town. He had plenty of activity in the form of chores to be done. There was wood to cut, fires to build, cows to mild, rabbits to hunt, the old swimmin' hole and so on until one could review all of Tad's "Days of Real Sport."

But the boys of recent years and today have no chores to do. We suffer from years of walls and roofs and artificial living and man has become a standing around and sitting down animal instead of a running around one. Auto and street cars carry us to our destination. Elevators lift us up and let us down. There are those who fear that with the decreased use of legs and increased use of wheels, the baby of the future will be born with wheels instead of legs.

What can we prescribe briefly as a few suggested remedies?

First, for our children. Our schools must more and more see that the triangle of the well rounded child will at length become an equilateral one with three sides, mind, spirit, and body—linked together inseparably. We are awakening to the new public demand expressed long ago for a "mens sana in corpore sano". We nedd medical inspection, instruction in health habits rather than health knowledge. We need not only the three R's--reading, Riting and Rithmetic but we need also a new R--the Fourth R--"Recreation" which interpreted means activity, play, games, athletics. Educationally we recommend that all teachers paraphrase the well known Biblical verse so that it will read "What shall it profit the school child, if he gain the whole world of knowledge and lose his health at thirty-five or forty".

In conclusion, let me say that it is with a feeling of hesitancy that we prescribe suggestions looking towards the conservation of adult health. Of course, health is not handed to us on a silver platter. We must work to secure health and having health we must work to retain it. Health is worth anything it costs. The cost is not reckoned in dollars or cents, however, but in work done and care and attention given the body. A number of men say that they haven't time to bother with health, but the successful man plans his work and finds time to care for his body. It is good to have money and the things that money can buy, but, it is good too, to check up once in a while and make sure that we have not lost the things that money will not buy. It isn't possible to buy spares for the body.

It is not difficult to have health. The principles are few and the rewards are many. Break away from the deadening influences of the present day customs, slow down and give your nerves a rest, quit worrying, get a recreational hobby which will cause you to engage in some exercise and play and have a health examination on each birthday.

These are my suggestions for conserving adult health. May I discuss each at a little more length.

The first--Slow down. The American business and professional man lives at a tremendous speed. Competition is keen. Opportunities are great. The press of our daily life drives us until it seems that our mental and physical machine is locked in high gear and running with the throttle wide open. Because of this condition, despite the fact that the span of life has increased to 58 years an increase of about 20 years in the last century due largely to reduction of disease and effective work far better babies, there has been no material extension of life beyond the middle age in the past century. Business and professional men probably are breaking under the strain earlier in life this generation than ever before. In the modern business world strength is so necessary that a man can hardly hold his own without it. Because of this we cannot engage in the mad hustle and neglect of the larger muscles at the expense of our overworked finer muscles and a strain on the nervous system.

What I'm trying to say is well expressed in this peom.

<u>The Modern Man</u>

Hurry the baby as fast as you can,
Hurry him, worry him, make him a man,
Off with his baby clothes, get him in pants.
Feed him on brain food and make him advance.

Hustle him, soon as he's able to walk,
Into a grammar school, cram him with talk.
Fill his poor head full of figures and facts,
Keep on a-jamming them in tell it cracks.

Once boys grew up at a rational rate,
Now we develop a man while you wait.
Rush him thru college, compel him to grab
Of every known subject a dip and a dab.

Get him in business and after the cash,
All by the time he can grow a mustache
Let him forget he was ever a boy,
Make gold his god and its jingle his joy!

Keep him a hustling and clear out of breath
Until he wins--Nervous prostration and Death.

The second suggestion which is easier made than followed is the"Quit worrying". The average person lowers his natural resistance

to disease and minor ailments by constantly overworking his mental side. It is not uncommon to hear the expression, "A man can worry harder than he can work". It is not the physical strain that breaks the average man, but the mental strain. Worry breaks down more men than work. The breakdown comes not in working too hard, but in allowing one's work to worry and ride him, constantly with him and always on his mind.

A good thought to keep in mind is the following: "Some of your grief you have cured and the sharpest you still have survived. But what torments of pain you're endured from the evils that never arrived".

A third suggestion looking towards the improvement of our health resources is easily stated and almost self explanatory. Namely, "Get a health hobby and ride it". The finest hobby is that which involves much activity in God's great out-of-doors. It may be golf, it may be fishing, it may be walking which next to swimming is one of the best exercises. Ones exercise should be his hobby. A garden or a chicken yard will give the average man an urgent daily absorption. The woman who has no maid to take the baby out for its two hour airing is fortunate. Lacking the necessary baby, the influence of the poodle is not to be despised--providing he can be forced from the best chair in the living room.

The last and certainly one of the most important possible factors in our program of conserving adult health, which I have the courage to propose is expressed by the injunction advanced by the National Health Council in its campaigns planned ~~to the end~~ in 1923 & 1924 "Have a Health Examination on Your Birthday".

The idea behind the whole movement is that what a business man might call an audit of the physical assets and liabilities be taken annually. The birthday date is emphasized because it is quite likely that ones mind on that day will be on his years and there will be a desire to add to them.

In general such a "going over" would show a person when he is healthy and not healthy. It would show what must be done to regain or maintain health and by its detection of defects before grave damage has been done, it preserves the life comfort of the individual and becomes an economic gain.

We do it with other things why not with the body. Once a year, or more often we pilot the old fliver over to the garage and tell the mechanics to overhaul it, tune 'er up, and give it a thorough tightenign and greasing. Common sense tells us that a similar periodical inspection of what is to us the most valuable machine in the world would pay big returns. Would it not be worth while to invest one out of our 3,000 working hours in protecting the machinery which does the work. "Have a health examination on your birthday".

When I think of the importance of this new conservation, and endeavor to determine what health really means, there comes to me this sentence which I pass on to you as a concluding thought--

"Health is a jewel, the most wonderful of all our possessions. Guard it, wear it, love it for without it life is the dreariest, cruelest emptiest gift we own.

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No. 12

SOME SOCIAL and ECONOMIC INFLUENCES

of the

MEDIEVAL MONASTERIES.

By J.F.Mackell.

Read before The Terre Haute Literary Club

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Some Social and Economic Influences of the Medieval Monasteries.

Even in this Modern Age it is indeed difficult to treat a subject such as one relating to Monasticism without appearing to inject a prejudicial strain; For as Wendell Phillips says " We read history not through our eyes but through our prejudices".

However this may be, there is ample evidence extant that the various Medieval Monastic Orders wielded a powerful influence for a millenium. It may be observed moreover, that inasmuch as no institution which is wholly obnoxious can long survive, this institution must have had many qualities worthy of commendation. Indeed if it were not for the numerous religious communities which spread over Western Europe during these years of transition, history would doubtless reveal a very gloomy page, much darker than it appears to-day. However much he may despise everything Monastic, the most bigoted historian has to admit that the very material of which his fire is made, has come to him from the monks themselves. The barbarians who were over-running Europe at that time were too busy with other matters to write chronicles even if they were so inclined.

If we are to rely upon historians for a true appraisement of the Monasteries, we are led to the inevitable conclusion that the system was a stupendous paradox. Fishart puts it this way; "The variety of judgments respecting the nature and effects of monasticism is partly due to the diversity in the facts of its history. Monasticism was the friend and foe of real religion. It was the inspiration of virtue and the encouragement of vice. It was the patron of industry and the promoter of idleness. It was a pioneer in Education and the teacher of superstition. It was the dispenser of alms and a many-handed robber. It was the friend of human liberty and the abettor of tyranny. It was the champion of the common people and the defender of class privileges. It was in fact everything that a man was and is, so varied were its operations, so complex was its influence, so comprehensive was its life."

When the student of history today is confronted with such a mass of seemingly contradictory facts, he is on the verge of throwing up his hands and giving up in despair. But as has been said before, a system which survived so long and under such trying circumstances must have left its mark in nearly every field of human endeavor, and it is to bring out some of these influences that this paper is attempted.

Of course it is to be expected that in every phase of the Christian religion today, some monastic influences are present, for no one will deny that it was the monks that carried the Christian faith to every corner of Western Europe and preserved it during the numerous barbarian invasions. Moreover, the very barbarians themselves capitulated to the Christian faith and in time became the most ardent "Defenders of the Faith". What would have become of Christianity were it not for these religious orders is of course an academic question but it is difficult to postulate another agency of

different characteristics which would have obtained like results. Therefore it appears that if Monasticism was evil, it was a very necessary one to the propagation of the Christian religion to say the least.However this may be , it is not the purpose of this paper to set forth the religios results of the system but rather to look at the thing from another angle, namely the social and economic.

It is to be expected that these monks had to live among other human beings; they had to raise money for their enterprises; they had to perpetuate themselves and their orders, and they had to do many things besides pray, fast and humble themselves in the sight of their Creator.In short thay had to be scholars, writers, teachers, masons, farmers,herdsmen, carpenters, plumbers, artisans of every sort and description. Reliable source material is not lacking which proves that the monks were all this. It is not possible to study any phase of Medieval civies which is not flavored with monasticism. Church and State were inseparable and the monasteries were the binding link. In thus being an idealized body of human beings among their fellows, they could not fail to leave an imprint upon society for years to come.

One very important temporal influence of the monasteries was the welding together of the various nations of Europe into what is today referred to as Christendom. A spirit of internationalism was fostered to a degree to be despaired of today.In spite of poor means of communication it is remarkable how closely linked were these nations in customs, manners and laws. as Montalembert puts it "Christian Europe formed but one state". The monks in the monasteries and out of the monasteries must be given a large share of the credit for this achievement during the Middle Ages. Foreigners in Christendom did not exist. It is a matter of record that Nobles and Princes of one country contributed liberally towards the abbeys and monasteries of another and indeed even sent their children abroad to be educated in monasteries all over the continent and in England. Nor can this generosity be wholly attributed to diplomacy on the part of the nobles of one country to get claims upon another, for such examples as those in which the Spanish Nobles gave liberally to the monastery of Cluny dispel this thought.

The result of this interchange was that travelers chose their routes along paths occupied by monasteries and a feeling of unity necessarily prevailed. Thus was founded an intercourse between nations which did much to soften the troublous Medieval times.

Probably one of the most powerful and influental of these monastic orders was that of the Benedictines. This great order had its abbeys and cloisters in every corner of Europe and it wielded a powerful influence among the people of those times. This order as perhaps no other served as a "Medieval League of Nations"

A rigid exposition of this great organization of Benedictines would take far more time than is appropriate in such a paper as this, but a brief survey of the master monastic system of St.

Benedict must be included in any such study as the present.For this order was the model after which ### practically all subsequent medieval religious organizations were patterned.Under the spell of its cloistered walls, the nobles of Western Europe succombed, the armies of the northern tribes became as putty in the hands of these self styled warriors of Christ, to be fashioned according to their design.

St. Benedict, the founder of the monastic order which bears his name, was born of wealthy parents about 480 A.D. at Nursia.His parents intended to educate him liberally but at the early age of fifteen he revolted and renounced his family and his fortune to become an ascetic. The history of his first years as a hermit is clouded by legends too mythical to be of significant worth but in the year 520 there arose under his supervision the monastery at Monte Cassino which was destined to yield tremendous influence over western civilization for a millenium. The subsequent history of this first Benedictine monastery is interesting but it not for us here to dwell upon it except to mention that it was destroyed first by the Saracens and again by the Lombards only to be rebuilt. In 1866 it went out of existence as a monastery as did the rest of the monasteries of Italy. It still stands however, as a seminary. The library still remains and contains many thousands of volumes of priceless source material.

Benedict himself died in 543 fourteen years after the founding of his monastery but he had left his marks, one of the most distinguished of which was the famous "Rule of the Benedictine Order". These rules served as the fundamental working scheme of all the monks of the west. Putnam points out the fact that by a strange coincidence, Emperor Justinian was codifying the Roman secular laws at almost the same time that Benedict was formulating his rules. Both of these contemporaneous sets of laws were destined to have signicant influence upon the subsequent history of Western Europe.

The Rules of St. Benedict consist of a preface and seventy-three chapters. In the preface, the definition of the various classes of monks is set forth as well as an exposition of the aims of the monastery.The subjects considered in the body of the rules included the character of the abbot,silence,dormitory rules,directions for Divine Service, duties of offices,humility,poverty,care of the sick,daily rations,dress, hours for manual labor,meals, entertainment of guests and a score of others. Provisions were made in these rules for the period of noviciate, the time to be spent in writing,study, copying, fasting and prayer.

The monk was to be dressed in a black cowl, his food allowance was set forth as was his clothing allowance.He was to serve his turn in the kitchen and to submit always to his superiors. Various kinds of punishment were stipulated for offenders. As a consequence of these rules, the monks had very little idle time. They were to rise at two or three o'clock and were employed at various tasks till eight o'clock at night. Thus it may well be said that Benedict exhibited more wisdom than might have been expected on the part of

a man who had lived away from the world, for to quote Hill, "Whenever men obey the injunction to labor, no matter what their station, there is in the act an element of happiness, and whoever avoids that injunction, there is always the shadow of the unfilled curse darkening their path". The rules of Benedict saw to it that the monks first subdued themselves and then devoted themselves, and De Tocqueville says that "This is the secret of strength".

Probably too much time has been devoted to these rules but now let us turn to the results of their application. It is not to be inferred that any new principle was set forth by Benedict. Many of the Eastern monasteries had codes which enforced manual labor, but its seems that these rules had fallen into disuse, for the Western monasteries, when Benedict came upon the scene were full of brooding ascetics who had too much time on their hands to be conducive to happiness. Moreover, Benedict showed wisdom in ~~seeing~~ that a dreamy solitude could not persist among the strong men of the West however successful it might have been in the East. If the monks of the West were to succeed, they must be able and willing to toil early and late with their hands as well as with their minds. The monastic system if it was to be perpetuated must welcome men accustomed to the dangers of a pioneer life, a life of battle with the hordes of the North and the elements of nature. The Benedictine order met these requirements by stressing the importance of manual labor and in this very act, labor was elevated to a dignity not dreamed of before. The life of the cell was tempered to meet the requirements of climatic severities. In other words a happy medium was found wherein the monk could be either Italian or Goth and still be satisfied. It was in all a fine example of adapting the wisdom of the East to the crude customs and environment of the West. The monks of the West may be justly criticized for many failings but no one can find fault with their shrewdness and diplomacy.

Of course it must not be assumed in passing that such a powerful organization was wholly without fault. It has been pointed out for instance by some writers that the influence of a system which in the main withdrew itself from society and which enforced such customs as celibacy would be unnatural and in the the main detrimental to society as a whole. No doubt this should be accepted as true especially as judged by modern ideas. But the fact nevertheless remains that society as such was stamped with a mark by this system, a heritage which crops up time and again even in our most modern society.

The part that the monasteries played in welding together the disorganized nations of Europe has already been mentioned. To this may be added the fact that as the monasteries grew and expanded, attracting to their fold the nobles of all lands, they became an important political power. The abbots had seats in the Diets, Cortes and Parliaments of the several countries. Into these bodies they brought their knowledge, their diplomacy, their order and their wisdom. They pointed to their religious houses as examples of good government where order, discipline and respect for authority reigned supreme. It is not to be wondered that some

of these principles were injected into the secular code.Once the monks had brought the chiefs and nobles of a tribe or country to their knees as followers of Christ, it was not difficult to persuade them in things temporal.Many of the writers of the time,record instances where the monks through their abbots ruled with an iron hand and kept the people in the lower walks of life under their thumbs by championing their cause in their strife against the oppression of the nobles. Of course it may be said that this was merely a case of exchanging masters but in the main it served to keep the people satisfied and it certainly postponed the day of reckoning for the temporal lords.The seeds of freedom were being sown. On this point, Palgrave the English historian, who is by no means biased towards the monks has this to say: " Although English bishops may have often times extended their privileges beyond fitting boundaries, yet the existence of an order, possessed of liberties, which kings cannot infringe, is in itself a direct and efficacious guarantee of the rights of other classes of the community.However powerful the nobles may have been,it is doubtful whether they would have been able to maintain themselves against the monarchy if they had been deprived of the support of the abbots and bishops, who were placed in the first rank as peers of the realm. The mitre has resisted many blows which would have broken the helmet, and the crosier has kept more foes in awe than the lance.It is then to these prelates that we chiefly owe the maintenance of the form and spirit of free government, secured to us not by force but by law; and the altar has thus been the cornerstone of our ancient constitution."

It is pretty generally accepted now that a vast influence was wielded by the monasteries in things pertaining to science, literature and Education during the Middle Ages. The works of Alcuin, Bede,Rabanus, Maurus and the German Copernicus bear testimony of this fact.In most of the monastic orders, the monks were obliged to spend considerable time in reading and writing. In the monastery of Cassiodorous for example, a real academy for the instruction of the youth was set up. In this school, to the study of the Scriptures was added a rather intensive study of Arithmetic, geometry,grammar, dialectics, rhetoric,music and astronomy.Other monasteries over the whole of Europe were doing the same thing. What education was to be had in those days was for the greater part to be had either directly or indirectly through the monasteries.

Vast libraries accumulated at the monastic centers, for the monks were incessantly busy at writing and translating. In fact if we were called upon today to list the seats of learning of the Middle Ages we would be obliged to name the monasteries one by one. Many of these schools, it is true were to be found outside monastic walls but in general even these were conducted and controlled by the monks.Public instruction was thus almost entirely centered around the monastery.

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While the ordinary monasteries were looking after the elementary education of youth, there was developing at many of the greater centers of the monastic system such as Monte Cassino in Italy, Fulda and St.Gall in Germany, Fleury, Cluny and others in France, St. Albans, Canterbury and Glastonbury in England, great centers of higher learning. These Educational centers were indeed the Universities of Europe. In these schools, laymen as well as those who intended to become monks were instructed. The courses were differentiated as liberal and monastic. It is pointed out by good authorities that the monks were the real founders of the greatest Universities of Europe, such as the University of Paris, Oxford, Cambridge, and the Medical School at Salerno. Thus it seems that our most highly prized system of Public Education had its foundation in the monastic system.It has deviated radically from the plan at its inception, but however this may be, the monasteries must have sown the seeds, seeds which ultimately were to spell their ruin.

Passing over into the field of Arts and Crafts, we find evidence aplenty of monastic contributions. In Benedict's Rules provision was made for the encouragement of both the fine and practical arts. There thus sprang up in those cloistered halls great studios of painting, music, sculpture,architecture, gem mounting, engraving and the like. In the planning and building of the monasteries and Cathedrals as well as in their decoration, the skill of the monks was put to the severest test. How well they succeeded is a matter of record. It is impossible to go into any country of the civilized world today and fail to find replicas of this architecture or to say the least attempted replicas.The great cathedral of St.John the Divine now being erected in New York City at a cost of many millionn of dollars is one of the most recent and most splendid examples.That these monks, who are accused of being an ignorant and superstitious lot could arrive at an architectural perfection, which our most skilful and brilliant architects of the twentieth century are proud to imitate, is a fact worthy of profound consideration.

In the field of useful arts, the Benedictines were rivalled by the Cistercians. These were called the White Monks as differentiated from the Black Monks of St.Benedict. In many particulars the Cistercians differed from the Benedictines especially as to their social customs. They were the ones who did the most of the clearing of the forests, draining the swamps, and in short reclaiming the lands which had been laid waste and neglected following the invasions of the northern tribes. In general however, they were doing the same things as the other monks of the west and a more careful study of their likes and differences would be of little value here.

As a result of this great church building program of the monks, the whole of Western Europe was covered with a profusion of churches, cathedrals, abbeys and chapter houses.These wonderful feats of architecture are for the most part merely masses of ruins to-day insofar as continental Europe is concerned, but enough remains of them to testify as to their rare beauty to say nothing of their examples of fine workmanship. In England, it may

be observed,many of these monastic structures are still standing and well preserved. This is due to the fact that in England Cathedrals were built instead of Chapter houses, and when the monasteries were dissolved, these cathedrals merely passed into other hands to be used as houses of worship for the reformed churches. The cathedrals of Canterbury,Rochester,Durham and Gloucester are examples.

It must be remembered too that the monks actually built, as well as planned these edifices.For among the monks were masons, carpenters, painters and craftsmen of every kind. It is a matter of record that monks, sprung from the highest ranks, took pride in their skill as craftsmen and indeed as common laborers.Labor of all kinds was to found among the monks and no labor was considered disgraceful. In fact it is likely that the societies of gilds and crafts of later times and possibly even our present labor organizations may trace their origin back to the monasteries. At any rate it is true that the introduction of skilled workmanship into western Europe is traceable to the monks. It is said on good authority for example that the use of glass for windows, lamp shades.etc. in England is due to the monks bringing it over for their cathedrals and monasteries.It is certainly true that the working of glass became quite general in England shortly after its introduction by the monks and there were glass blowers among the monks themselves. So it seems that we must add another trade to their credit.

Contemporaneous with the introduction of painting and the useful arts, we must credit the monks with the introduction of the scientific applications of music. Among the monks were musicians of every kind.Indeed many musical instruments were invented and perfected by them. The singing names,Do, re, fa, sol,la,ti, do, are of monastic origin. Music was necessary for impressive church services and it is not to be wondered that the monks should strive at its perfection.What has been said about music might be said quite as truly about the drama and the opera.If we trace the drama back to its origin in England we find ourselves attending one of the miracle plays at some monastic center. The great Church Pageants at the feast of Corpus Christie and other church festivals were affairs of royal pomp and splendor attracting multitudes for miles around.

Now let us turn our attention to another form of monastic influence, namely that in the field of agriculture and other closely related fields.Probably more than in any other sphere of science, the monks contributed to the field of agriculture. In most instances they had to cut down forests, drain swamps and fertilize the sandy soil before they were able to see the fruits of their labors.The lands given to the monasteries were for the most part considered unfit for habitation and of no pecuniary value.During the troublous times these lands had become veritable thickets, marshes and swamps. It is asserted by many writers that the rise of monasticism marked the rise of free agriculture. The Cenobites and the Benedictines are both credited with having

quitted their cells and their prayers to go forth axe,shovel and pick in hand to cut down trees, drain swamps, irrigate the arid plains and in short to give the western world its first lesson in scientific agriculture.Here again we see the result of the wisdom of their founder, who displayed enough foresight to emphasize that a life dedicated to manual labor is as much to glorified in the sight of God as one of prayer and fasting.The monk of the west was indeed a radical departure from the recluse of the East.The folowing rule from the code of St.Benedict will suffice to explain this departure:" Idleness is the enemy of the soul: therefore the brothers ought at certain hours to work with their hands, and at others to occupy themselves in sacred reading. We think right to regulate their time thus: From Easter to the Kalends of October they shall go out in the morning and labour at whatever may be judged necessary from Prime until the fourth hour. From the fourth until Sexte,they shall read.After Sexte and a meal they shall rest in silence on their beds or if any one wishes to read he may do so but without disturbing the others. After Nones the brothers shall work until Vespers.If poverty or any local necessity oblige the brothers to bring in their own harvests, let not this grieve them: for they may show themselves true monks while living by manual labor, as their fathers and the apostles did.But let everything be done with moderation, so as not to lay too great a burden of work on the feeble, who, however, ought not to be idle".

We have evidence in abundance which points out conclusively that these same monks were responsible for the many diversified industries which made Western Europe the greatest commercial center of the world.A few of these are the salmon fisheries in Ireland,wine making in Burgundy, artificial pisciculture in Burgundy, cheese making in Parma, Hide tanning in Normandy, silk and cloth weaving in Lombardy and Prussia, and lace making at Brussels and Valenciennes.

In passing,it is worthy of note that the early fairs in England were of monastic origin.These originated in the vicinity of abbeys, where the people congregated to celebrate the religious festivals. From this small beginning,these grew in importance to great fairs lasting several days and setting up a system of barter and exchange. It was but a step to go from these fairs to the Gilds Merchant,craft gilds, and merchant gilds, a system which grew and developed until today if anyone wishes to trace any specific industry back to its origin, the path will lead to the monasteries.In fact most of the early gilds and crafts chose some saint for their patron and they were designated as the gild of St.Albans, the gild of St Catherine Etc. The chronicles of any of these gilds are replete with instances of their meeting places, and the dates of their meetings being associated with such names as St.Albans,St.Stephens, Candlemas, Michelmas etc.

The so-called Christian world of today is very proud of its Red Cross, Welfare Leagues and other similar charitable organizations. One of the finest examples of unselfishness and brotherly love on the part of occidental nations toward the orientals was displayed recently when Japan suffered so severely from an

earthquake. As usual the American Red Cross was upon the scene almost before the rest of the world had realized that help was needed.Race, religion and color were forgotten. Again if we trace the institution of charity and almsgiving back to its origin, we find ourselves outside the gates of a monastery.During the times of famine and pestilence, the monks worked with a zeal not to excelled by our best efforts today.Famine and pestilence in those days ~~was of frequent~~ were no rare occurence and the monks had little time to get out of practice in this art.Almsgiving was one of the reputed practices of the monks and while there are evidences aplenty that there was graft among the monks in the distribution of alms yet they served as distributors of charity quite as well as many of our present day organizations. On the whole, there is no denying the fact that the monasteries were full of men as unselfish and as charitable as those in our charitable organizations of today. Of course it is questionable if the practice of almsgiving is for the best of society in general, but that is another question with which we are still grappling. We seem to be about as far afield as the Medieval fathers. On this very point Fishart says," The monks kept alive that sweet spirit of philanthrophy, which is so essential to all forms of civilization. It is easier to discover the proper methods for the exercise of generous sentiments, than to create those feelings or to arouse them when dormant."

It thus appears that if one cared to elaborate upon the temporal influences of the monastic system upon modern social and economic life, there is abundant evidence to fill volumes. However enough has been pointed out to enable one to form some sort of a conclusion.The writer of this paper has attempted in a more or less rambling manner to pick out here and there a few of the many instances of monastic influence upon modern society and for lack of a better means of expression wishes to conclude with the following quotation from Fishart, which seems to put the whole thing in a nutshell. "Its history is at once a warning and an inspiration. Its dreamy asceticism, its gloomy cells, are gone, Its unworldly motives,its stern allegiance to duty, its protest against self-indulgence, its courage and sincerity, will ever constitute the potent energy of true religion.Its ministrations to the brokenhearted and its loving care of the poor must ever remain as a shining example of practical Christianity. In the simplicity of the monk's life, in the idea of brotherhood, in the common life for common ends, a Christian Democracy will always find food for reflection.As the social experiments of modern times reveal the hidden laws of social and religious progress, it will be found that in spite of its glaring deficiencies, monasticism was a significant attempt to realize the ideal of Christ in individual and social life. As such it merits neither ridicule nor obloquy.It was a heroic struggle with inveterate ignorance and sin,the history of which flashes many a welcome light upon the problems of modern democracy and religion.Monastic forms and vows may pass away with other systems that will have their day, but its fervor of faith, and its warfare against human passion and human greed, its child-like love of the heavenly kingdom will never die. The revolt against its superstitions and excesses is justifiable only in a society that seeks to actualize its underlying religious ideal of personal purity and social service."

No. 13

JOHN RUSKIN

We are often reminded that we live in a superficial age when contemplation and serious thinking do not appeal to the average person. Occasionally there appears a great teacher whose mission is to call the people back to fundamentals. He experiences what the multitude feel but vaguely and sees clearly what to them is mostly hidden. If he is a true prophet his influence is not limited to his own generation but grows with the years. Such a leader was John Ruskin. His love for sincerety and truth, his peculiar sensitiveness to beauty, and his mastery over language as a vehicle of expression mark him as one of the unique men of his time.

With ideas and tastes so different from those of the average man his teachings were not always accepted and like Carlyle his followers were sometimes limited in number. It is the spread of his influence into our present modern life that justifies our brief consideration of him at this time.

John Ruskin was born in the city of London in 1819. His father was an honest and industrious wine merchant who was especially fond of good books and pictures and beautiful scenery. The mother was a Scotch woman of rather strict and Puritanic nature who did not understand children. She was very devoted to her family, however, and was always reverenced by her son and he was later in life very grateful to her for his training in obedience and truth. She insisted upon his reading the Bible again and again and he ascribed his easy and elegant style to his familiarity with the great book. In this devout Christian home there were elements lacking, however, which Ruskin sorely needed. He says in speaking of his childhood home that there was nothing to love, nothing to endure of either pain, patience or misery, nothing taught him in a social way, no independence of action and no responsibility. His childhood was uneventful and as he was sickly he was not sent to any school but obtained a little elementary education from his parents and from private tutors. He chiefly occupied himself with writing poetry and diaries and with drawing and reading. His father's business called him to various parts of England and he often took his son with him on his journeys. Occasionally his father entertained artists in a quiet way and Ruskin developed increasing interest in that art which was to influence his life so profoundly.

At about the age of sixteen he was enterel at Christ Church, Oxford and here he was thrown into the society of the richest and most fashionable of the undergraduates. In spite of his many peculiarities his charm of manner soon won him many friends. It was during his stay at Oxford that he wrote The King of the Golden River. At this time Ruskin began his acquaintance with the wathr-color artist, Turner, whose work he was to defend so ably a little later.

After he had completed the course at Oxford he was at one time

busy drawing an ivy tendril according to the conventional method when he suddenly bevame convinced that drawing should be true to nature itself and he lost his trust forever he says in "drawing things out of his head". He immediately set about it to prove to the world that the real foundations of art are sincerity and truth. As the best exponent of his doctrine of art he fixed upon Turner and determined to make that artist's work better known and appreciated. Probably more than any other artist Turner idealized nature yet to Ruskin he was the one artist that worked true to nature. Blind to Turner's faults he allowed his intense devotion to dictate the most extravagant praise and surely no artist ever had a stronger champion to fight for him his battle for fame. At the age of twenty-three in all the enthusiasm of youth Ruskin began this great task and published the first volume of Modern Painters. At the persuasion of his parents he published the volume anonymously, signing himself, "a graduate of Oxford", but he was soon discovered and received a full measure of both praise and blame. Turner was not popular at the time and no doubt was underestimated. It is not our purpose to discuss Turner's place in art but it is generally accepted that he was an original genius in landscape painting and excelled in the rendering of nature's moods, in creating an atmosphere, a changing light and gloom, and attained a delicacy and brilliance of coloring that few painters have equalled and perhaps none excelled. He was a very unique character and like his defender in very few respects. He was indifferent to praise and seemed to paint solely for the pleasure of it. He was careless in the use of pigments and stowed away many of his pictures in damp and dusty rooms little minding their fate. For these reasons few of Turner's best works remain to us and these are fast fading. Ruskin wisely kept many of his Turners in dark rooms or hung drapery before them to protect them from the light. One quality the two men had in common- wonderful industry. The drawings, sketches and paintings by Turner number over 21,000 or an average of one for every working day of his life.

While looking at one of Turner's landscapes a visitor once remarked,"I never saw the like of that in nature" "But don't you wish you had seen it?" was Ruskin's reply. And this points to the key note in his whole life's work. He was unusually sensitive to beauty and nobility in the heavens above, on the earth and in the lives of men and he tries to reveal it to others with a most persuasive and charming eloquence. He seems constantly to be saying, "Here are beauty and truth, don't you see them?" But alas! how few had Ruskin's penetrating vision, few were interested in art and of these few fewer still would accept his philosophy. And so following his first attempt came a period of disappointment and disgust. By nature he could not endure opposition and he had little charity for others views.

Not that he was unkind at heart, but that he was supremely confident that he was right, and incidentally most people were disgustingly stupid. But new ideas need to be over-emphasized and a leader of men must speak with confidence if he would get a following.

From his childhood Ruskin was interested in art but he wrote his first volume of Modern Painters with a very meagre foundation for art criticism. He knew little of the work of the Dutch, French, Spanish, Florentine and Venetian schools yet he wrote with all the certainty of broad experience and knowledge.

In 1841 he visited the Louvre and the next year he was off for Italy to make a study of mediaeval art. He copied pictures and frescoes, made drawings without number and grew to realize the greatness of the art of the Renaissance. And now he finds many of his previous theories are no longer tenable but he does not retract, instead, he formulates a new philosophy of art and tries to make it harmonize with the first. This accounts for the confusion in the second volume. The greater part of it is devoted to proving that all sources of pleasure or good to be derived from works of art may be classified as ideas of power, imitation, truth, beauty and relation. Ruskin believed that imaginative painting must spring from a pure and sincere heart and that a false-hearted man could not possibly produce a great work in art. He failed to note that people are not good or bad but are good and bad. His disappointment years later when he learned of the immoral life of Turner prevented him from writing that artist's biography as he had planned.

It was ten years later before he published the remaining volumes of Modern Painters and of this period very little is known. The family moved farther out of the city into a more spacious home in keeping with the elder Ruskin's increasing wealth. It was luring this time that the Seven Lamps of Architecture was written and material prepared for the Stones of Venice which is considered by many critics his best work. The book aims to teach the laws of constructive art and the dependence of all human work upon the happy life of the workman. Labor must be made sacred by art.

Until Ruskin's time the appreciation of art was supposed to be for the gifted few. He wished to open the doors of every art gallery to all people and bring its blessings within the reach of all. He was much disappointed to find that the masses of the people were not interested. But his teaching was not without effect and no doubt a great deal of the awakening interest in Italian and Old English art was due to Ruskin's influence. Out of the discussion over Modern Painters grew the PreRaphaelite Brotherhood, chief of which company were Hunt, Millais and Rosetti. Their aim was to combine the sincerity of the early Italian art with the truth to nature of the modern. Art was considered a noble and expressive language, a vehicle of thou ght. The painter who represents an object faithfully has done no more than a man

who has learned to use language with grammatical correctness. The great painter, like the great poet expresses great thoughts. Therefore the painter must select his material and combine it in such a way that a great truth is presented. Thru this first period of Ruskin's life he is an idealist, a dreamer, a lover of beauty. He said, "I have a sensual faculty of pleasure in sight as far as I know unparalleled." The first volume of Modern Painters will convince almost anyone that he was right. Who but Ruskin could write such an acute and comprehensive study of clouds without becoming very tiresome?

With the passing of the years we find a gradual change taking place in his idealism. His outlook is changing and we find this reflected in his style of writing. The truly great teacher cannot write twice alike because from his second viewpoint he sees more and has more to say. And now we find Ruskin taking a keener interest in people themselves. He still bemoans the lack of interest in art but he is coming more and more to see that something more practical than the art of his time is needed to better the conditions of men. And so he turns toward social questions. The most interesting factor in life is not the nature of the sky or the earth or the appreciation of them but human nature itself. So our art critic becomes a great moral teacher, a political economist, a philanthropist, a social reformer. His views were often condemned and many of his practical undertakings failed but the spirit of his efforts lived on and many of his aims have in our own time been realized. From his writhings on political economy a few extracts will reveal his theory. He says,"As domestic economy regulates the arts and habits of a household, political economy regulates those of a society or state. It is neither an art nor a science, but a system of conduct and legislature. The great law which is to govern the production and distribution of wealth is the law of cooperation. Government and cooperation are the laws of life; anarchy and competition the laws of death. When I use the word cooperation I use it not as opposed to masterhood , but to competition. . . . . Masters are not to undersell each other, nor seek each to get the other's business, but are all to form one society, selling under a severe penalty for unjust dealing, and at an established price. And I mean by cooperation not only fellowship between trading firms but between trading nations"

Again in discussing possession he says," We continue to possess the best part of what we have after we have given it away." He practiced the liberality which he preached and was continually giving of his wealth to museums, libraries, schools and industries as well as to individuals in need. He gave away practically all of the 157,000 pounds left him by his father and the only thing that saved him from poverty in his old age was the increasing revenue from his own writings. In his benevolence he exemplified the title of one of Watts' pictures, " What I spent, I had; What I saved, I lost; What I gave, I have." Ruskin established St.George's Guild, the Sheffield Museum , an agricultural community, a store and a factory. As evidence of his municipal interest he had the streets of London swept at his expense, just to show that it could be done.

We should also note Ruskin's influence as public lecturer. For many years he lectured at Oxford and was very popular among the students more for his unique personality than for the lectures themselves tho many testify to the enduring influence of his ideas. It was while he was at Oxford that he undertook to prove his theories of road building by actually building a strip of road. Right royally his students turned out with pick and shovel and built the road according to his instructions but it turned out to be the worst road for miles around. His agricultural experiments were not always any more successful. Years later after he had moved to Brantwood he had a steep hillside cleared and sowed to oats only to see the first rain wash oats and soil as well into the lake. However, in spite of frequent failures the sincerity of Ruskin's well meant plans had its influence and many of the industrial movements encouraged by him have since continued and have succeeded in raising the dignity of common labor. In spite of the fact that many of his views on social questions were not accepted or appreciated at the time and in spite of his many enemies his popularity constantly increased. He often felt that he was alone in his struggle against the many evils that he could see around him and he like Carlyle knew the disappointments and felt the burden of a moral struggle. He said on one occasion, "It is Carlyle and I against the world." His teaching has the same earnestness as Carlyle's but is more hopeful and inspiring. He has a more personal interest in the hearer.

Ruskin's closing years were a queer mixture of untiring industry and insanity. His favorite cousin had married the distinguished artist, Arthur Severn, and they made their home with Ruskin in his beautiful retreat at Brantwood, on the shores of Coniston Lake. Many have written interestingly of his life at Brantwood. It was his custom when well to rise early and do all his writing in the early part of the day and in the afternoons converse with friends, romp with Mrs. Severn's children, or wander over the hills or by the lake. He was known and loved by every dweller in the region and many acts of kindness are told by his neighbors.

The arrangement of the rooms at Brantwood was rather peculiar but it suited Ruskin. In his bedroom a small room at that, hung twenty of Turner's finest paintings and in other rooms were many more besides many works of other artists. The whole house became a museum of botanical and geological specimens and curios ~~tk~~ of all kinds that he had gathered on his travels. He was a great admirer of Scott and go to any trouble and pay almost any price for the original manuscripts of the Waverly Novels. His abundant hospitality made every visitor welcome and he took great delight in showing in person his wonderful collections. His numerous visitors and his voluminous correspondence during his latter years testify to the number of his admirers among the distinguished men of his time. His frequent spells of illness, however, made a more quiet and secluded life necessary. It was after one of these spells that he wrote to Miss Gladstone, "I am rather going down the hill than up just now, its so slippery; but I haven't turned only slipped backwards." It was just before his longest and most severe sickness ~~that~~ when working at a catalog of Turner's drawings that the great mistake of his early life dawned upon him.

He had attached more importance to the beauties of nature than to the beauty in human life and so he writes this pathetic closing sentence, "Morning breaks as I write, along those Coniston fells, and the level mists, motionless and gray beneath the rose of the moorlands, veil the lower woods, and the sleeping village, and the long lawns by the lake shore. Oh, that someone had but told me, in my youth, when all my heart seemed to be set on these colors and clouds, that appear for a little while and then vanish away, how little my love of them would serve me, when the silence of lawn, and wood in the dews of morning should be completed; and all my thoughts should be of those whom by neither I was to meet more."

His life closed with the closing of the century in 1900. So intimately is his work bound up with his unique personality that one must consider the two together. Like many others of the great he was possessed of many admirable and some less admirable traits. He was kind and generous to a fault and very devoted to his friends. His true nature is revealed more in his letters than in his formal works and he seemed never too busy or too tired or too ill to write to his friends and many of his letters are most charming.

In most matters Ruskin's insight was remarkably keen tho he was impetuous and hasty and not a thorough student. He was very independent and always considered his views the best. He was impatient and could not understand why people would not follow his teachings at once. He said on one occasion, "I have only stopped grumbling because I find grumbling of no use." His self-esteem is shown in one of his letters to Rosetti, "I am very self-indulgent, very proud, very obstinate, and very resentful; on the other side I am very upright-nearly as just as I suppose it possible for man to be in this world- exceedingly fond of making people happy, and devotedly reverent to all true mental and moral power . . . . I have no friendships and no loves . . . my pleasures are in seeing, thinking, reading and making people happy (if I can consistently with my own comfort) and I take these pleasures.

He was intolerant and sometimes very harsh in his criticisms even of his friends. In one of his articles he severely criticized the painter, Roberts, then sent him a note saying he hoped it would make no difference with their pleasant and cordial relations. In Robert's reply he said that the next time they met he would punch Ruskin's head but he hoped it would make no difference with their pleasant and cordial relations. In defense of Turner he did not spare other artists, for instance, "A single dusty roll of Turner's brush is more truly expressive of the infinity of foliage than the niggling Hobbema could have rendered his canvas if he had worked on it till doomsday."

Ruskin's principles of art proved to be none the less valuable when in diddle life he turned his attention more to the daily lives of his fellow-men and he became a staunch advocate of sincerity and truth and square dealing. When handed a copy of Tennyson's Idyls he said that so much power ought to be spent upon

something present, not past. He came to realize the immediate needs of men and his teaching was a protest against the false and a call to the true. Carlyle wrote Emerson,"There is nothing going on these days as notable as those fierce lightning bolts Ruskin id copiously and desperately pouring into the black world of anarchy around him. No other man has in him the divine rage against iniquity, falsity and baseness that Ruskin has, and every man ought to have."

One trait deserves special notice because it is so fundamental to his character and that is his remarkable industry He was without question one of most versatile and prolific writers of his century. His complete works make a respectable library in themselves and touch upon sucha variety of subjects as philosophy,(especially ethics), theology, political economy, history, architecture, painting, sculpture, engraving, agriculture, education, sociology, mineralogy, geology, botany, music, mythology, prosody, criticism, topography, etc., etc. He wrote humorously in 1875 "If I begin to ask myself with somewhat pressing arithmetic how much time is likely to be left me at the age of 56 to complete the various designs for which, until past fifty, I was merely collecting material. Of these materials I have now enough by me for a most interesting (in my opinion) history of the 15th century Florentine Art in six octavo volumes; an analysis of the Attic art of the 5th century B. C. in three volumes; an exhaustive history of northern 13th century art in ten volumes; a life of Sir Walter Scott with analysis of modern epic art in seven volumes; a life of Xenophon with analysis of the general principles of education in ten volumes; a commentary on Hesiod, with final analysis of the principles of political economy in nine volumes; and a general description of the geology and botany of the Alps in twenty-four volumes."

We should not forget that Ruskin with his numerous interests was always interested in education and plead for those thing which we associate to-day with a fully equipped school. He favored sewing, music and cooking for girls and for all, physical science, botany astronomy, zoology, drawing, history, school gardens, playgrounds, workshops, libraries, laboratories, museums, and finally he would have taught the laws of honor, the habits of truth, the virtue of humility and the happiness of love. As to languages he told students to learn their own language at home and foreign languages in their respective countries and learn to hold their own tongues, except on extreme occasions, in all languages whatsoever.

Ruskin's profound love of nature shows in all his works but especially in Modern Painters. The work is not systematic, not scientific, and is full of over positive statements. The style is extravagant in ornament but such keen observation of nature recorded in such brilliant prose it would be difficult to find elsewhere. For examples note his description of a cliff and of sunrise on the Alps. "The cliff can neither be eaten nor trampled down; neither bowed by the shadow, nor withered by the heat; it is always ready for us when we are inclined to labor; will always wait for us when we would rest ; and what is best of all, will always talk to us when we are inclined to converse. With its

own patient and victorious presence cleaving daily through cloud after cloud, and reappearing through the tempest drift, lofty and serene through the passing rents of blue, it seems partly to rebuke, and partly to guard, and partly to calm and chasten, the agitation of the feeble human soul that watches it; and that must be indeed a dark perplexity , or a grevious pain, which will not be in some degree enlightened or relieved by the vision of it, when the evening shadows are blue on its foundation, and the last rays of the sunset resting on the fair height of its golden fortitude." This is a typical Ruskin sentence. There is antithesis and a series of clauses of almost equal value corresponding to the successive changes in the appearance of the cliff itself, but there is a gradually increasing interest until a climax is reached in an appeal to feeling. The effect is to put the reader into sympathetic touch with nature. A Turner could clothe the cliff in delightful color, A Wordsworth could add the charm of poetry but Ruskin could portray its beauty with native prose. He, the master, can rescue prose from the commonplace and raise it to the dignity of high art.

Listen to another description, a sunrise on the Alps. "And then wait yet for one hour, until the east again becomes purple, and the heaving mountains,rolling against it in darkness like waves of a wild sea, are drowned one by one in the glory of its burning; watch the white glaciers blaze in their winding paths about the mountains, like mighty serpents with scales of fire; watch the columnar peaks of solitary snow, kindling downwards chasm by chasm, each in itself a new morning; their long avalanches cast down in keen streams brighter than the lightning, sending each his tribute of driven snow like altar smoke up to heaven; the rose light of their silent domes flushing that heaven about them and above them, piercing with purer light through its purple lines of lifted cloud, casting a new glory on every wreath as it passes by until the whole heaven-one scarlet canopy- is interwoven with a roof of waving flame, and tossing vault beyond vault, as with the drifted wings of many companies of angels; and then when you can look no more for gladness, and when you are bowed down with the fear and love of the Maker and Doer of this, tell me who has best delivered this His message unto men."

This passage may be criticized for its over-florid style and the great length of sentence, one of Ruskin's faults, but this sentence is short compared to some others. One in Modern Painters is 628 words long and contains 75 comas and semi-colons, And yet in spite of these extreme cases Ruskin does use a great variety of length of sentence and often uses the short sentence with great effect as does Macaulay.

The purity and melody of Ruskin's style is seldom if ever passed, and some of his descriptions are among the finest in our literature. We never feel that there is any strain or effort involved but that the language used is perfectly natural and came to him without much thought. Here are some of his musical phrases, "across the slopes of velvet fields," "islanded sumits of the hills", ridged of formless ruin","a windless sea", "bending fringes of cloud", wind-woven sunlight", "jets of springing spray",

The vocabulary of Ruskin was very extensive and he held himself almost exclusively to the use of English words. He knew very little of classical languages or literature and never seemed to care about the modern foreign languages. He is strictly a writer of English and is a master in its use. His figures are usually beautiful and to the point, e. g. "The detail of a single weedy bank laughs the carving of ages to scorn." He was a great frieni of Charles Eliot Norton and speaking of him he says,"Norton is as hopelessly out of gear and place, over in the states there, as a runaway star dropped into Purgatory."

Aside from his direct work on art Ruskin was most admired for his ethical teaching. In the Crown of Wild Olives and Sesame and Lilies we find the most practical and wholesome truths told in a beautiful way. There are little sermons everywhere and they are inspirational in character. Note a few of the shortest; "Remember than, that I at least, have warned you that the happiness of your life , and its power, and its part and rank in earth or in heaven , depends upon the way you pass your days now." "Well, we can get much good out of pride , if only it be not religious." "We want to get into good society not that we may have it, but that we may be seen in it." "All books are divisible into two classes, the books of the hour and the books of all time." "There is a true church wherever one hand meets another helpfully" The last quotation is very characteristic of the man for in spite of his rather bitter criticisms and rebukes we have abundant evidence that his greatest desire was to be helpful to his fellow-men. He wanted men to rise to a higher conception of the meaning of life. He was anxious for people to love beauty and truth and especially for them to practice the higher virtues in daily living.

As a lecturer he was always popular with young people because he made his appeal to their imagination and their emotions. His earnestness and his high idealism made is influence a ~~gwar~~ great inspiration.

Inasmuch as Ruskin throughout his whole life was such a staunch supporter of Turner's art it is necessary to recount here the fate of that artist's work. Turner's will provided that practically all of his drawings, sketches and pictures should go to the nation under certain conditions. He made Ruskin executor of the will and the enormous task of unpacking, collecting, cleaning, classifying and cataloging occupied Ruskin for a long time. It would all have been a labor of love and would have been thoroughly done if Ruskin had been given a free hand in the work. But the will was broken and some of the proviàions changed and the trustees of the National Gallery did not appreciate the gift and were slow to make proviàions as required by the will. Most of Turner's drawings and sketches were in series and needed to be arranged properly to be understood. Some few of ~~xtx~~ the larger pictures were displayed but the most were scattered among three galleries and stowed away in cellars. As a result many were destroyed by light and mildew. At one time while an aldition was being built many of them were protected only by canvas from the

weather. Of course the London fog completed their destruction. As a result of it all we have today but a fragment left to us of Turner's magnificent productions. Ruskin at his own expense mounted some of the choice water colors in glass and arranged them in cabinets so that they could be available and at the same time be protected from the light.

Among the most popular of Turner's pictures are, "Sun rising in a Mist," "Dido Building Carthage", and the "Fighting Temereire". Only in recent years since Ruskin's death have the remaining works of Turner received proper attention. A mere handful out of over 19,000 in the original bequest may not be sufficient to insure Turner his proper place among artists of the world but his fame is growing and Ruskin's hope may yet be fulfilled that he be recognized as the ~~first~~ greatest water color artist of all time. However this may be Ruskin's appreciation and support has been the means of preserving to the world a few of his masterpieces that would most certainly otherwise have been lost forever. And Ruskin's loyalty to Turner's art is the most striking feature of his own ~~most~~ rich and varied career. When he had done all he could he wrote with confidence, "Turner's most precious drawings are kept in the cellar of the National Gallery;- nevertheless my work is done and so far as the English nation studies the arts at all will tell in its due time".

To summarize: Ruskin brought about a revolution in art in England. His theories are not all accepted today but most critics agree with him in his essential creed, that all art requires truth, nature, purity and earnestness. He did more than any other one man to bring about appreciation of the beautiful and the true in nature and in man. Much of the present day interest in art can be traced to Ruskin's efforts to bring art into the lives of common people. He encouraged the founding of museums and art galleries and wanted them opened free to the public. He was the most versatile writer of his time and possessed a wonderful command of English. His best works are original contributions to the literature of our language. His life was a call to better living, to honesty in business, to justice in government, to a sympathetic cooperation of all for the public good, and a continual striving for the true riches of the inner life of the spirit.

E. L. Abell
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Niagara Falls; Past, Present, and Future.

H. M. Bain

The beginning of Niagara Falls dates far back of the first human records, but geologically speaking occurred in very recent times. The age of the falls has been one of the most important geological questions of modern times, not so much because of its importance of this matter itself, as of its bearing upon a much wider problem, the date of the glacial age. It was seen long ago that the falls must have been caused by the displacement of the river by the great escarpment so that if the age of the falls could be determined the length of time since the disappearance of the ice sheet would be known. It was soon seen that the gorge which extends for nearly seven miles below the falls must have been formed by the action of the water in undermining the rock strata at the edge of the falls and thus allowing pieces to break off. But though the fact that the falls were thus traveling upstream was recognized, the rate of progress was not easily determined, for no accurate survey of the position of the falls was made until 1842. This was of no

value in determining the rate of recession until a second survey was made in 1875. This showed that between these two surveys the mean annual rate of movement had been about four and one half feet. A survey made in 1905 showed that more recently the rate of movement was slower. With this rate determined it seemed an easy matter to ~~to ascertain~~ ascertain the age of the falls, for it was only necessary to divide the distance the falls have traveled by the distance traveled each year. This gives about 9000 years, though some of the investigators taking the maximum instead of the mean rate made the time as short as 4000 years.

But later studies of the geology of the region of the Great Lakes showed that the matter was not so simple as it had seemed. It was found that the waters of the three upper lakes had not always been discharged through the Niagara river but had once emptied through the Ottowa River. Also the discovery of ancient beaches showed that Lake Ontario once stood much higher than at present and that there was a warping and tilting of the whole region that wrought great changes in the drainage.

In 1894 J. W. Spencer published the result of his studies of these features

and estimated the age of the falls at 32000 years
Ten years later he completed the investigation
of the falls region. He was able to demonstrate
clearly a number of very different stages in
the development of the gorge and by making very
careful computations of the amount of water,
the height of the fall etc he worked out the age
of the falls in a much more accurate way than
had ever been done before.

According to his study the lower
part of the gorge from its mouth to Foster
Flats, a distance of about 14 300 feet was
made by the river when it carried only the
drainage from Lake Erie, about fifteen
percent of its present volume. Through
this part of this distance there was not one
but two and sometimes three falls one
above the other. It took about 3 3000
years for the falls to travel this comparatively
short distance but since there were no human
witnesses the slowness of progress made little
difference. At the head of Foster Flats the sudden
widening and deepening of the gorge shows clearly
the effect of the greatly increased flow of water
due to the addition of the drainage from
the three upper lakes.

From the head of Foster Flats to the present
position of the falls is a distance of about
40 000 feet but with the greatly increased
flow of water and in some parts greater amount

Spencer estimates the time taken to cover the whole distance at 35000 years. Pre glacial surface features had some effect upon the rate of progress at the beginning the whirlpool where an old drift filled valley was crossed diagonally. This can be seen at the whirlpool where the north-west wall is seen to be formed from drift instead of limestone, the only place in the whole gorge where this is seen. The wall of rock is open. This valley however was short and narrow and only served to expose the falls upstream a few hundred feet. Spencer allows no time at all for the clearing out of this part of the channel. All together his figures are 39000 years for the total life of the falls, though he says certain unmeasurable variations in rainfall and other things may have caused an error which he thinks would not be over 10%.

The existence of the falls has been known to white men since 1535 if not before, for in that year the French explorer Cartier mentions them, having got his information from the Indians. In 1613 Champlain located the falls upon his map but did not visit them. In 1669 another Frenchman named Galinee came near enough to hear the roar of the falls and left a rather accurate description of them as he heard it from the Indians, giving the height as about 200 feet.

The first white man who actually saw the falls and described them for the world was Father Hennepin who visited them in 1678. He made a fairly accurate sketch but his description is very inaccurate. He gives the height as 600 feet. To him the falls seemed to have only terror rather than beauty and he speaks of their deafening roar and of his dizzy sensations upon looking into the gulf.

Just when Niagara Falls began to be a tourist attraction I have not been able to learn. It became rather widely known during the War of 1812, no doubt, because of the battles fought in the neighborhood but it seems hardly probable that any large number of people visited it till after the opening of the Erie Canal and consequent settlement of the Ohio Valley country. By 1850, however it was well known as a Mecca for tourists and we begin to hear complaints of the unsightliness caused by the industrial plants clustered along the banks and of the annoyance caused sightseers

by the constant demand for fees, for every point of interest and every spot from which the falls could be seen was under control of private interests who collected tribute from those who came to see. Besides this there was the army of porters, hack buyers, side show keepers and sellers of souvenirs who made life miserable for the visitor. As one writer said the traveler upon his arrival was at once surrounded by a howling mob of hotel runners and hack drivers and was in imminent danger of being torn limb from limb, or at least limb from baggage.

As early as 1835 it had been suggested in a book by two Scotchmen that Niagara should be deemed the property of civilized mankind, and by 1880 sentiment for the public ownership of this natural wonder was widespread resulting finally in 1885 in the passage by the New York Legislature of a bill to create a state park at Niagara Falls. Prospect Park containing with Goat Island and other parts of the reservation 107 acres was opened to the public on July 15, 1885 with appropriate ceremonies amid great rejoicing on the part of the great crowd of visitors.

Victoria Park on the Canadian side was opened in 1886. ~~Admission is free that is~~ ~~no charge is made~~. Thus the dream of the Scotchmen in 1835 has been realized and the wonders of Niagara are free to all without money and without price. Not only were the unsightly buildings removed from the neighborhood of the falls, but beautiful parks have now taken their place as the result of state ownership.

The terrific speed of the water just above the falls and the mighty rush over the brink has always made a profound impression upon the spectators and whether because the minds of some susceptible people are overcome by the awful force of the rushing water or because those already determined upon self destruction are drawn there by a desire for the spectacular, the place has been the scene of many suicides.

Indian legends say that in the early days it was the custom of the tribes to gather and make a sacrifice to the spirit of the falls. A canoe loaded with fruit and flowers was sent over the brink piloted by the most beautiful maiden of the tribe. Early visitors tell of great numbers of wild fowl and game of all kinds being carried over the falls and killed. It seems natural that animals attempting to swim the river might be carried into the rapids, but the statements that wild ducks once having obtained the swiftly moving water could not regain their wings does not seem so reasonable and I have not been able to verify the statements.

In 1821 and again in 1825 men were carried over the falls in boats and no doubt others met a like fate at various times. As early as 1829 a ship condemned as unseaworthy was sent over the falls with a bear and other animals as passengers showing that the desire for the spectacular even at that early day was beginning to require more than the falls themselves for its gratification.

In 1859 and 1860 Blondin, the famous rope walker crossed the gorge on a tight rope and on a number of occasions performed spectacular stunts on his rope stretched high above the foaming river. He carried a man on his back on one occasion and on another pushed a loaded wheel barrow before him. Blondin's feats were the first and most famous

[illegible] others followed one a woman who crossed a rope with 209
[illegible]sbelow the fall. These people, though they seem most perilous
were really quite safe for none of those performers suffered
harm except a man named Steve Peck who after crossing safely
on June 22, 1887 was found dead and Dead at the foot of
the cliff. It was thought that he had attempted to cross at
night with his boots on which under the influence of drink
The first men known to have passed through the
rapids alive were Joel Robinson owner of the steamer,
Maid of the Mist, and two other men named MacIntyre and Jones.
On June 6, 1861 to avoid having his boat seized for
debt Robinson determined to take it through the rapids
to the mouth of the river with full steam the little
craft headed down through the whirlpool rapids, the
whirlpool and the lower river. One of the men was rendered
unconscious by a great wave that came on board and the
boat was somewhat battered, but made the trip in
safety. Robinson, however was said never to have recovered
from the nervous shock of this experience.
In the summer of 1883 Captain Webb who had
been the first man to swim the English Channel
attempted to swim through the whirlpool rapids
but lost his life in the attempt. It was thought by
by one authority at least that the water in the rapids
is so highly charged with air that it will not support
a human body. To plunge at the wildly tumbling water
as they race along at a speed of nearly thirty miles per hour
one would think that the life would be dashed out of
any human being by the very force of the buffeting
waves. Nevertheless in 1886 there seems to be good evidence
that W. D. Kendall went through the rapids protected by a
life preserver. There was no announcement of the attempt
and only a few people witnessed it.
Between 1886 and 1889 Carlisle D. Graham of Philadelphia
[illegible]per made a number of trips through the rapids in boats
of his own design. On the last trip he had his head out of the

land and though he came through with a bleeding gash on the head from a wave rendered him practically deaf.

Others followed him both men and women without any loss of life till in 1901 Maud Willard a friend of Graham attempted to make the trip through the rapids in his barrel from o'clock she entered the barrel with her pet dog and started upon her journey. The barrel passed through the rapids in safety but when it reached the whirlpool the currents taking an unusual turn beat it from the shore where it could not be reached. Graham who was to swim from the whirlpool to Lewiston at the mouth of the gorge had leaped into the river when the barrel appeared and made the trip safely, being probably the only man to accomplish the feat, when he returned he found Miss Willard still in the barrel but could do nothing to help her. Finally about ten o'clock the currents changed and the barrel came near the shore. Men swam out with ropes and soon had it safely on land, but when it was opened, though the little dog sprang out, the woman was found lifeless. She seemed to faint on and be barrel trip through the rapids for some time.

In 1887 a man named Percy went through the rapids in a boat seventeen feet long. He concealed himself in a water tight compartment and came out when he reached the whirlpool. In 1888 Percy and a man named Stocks aroused to race through the rapids in boats, but Stocks on July 4 attempted to try out his boat and was drowned when the boat capsized holding him underneath.

The first man to pass through the rapids alive in an open boat was Peter Nissen of Chicago who on 1901 made the trip in his boat which he named "The Pot Killer." It was twenty feet long and had an iron keel weighing over half a ton, but the powerful waves tossed it about and rolled it over.

The treacherousness of the rapids is shown by the fact that on one occasion five small pleasure boats were set adrift from the Maid of the Mist landing and went through safely, some of them without shipping any water.

According to the best accounts I can find the first human being who actually went over the falls and lived to tell the tale was Steve Brodie who had previously achieved fame by jumping from Brooklyn Bridge. In 1889 encased in a rubber suit surrounded by strong steel bands and well padded he made the trip and was brought ashore unconscious and bruised but alive.

In 1901 Mrs. Anna Taylor went over the falls in a barrel and outside of a cut on her head she escaped unhurt. She was forty years of age and been a teacher.

In 1911 Bobbie Leach, who had previously leaped from the bridge into the river and had passed through the rapids on another occasion went over the falls in a steel barrel. The hammock in which he was suspended broke and he was badly battered but still lives near the falls and relates to all comers the tale of his experiences.

In 1920 Chas. Stephens, a barber from England went over the falls in a wooden barrel, but only fragments of the barrel and its passenger were found. Only government action seems likely to stop such attempts.

However a number of dogs have passed over the falls and survived but even reaching the whirlpool only to perish there.

Not many years ago three men were carried down the upper rapids in a scow which lodged on a rock not many yards above the horseshoe fall. Here they stayed several hours till a life saving crew came up from the lake and shot a line out to them. For years a deadly tinted thrill ran through strong magnetic men looks at the old scow, still jammed on the brink of the falls, interested me and these men had need all the strength of the falls seemed to exert. They should need no more excitement as long as they live

It is not my intention to make an attempt to describe Niagara Falls as they are at present. The general features are well known to all either through personal visits or pictures and hundreds of writers have given descriptions which I cannot hope to equal. I wish rather to discuss some matters connected with the material uses of the falls which may not be so well known.

The advantages of the Niagara River as a source of power are perhaps superior to those of any other stream. It has great volume, 265,000 cfs, and since it comes direct from the great reservoir of the lakes has remarkable steadiness of flow. Between Lakes Erie and Ontario the river falls 314 feet in a distance of five miles 165 feet being perpendecular at the falls with 53 feet more in the rapids within a mile above them. The amount of power thus provided would be more than six million horsepower if it were all used.

As early as 1725 French pioneers began to use a little of this immense power by building a small canal along the upper rapids which served to run a furniture saw mill. During the next century and a half other mills were built and served well the needs of the early settlers of the region but all of these have now entirely disappeared.

Modern power industry at the falls dates from beginning in 1852 when the Hydraulic Canal was started. It was intended to lead water from the head of the rapids to the edge of the cliff half a mile below the falls, the work, however, was more difficult and expensive than was anticipated and there were many delays and failures so that it was not till 1872 that the first grist mill was operated with water from this canal. In 1877 a flour mill was built which used 900 h.p. but employed a head of water of only fifty feet. In 1879 the first dynamo was operated at the falls lighting Prospect Park with twenty 4000 candlepower arc lights and all the railways ran excursions for people eager to see this new wonder. In 1881 the first commercial milport of electricity began when a plant was built having a output of 2000 h.p. By 1895 the production of electricity had advanced to such a degree that nine dynamos with a capacity of 5506 h.p. were in operation and now for the first time in the new station then built the full head of 210 feet of water was used. At this time the electrochemical industry which has now reached such immense proportions at Niagara Falls began. Development was now rapid and so much water was being diverted

from the falls that in 1906 Congress passed a law restricting the diversion of water on the American side to 15,600 cubic feet per second. The International Waterways Treaty in 1910 thereafter allowed the diversion of 20,000 c.f.s. on the American side and 36,000 c.f.s. on the Canadian side. And in 1917 because of the demands of the war the government called for the use of the remaining 4400 c.f.s. and suggested that all the power interests on the American side be consolidated. The Niagara Falls Power Co. was then organized and work was at once began upon a new power house and other improvements and in less than two years three new generators each of 37500 h.p. were in operation. Development did not stop here but proceeded with the building of still another power house at the base of the cliff below the falls and the construction of a new water passage to it. This was not a canal but a concrete tunnel 4300 ft. long and 32 feet in diameter which passes under the city reaching a maximum depth of 134 feet. Then it rises to the forebay from which three penstocks each 21 feet in diameter carry the water to the power house at the foot of the cliff. Here three generators and turbines each of 70,000 h.p. capacity are installed. The first of these units, the largest in the world, went into operation in December 1923. The turbine assembly is 47 feet across, the water wheel being a single steel casting weighing 52 tons turning a vertical shaft

34 inches in diameter. Upon this shaft just above the turbine is the generator the rotor of which is 26 feet in diameter and weighs 399 tons. The revolving parts combined with the water thrust weigh over 500 tons all supported by a single bearing at the top. ~~This generator~~ The total height is over 86 feet and the weight is 1750 tons. It generates 65 000 kilowats at 12 00 volts revolving at 107 revolutions per minute and sends out 70 000 horse power, and taking all losses into account it delivers more than 90 percent of the potential energy in the water used. When we consider that a steam engine delivers not more than 25 or 30 % of the energy in the coal and that much of this is lost when transformed into electricity by the ordinary small generators this efficiency seems very remarkable. Three of these monster generators are now in operation in this power house and work the smaller units produce of 54.000 horse power under a single roof. With the smaller stations under control of the same company there are produced from the 20 000 cfs of water diverted on the American side a total of 573 400 horse power. Similar plants on the Canadian side bring the total horse power of electrical energy up to 1,658.400 and all to 50,000,000 tons of coal per year.

Besides the large amount of electricity used in the city of Niagara Falls current is sent all over western New York as far east as Syracuse.

The price of electrical energy received by the Niagara Falls Power Co. averages less than three tenths of a cent per kilowat hour. In Zero Hauts in the center of Coal fields the cheapest quotation

is two cents per K.W.H.

With such an immense advantage from the use of Niagara power and the constantly increasing market for electric current it is no wonder that those directing these great power companies are anxious to use more and more of the water. On the other side are those who fear that the diversion of more water will seriously impair the beauty and majesty of the falls. Writing in 1906 Spencer, who seems to have made the most elaborate study of the falls yet attempted predicted that when the full amount of water allowed by the then existing franchises should have been diverted the falls would be reduced to less than half of the width they then had and that nothing would be left of the American fall but a few tiny streams dancing over the rocks. The amount of diversion to which he refers was only about ten percent greater than the amount permitted by the present franchises, all of which is being used but no such change as he anticipated has occurred. The American fall still presents the same appearance that the earlier pictures show and though there is certainly less water going over it than formerly, it seems to have lost little if any of its beauty.

On the Canadian side there has been a narrowing of the channel by the artificial extension of the banks for about 400 feet and on the shelf ~~east~~ west of Goat Island there is quite a stretch of very shallow water and many blocks of limestone showing which

were once covered. But the main part of the
horse shoe fall over which more than 90% of
the water passes certainly shows no lack of
volume. In fact, for the spectator, there is entirely
too much water, for the heavy column which
at the apex is estimated to be near twenty
feet in depth throws up such a cloud of
spray that the main part of the fall is almost
entirely hidden from view.

Not long ago, some Sunday papers had
an article entitled "The Suicide of Niagara Falls"
and this brings us to a consideration of the future
of this wonder of nature

Are the Falls in process of destroying
themselves? The Canadian Fall is certainly
changing rapidly. No longer does it have
the symmetrical horseshoe shape that it had
twenty-five years ago, but is assuming an
irregular V shape, for near the center where
the water is deepest a notch has been formed
and has been cut back very rapidly, the
recession at this point being more than six feet
per year. Not only is the edge of the cliff being
worn away so as to move upstream but the
increased current resulting from this point is cutting
into the river bed and constantly deepening the
channel to the great detriment of the appearance
of the cataract. To my mind this natural erosion
is doing much more to mar the beauty of
the fall than the diversion of water by the
Power companies. Of course no very noticeable
change will be wrought during the lifetime
of any one now concerned, but since we do

not know how many years our descendents may
enjoy this planet and be charmed by the falling
of water and since there can be no doubt that
the falls, if left to themselves, will continue
to move up the river just as they have in
the past till they reach and practically
drain Lake Erie, it would certainly not
be out of place for this generation to consider
whether anything can be done to stop
or at least check this movement.

With some such philanthropic motive
perhaps and with some financial motives
certainly, which will appear later, the engineers
of the power company have been studying
the question. Some months ago a news film
showed men in rubber boots wading around on the
icy brink of the horse shoe falls and the effect was
startling. Of course such a picture could not have
been taken on the real falls, but was a view of a
model carefully moulded and measured to scale
showing the exact formation of all the features
of the falls. By means of this model the engineers
made careful studies of the water action and
the effect of raising and lowering the water
and of other possible changes. Their conclusions
were that the great difficulty is not lack of
water, but the improper distribution of it. They
said that if the water could be spread more
evenly over the edge of the fall the scenic
effect would be greatly improved and they illustrated
this point by reference to the condition of the American
fall when a volume of water not one tenth as

large as that passing over the Canadian fall and extending ~~extending~~ yet a length of front nearly half as long produces a fall which in many respects surpasses that on the Canadian side in beauty and attractiveness. The smaller volume of water here is spread rather evenly over the whole length of the fall and though it averages only a foot and a half in depth it furnishes a wonderfull spectacle.

If in like manner the water passing over the horse shoe can be turned away from the centre where it is doing so much damage, and spread evenly over the length of the brink a great improvement will have been made. Then, say the engineers, a large part of the water can be diverted to useful works, the beauty of the fall will be increased and at the same time its life greatly prolonged. They propose to accomplish this result by means of certain engineering works in the middle of the river, difficult no doubt but by no means impossible.

To my mind the scheme, though it is no doubt prompted largely by pecuniary motives, seems to have a great deal of merit in it and I feel sure that sooner or later government action will be brought about that will allow something of the kind to be done, and the blessings of Niagara will thus be secured for ourselves and our posterity for ages to come.

No. 15

FOLK OF SOUTHERN INDIANA

Read before
The Terre Haute Literary Club
December 22, 1924

By
Curtis Grant Shortridge

Folk of Southern Indiana

Part I

When one begins to read history, he comes face to face with both facts and fancies grouped about a few representative men and women who have been heroes in wars or winners of political contests. However, these persons are but the servants of the real builders of states. If one is asked then, who were the real founders and builders of our great commonwealth, he should answer go seek the names on old half-buried tombstones in half-forgotten graveyards, and there read the names of the common folks who blazed the paths through the forests and found a place for a grave at the end of the trail.

With this introduction, your pardon is asked for inserting a strong personal element into this, a plea for the Common Folk. In doing this let us take as a type study, the history of a family of the common people. During the study, let your minds compare this and your own family tree. If successful in my attempt, the following question will be seen in their beginning, if not in their ending: religeous prejudice; states' rights; public education; heredity; partisan politics; taxing units; denominationalism--and probably others unconsciously raised by the reader.

The following poem had a great influence on the writer because of its personal application.

"Grandmother said in her quaint old way
World wasn't made in a day--a day--
The blue sky where the white clouds flit--
Why the Lord was six days painting it."

"The way isn't sunny,
But don't you fret,
Cheer up honey
You'll get there yet."

"Grandmother said in her quaint old way
World wasn't made in a day--a day,
The meadow there where you love to sit
Why, the Lord took time to carpet it."

"And still to me in the fields and dells,
Her sweet voice rings like a chime of bells,
And I dream great dreams as I hear her say
World wasn't made in a day-- a day."

It was my great pleasure and good fortune to have my great-grandmother as a chum fro my eighth to my fourteenth birthdays. She had her second eyesight and was really enjoying her second childhood. With her we children lived over the years of almost a century before, and then Granny fell asleep in her old arm chair under the apple tree where we had our play and listened to her wonderful story of pioneer days. She was born on the banks of the Potomac in 1780 and died in 1879. Thus lacking but one year of reaching the century mark.

How filled with awe were we, when one told of seeing the wonderful Washington. To look into eyes that had seen him, to hold a hand that had once touched the hand of that great general! To hear the story of one's country told by word of mouth by one who was here when our nation was born: A rich inheritance.

Of the many stories she told, none thrilled us like the account of her early life including their moving to Indiana. By noting the places she mentioned, we found out that she had come by the famous Shannendoah route, via, Winchester, Staunton, Ft. Chiswold, down the Holston river to Knoxville. Then back up the Clinch river, through Cumberland Gap over the Wilderness

Road to Boonesboro, Kentucky. Then up to the Falls of the Ohio, up thru Clark's Grant and finally finding a perranent home near Ft. Vallonia, in about 1807. This is the route by which a great migration entered Indiana, and gave to us the customs, habits and opinions of the Old South. These people were the Original Hoosiers.

Granny's stories were typical of all pioneer experiences, so we shall pass them by. Her life was not without its romance and in her story we may see much of our common history. While living in Virginia, her father was a contractor and builder. One of his workmen was a young red haired Irishman, who was a stone cutter. He had come down from Baltimore to assist on one of his jobs. He came at a time in Granny's life when her heart was ripe for some one to love. The merry songs, the witty stories and gentlemanly manners soon won her heart, and at the then early age of seventeen, she was willing to give her life to the care and keeping of Patrick O'Neal.

When the necessary appeal was made to her father, it was met by a thundering "No," for although Patrick was a good workman, and a handy fellow to have around, her father could not or would not believe that any one named Patrick, whose last name had the prefix "O", could be anything other than a Roman Catholic. No Catholic priest should ever perform the marriage ceremony for his child nor christen the babes that might be born to them. He said "Once a Catholic always a Catholic". In vain did they try to convince him that Patrick had renounced the faith of his fathers, even before coming to America. He believed that when a Catholic changed his faith, that there was some sinister motive behind the change. So,

Betty Stewart, for that was Granny's name,was forbidden to see Patrick again. Patrick being suddenly out of a job went back to Baltimore.

News were now coming from the West, of free lands and wonderful opportunities for builders, in far away Tennessee and Kentucky. So, about 1800, great-great Grand-father Stewart, and others started on the long, long, trail to Tennessee and Kentucky and finally in about 1807 they settled permanently in Indiana.

Back in Baltimore, the spirit of adventure was rife, and many persons there felt the call to the West. The Old National Road was being built. Stone cutters were in demand. Patrick O'-Neal was one who pushed forward with this movement. When he reached Wheeling, West Virginia, he joined others in a voyage down the Ohio, as far as Louisville. For some reason, unknown to himself, he worked up from settlement to settlement until he reached Old Fort Vallonia. Once more he met his child sweetheart from back on the Potomac. This time when he woed, he won, and Betty Stewart became Elizabeth O'Neal.

The little cabin which they built stood for three-fourths of a century on the old home place. I have sometimes walked around the little, tumbled down cabin and thought, here is where my grand-mother was bred and born, here her Scotch husband to be, came courting her and won her for his wife, thus bringing my family name into Indiana. There in the better frame house nearer the "Big Road," my father was born, and there on the hill side, in what is now known as the Brown Graveyard, sleep the members of Granny's family. How beautiful this sentiment is expressed by Edgar Guest in his poem entitled "<u>The Empty House</u>."

"I never pass an Empty House so desolate
and bleak,
But what this thought occurs to me:
If those old walls could speak,
What tales of love, and hope and care
and sorrow they could tell!
For once that was a home of pride
Where people used to dwell.
Who was the first to tread the walk
The last those steps to climb
And leave in grim despair that
house unto the grubs of time".

From that humble cabin great-grandfather joined the troops of 1812: grand-father went to far away Mexico in the Mexican War; Uncle George was in that long line of blue from 60 to 65; a younger brother of mine went from near there to the Spanish American War, and a nephew, as an aviator, and a cousin as a red-cross nurse saw service over seas in the World War. Listen to these heart breaking words and then tell me, whose thoughts of home and loved ones were stronger, they of olden time or the adventurous youths of today. (Letter)

Puebla Mexico, Dec. 4, 1847

My very dear Mary.

Dear Madam

I rec'd 8 letters from you four days ago by the last train that came up and you cannot tell what happiness they afford me. I was nearly all night reading them. I kissed every one of them as fast as I read them because you had written them and because your dear fingers had touched them. I now think I never was so pleased and gratified in all my life before. I wepted and read and read and wept during the pleasant task. One of the letters was written on the first day of November, you said on Sunday, it was just four weeks coming--I well recollect the day--we had a battle and took a wagon train valued at $160,000.00.

You also sent a curl of your hair that I kissed and blessed because I had so often beheld it on your precious sweet brow. I would rather see it on your person than here, but as I cannot have that great pleasure, I am more than thankful to have it here. You said as long as I was not there you would wean—— [illegible]

In nearly all your letters you want me to come home, as soon as I can--my sweet precious wife I would fly to embrace you as soon as possible but I cannot--if I were ever so disposed to do so, for no officer can leave the army unless on account of sickness--if he does he is a disgraced man--Wayland left without his resignation being accepted and I can tell you he is a disgraced man. But my dear wife, I know you to be a proud spirited and noble lady and would not like for the only and best friend you have in the army to disgrace you by coming home. I am sorry that I am here, but as long as I am here and situated as I am I cannot possibly leave the army.

It makes me sorrowful to read your letters when you so strongly urge me to come home--nothing would please me more than to again sit around the fire with you and our little ones--but do not be uneasy about my safety for I surely will get home. I am now in excellent health and fine spirits--and my precious and beloved Mary, I want you to content yourself about my absence and rather be delighted with my situation in the army for I do assure you that we will loose nothing by it. In one of your letters you said.xxxxxx

You would like to know how the war is coming on. We are getting on very slowly--occasionally we go out and kill a few black devils--the Mexican army is broken up--Santa Anna is about to be banished from his country and the talk here is and in the United States that Mexico will be annexed to the United States. I believe the Tory Loco part would annex the devil, if it were possible. If all the pinis of Democracy were here or the Loco Party Congress that brought war on us, to see the suffering, hardships, misery and death, starvation and sickness that is under my observation here every day, this war would come to an end. I would write more but it is now past 12 o'clock at night, not a soul around me is awake to see or hear but the howling and whistling wind now and then some hideous half-breed shrieks from the storm mountain, or the heavy tread of my sentinel as he passes my door to guard my safety, with a gun in hand and a sharp lookout for danger and occasionally saying "Who comes there?" I am sitting in a fine room with every comfort about me. Polly, I am a great man here, everybody says I am the best man in the army--they do not know me as well as I know myself. I am now feeding with soft corn--I will choak on the cob. Tell old Mrs. Hobbs that her son John Young was left in the hos-

pital at Perot sick--but has got stout and hearty and will be home soon--well. So the best youxxxxxxxxx(torn).

I have said enough--kiss those pretty hands of yours and our sweet babies xxxxxx.

Your husband

Dr. John Fenley

Mary A. Fenley (his wife)

Such is the story of my paternal ancestors. My mother's family name was Roberts. They came from England to Vermont about five generations ago. They moved to Pennsylvania; some to Ohio and later became permanent settlers in Indiana, near Ft. Wallonia. There were marriages in this family with both Irish and Scotch. So, in our family, we have a blending of races that is common to real Hoosiers, a mixture of English, Irish and Scotch. We are just folks. No better and I hope no worse than hundreds of similar families that have furnished the farmers, carpenters, blacksmiths, painters, stone-cutters, teachers, preachers, politicians, soldiers, and every other class and calling that have made Southern Indiana what it is today. Not many have left great names on historie's pages, but they have left them on the map: for examples Leesville, Sparksville, Heltonsville, Elotsville, Weddlesville, Waymansville, Brucevill, Nashville, Mitchell, Brownstown, Dudleytown, Mooresville, Crothersville, Campbellsburg, Carr Tp.--Flynn Tp., Guthrie Tp., and hundreds of others.

After 1850 when railroads were built a great number of Irish and Germans came. The Germans have usually lived in Communities and marriages outside their race are few. They are a strong sturdy

race and strongly democratic.

With this account of the origins of the Folk of Southern Indiana, I will attempt to interpret the institutional life as affected by the two streams of immigration that formed that people.

Political and Economic Life

In the days of Granny O'Neal, each family produced the few things that their lives demanded. On account of the malaria of the lowlands, the earliest homes were built upon the hillsides near some constant spring. Some of the largest landowners began as Mrs. Means told Ralph Hartsook, while puplic land was cheap they would "git a plenty while they were gitten."

They accumulated some wealth from stock, principally hogs, that ran free in the forest until fattened on the mast, when they were driven on foot to the Louisville or Cincinnati markets. Much bacon was made and shipped on flat-boats as far south as Memphis and New Orleans.

Each owner had his registered mark for his hogs and brand for his cattle. As their herds increased in size and became a menace to growing crops, the age of the rail splitter came. This period was represented roughly by men of my grandfather's time. In those days, fences and stock laws were made to keep stray stock out.

The demand for rails caused the cutting of timber that would split easily. Thus began the destruction of the finest poplar, walnut, chestnut, oak and hickory in the world. As more settlers came, the demand for more tillable land was increased for larger crops. So, vast areas of fine timber was cut, piled and burned,

or rolled into the river to float away. Homes were now being built in the lowlands and ditching began. Roads were improved. Saw mills came and the forests rapidly disappeared.

Where trees were wantonly destroyed in grandfather's day, purchasing agents for furniture factories came around in my day buying walnut rails and walnut logs from old cribs and houses, and even walnut stumps for use in their factories.

The small truck patches have expanded into large well kept farms. The wire and hedge fences and the stock laws are now ade to keep the stock in. The swampy lands have been drained by tile and county ditches. Now, the farms in the White river and Tuscattatuck bottoms are as productive and as valuable as any in the state.

The O. & M. R. R., the first to open in the state, extending east and west, was opened for traffic in 1857. From then until the Cincinnatti Southern was opened, the Forks, was one of the greatest water melon producing centers west of the Allegheny Mts. It was here that the famous Jamison water melon was developed. Just south of there is the home of the famous Fleenor peaches.

Scientific far ing conducted through Purdue University Extension, guided by County Agents is producing results equal to the highest expectations. Many barren hills have been converted into productive orchards. Dairying and poultry raising are being developed on a large scale. Vast beds of shale have been uncovered and the Lehigh Cement Co. has great mills at Mitchell and Bedford. Their output rivals the Bedford limestone in value.

Politics

Part III

The two political and sectional opinions, represented by the East and South have always been hotly contested. Families have been divided. A father, whose ancestors came from the South, may have married a daughter of a New Englander, the children taking sides. That the two opinions peculiar to North and South were prevalent is shown in the history of such organizations as "Sons of Liberty" and "Knights of the Golden Circle" during the civil war. Morgan did not take the route that he did take in 1863 by accident. He had reasons to believe that he was coming among friends. This division is shown in nearly all political and social questions; such as "local self-government, prohibition, public improvement, education and religion.

The vast majority of the old stock vote the party tickets straight. They believe, regardless of party, that to the victor belongs the spoils. This theory is carried down even to the hiring of a teacher for the smallest district school in the township. There is once or twice in a generation, a political storm, caused by American Protective Association, World War, or the organization of the Ku Klux Klan, when party lines do not hold them. But in a short time they settle down into the old channels, so that it is safe to predict the result of an election without any hint from the Literary Digest.

During the World War, the large German settlements in Jackson County reversed their usual support of the Democratic party, with the result that the 1000 majority faded away and six of the

eleven township trustees elected were Republicans. A County Superintendent of Schools was to be elected the next June. That office had been held by Democrats ever since it was created. The Republicans were jubilant, for election seemed assured. The Democrats devised the following plan to save the office. Taking advantage of a factional fight over the location of a school house in Salt Creek Tp. they succeeded in dividing the township. Thus Pershing Tp. came into existence.

The usual legal steps were taken to prevent this, but the Judge of the Circuit Court over ruled all objections and the division stood. The county commissioners appointed a democrat as trustee. The board now stood six to six, the County auditor, a democrat, would cast the deciding vote and retain the office for his party.

As the day approached for electing the Co. Sup't. the hopes of the Republicans again arose. Just two days before the election, one of the Democratic trustees was attacked by a serious case of appendicitus and was hurriedly taken to Columbus, Ind. for an operation. Of course a trustee could not be present and voting thirty-six hours after a serious surgical operation. Again the board stood six to five. But the opposition called in their chief stratagists who soon found a way out of the dilemma. The sick trustee was induced to resign; the commissioners appointed a democrat; the Board now stood six to six; the County auditor cast the deciding vote and the office was saved for the democratic party. The trustee who was operated upon was brought home within two weeks. The occupant of the office of trustee resigned; the commissioners appointed the original trustee to

fill out his own unexpired term. The only official act of the other appointee was to cast his vote for County Superintendent of schools.

Mob Law

There are now and always have been one element demanding a wide personal liberty of action and another element somewhat like the Puritan stock. Many of the latter have learned "what a sublime thing it is to suffer and be strong." They have also learned that "There is a limit at which forbearance ceases to be a virtue." Then it is that they arise in their might and deal out summary vengenance upon culprits who have repeatedly violated their sense of justice and right.

As examples of this spirit of mob rule five cases will be hurriedly reviewed. One of these occurred in Jennings Co., two in Jackson Co., and two in Lawrence Co.

Case I

Shortly after the civil war, a gang of desperadoes, known as the Reno Gang were active in and around Seymour, Ind. Moore Woodmansee, a prominent merchant, started to Cincinnatti to purchase goods. He was never see afterwards and all were sure that he had been foully murdered. No incriminating evidence could be found, so Judge Lynch stepped in and hanged three of the Reno Gang. The others left the country. The Gang was broken up.

Case II

In about 1885 two young men passing through Seymour, became involved in a quarrel with a restaurant keeper and shot and killed him. They were taken to the Brownstown jail for safe keeping. The same night, they were taken out and hanged to a tree in the Court House Yard.

Case III

Just a short time after that, a second gang of outlaws was broken up, when Ade Rodman, their leader, was hanged from a railroad tressle at Ewing, Ind. The conditions of the surroundings bore out the story of the hanging as it afterwards beca e public. He was practically forced to "walk the plank." The rope was fastened around his neck and he was then pushed off the bridge and left to strangle to death. His feet were not more than a foot from the ground, when he was cut down.

Case IV

In 1890, Lew Price, a conductor on the B. & O. R. R. was shot and killed by Claude Turley near Rivervale. Turley was a member of a well-to-do family there. He was drunk and disorderly on the train and was put off. He shot the conductor during the scuffle. He was taken to the Bedford jail to await trial. Soon after dark that night, a train of three well filled coaches left Seymour over the S.I.R.R. No lights were visible except those on the engine. About 10 o'clock that night the sheriff was over powered, the keys of the jail were secured and Turley was taken out and hanged.

All of these cases were investigated by grand juries and although nothing was ever said about masks, no indictments were ever issued.

Case V

The most spectacular case happened on Sunday night, Feb. 5, 1882. It brought to an end the notorious "Wilson Gang" that was formed near Leesville, along the Jackson-Lawrence County line. This gang was made up of boys from well respected fa ilies. How

they came to be drawn into this mode of life is mere conjecture. By some the following story is believed. A mysterious stranger named Frank Willard came into that neighborhood from where no one knew. He engaged in buying and selling horses. He was a fine looking man, spent money freely, and was a crack shot with rifle and revolver. He became an ideal for many boys and soon all of them were gun toaters and good shots. This man Willard married the daughter of a prominent farmer and seemed to be doing well. He was called away frequently to purchase stock, especially horses. Occasionally a fine horse would be stolen in that community and once in a while, one of Willard's horses would be stolen. One night an attempt was made to rob a store in Pedora. The robbers were surprised at their work by a posse of men and getting the drop on one of them, forced his surrender. It proved to be Frank Willard. He was taken to the County jail to await trial. He broke jail and left the country never to return. His wife remained with her father. Several years ago a book was in circulation purporting to be an autobiographical sketch by Frank James. In it, he claimed to have lived among the hills of southern Indiana a few years, where he was known as Frank Willard.

Whether his name was Frank James or not his influence was back of the Wilson Gang. These boys became very bold in their exploits. They dressed like cow-boys and rode and shot like them. Their favorite stunts were to terrorize the villages of Pedora, Ft. Ritner and Tunnelton. They delighted in riding around on the side walks and shooting uncomfortably near any person who happened into the street. To the Personal Liberty crowd, this was very funny. But there was another element there to contend with.

They were more silent but also more determined. This time they went at the job in a more scientific manner. They employed a real detective to aid them in rounding up the gang. He came and found employment as a laborer. Little by little, he formed the acquaintance of members of the gang. He could ride and shoot and tell hair raising tales of the Western Plains, so he was soon made a member of the gang. A plot was developed by which they were to raid Tunnelton. A small saloon stood just at the western edge of the town. It was to be robbed then set on fire. When the inhabitants rushed to the fire, the robbers would circle the town and attack and rob, Alfred Guthrie's residence on the east side of town. Mr. Guthrie kept a safe in his home and was known to act as a sort of bank of deposit for his customers and friends.

The detective's part in the plot was to stand guard while the others entered the saloon at a back window. Certain signals were arranged in case of discovery. These were tipped off to the men who had employed the detective. It was arranged that the same signals should be used by these men.

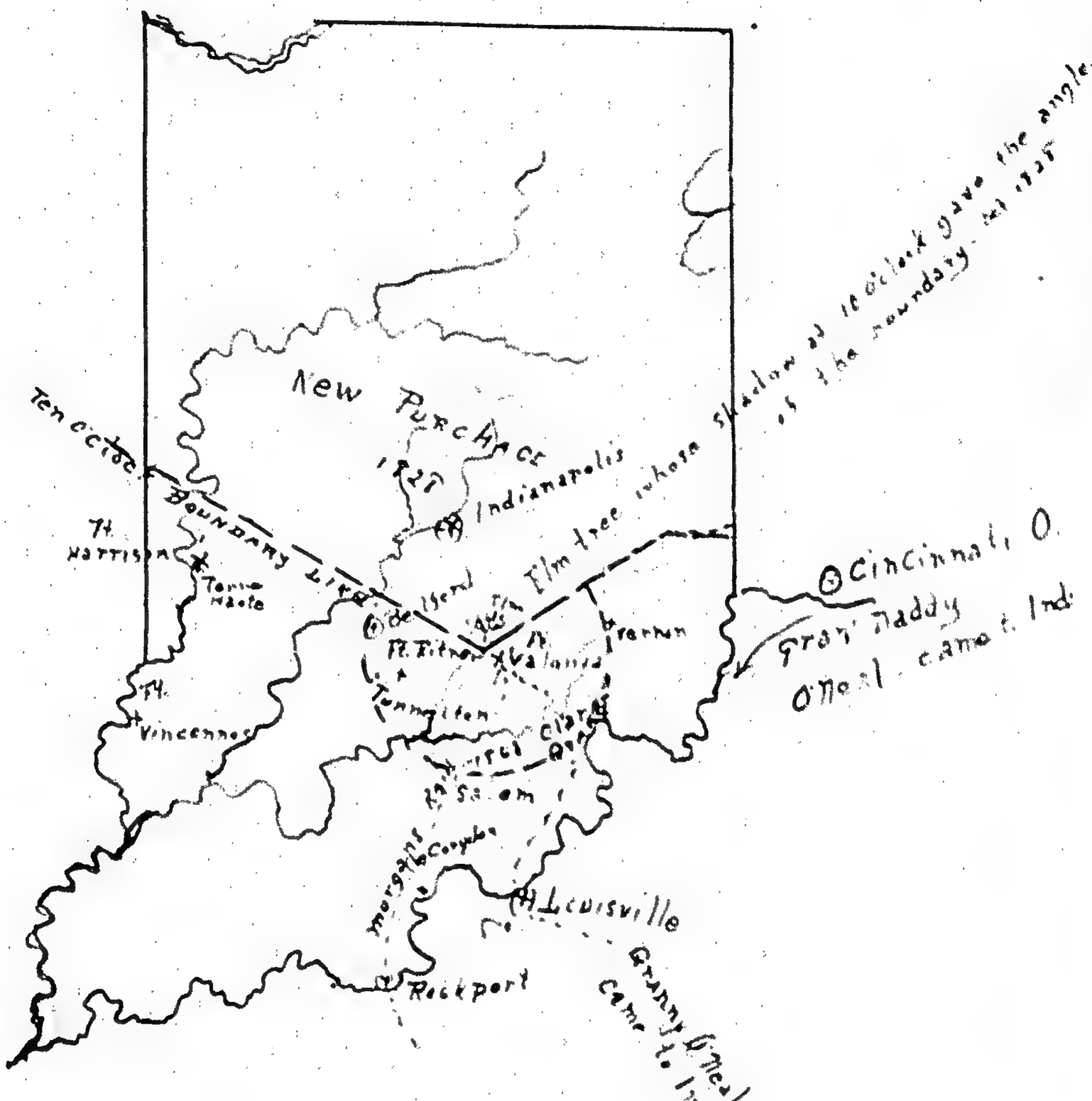
About dusk of Sunday night, Feb. 5, 1882, an empty box car was pushed down on the siding just opposite the back of the saloon and not more than twenty yards away. Just after dark a shot gun brigade came cautiously from an adjoining corn field and secreted themselves in the box car. After several hours of anxious waiting, they saw forms of several men, slipping along a fence that led up to the back of the saloon.

The guard made a hook examination of the surroundings and then signaled the gang that the coast was clear.

The crash of a window pane assured the watchers in the car that the plan was working. When the last one had climbed in at the window, the detective gave them the alarm of discovery, by firing into the air. He then jumped down the embankment and disappeared under the car. As the bandits came rushing out, they were met by a volley of buck shot at close range. Not one escaped. They were so riddled with bullets that it was difficult to identify them. The head of one was almost shot away. The surroundings looked as if he had run fully twenty yards before he fell.

The gang was completely broken up and with it the spirit of mob violence seems to have spent its force.

Indiana in about 1816



With Vallonia as a center and a radius equal to twenty miles, if a circle be drawn, there have been six lynchings within three miles of the limits of the circle, since 1865. Nero's near Seymour, Duncan at Ewing, Freeman at Bromstown, Turley at Bedford, Wilson at Tunnelton. There have been several cases tried and settled by banishment &c &c

Education

Part IV

The desire for knowledge has always been keen among these people. From the earliest times, when the teaching was done in the home, in the Sunday School or in the subscription school, certain families have furnished the teachers as well as the preachers for the communities. Whether it was on account of peculiar fitness, or heredity or only suggestion, I shall leave it to the scientist.

However, since this paper is a study of types, I shall mention two schools or teachers who left influences on the communities that are there today. Perhaps those present can duplicate them.

One of these schools was conducted by a Prof. Moore at Mooney, Jackson Co., Indiana. The other was held at Hossuth, in Washington Co. by Prof. May. These were the preparatory schools for all the local professional men of fifty years ago. I have heard many lawyers, doctors, preachers and teachers tell of the great value of having come under the teaching of one of these men. Prof. May taught over fifty years in the same room. Some poet has said:

"You may break, you may shatter the
Vase if you will,
But the scent of the roses remains
with it still:

So, with these two men and schools, the spirit remains in those sections even today. Secondary and higher education was provided by church schools. The number of them as well as denominational variety shows how eager they are for education.

Of these note the following with dates which were first in each denomination.

Hanover--Presbyterian--1827--N.T.

Wabash--Christian--1833.

Franklin--Baptists--1835.

DePami--Methodists--1840

Earhham--Friends--1847--1st. Co. Ed.

Butler--Disciples--1855.

Hartsville Col.--United Breth.--1860 (?)

Vincennes University--1806.

Indiana College--1828

Indiana University--1838.

The enrollment was never above 200 till 1886-'87 Co. Ed., Indiana State Normal--1865.

of dress etc., none of which has been settled, but many real followers of Christ have been notified by the arguments until discouragened and disgusted lost the abiding faith that had sustained them. When all of these questions failed to bring a reaction, they would fall back on the old, old alignment of Catholics.

I have often wondered if the great good done by the Church Schools had not been over balanced by the narrow denominationalism that they had to teach or perish for want of endowments.

An example of narrow mindedness on one of denominational rivalry will be given to show how these two things have been a handicap to our people.

There lived in Lawrence County a minister, earnest but ignorant, who had five sons who were ministers, as earnest and as ignorant as he. It happened that a book, purporting to be

an Expose of Free Masonry and an Account of the Morgan affair, fell into his hands. He shared it with his sons. To them it was as horrible as the "Alledged Oath of the Knights of Columbus" is to an imaginary member of the Ku-Klux-Klan. So, they went on a crusade in the adjoining counties. They were joined by others and soon it was a fight on any and all secret societies. The question finally reached the annual conference where it caused a split. After several years, the more progressive members of the conference succeeded in lifting the ban on secret societies. Some of the early leaders in this quarrel became active members in the very orders they had tried to destroy. One at least was laid away in his final resting place wearing the White Apron and the "Square and Compass."

Example two.

In Jackson Co. near a forsaken village stood the only brick school house for miles around. It had an upstairs. Probably for that reason it was called a high school. A young man had recently come home from Normal School with his diploma framed and ready to hang somewhere. He secured the position of principal of that high school. Unintentionally he caused two churches to be built where none was before.

One innovation he introduced in the school was vocal music. This young man had a fondness for music and a desire to do something for the community life about him. He saw a great need for music and discovered in the healthy boys and girls the possibilities of developing a good chorus. To aid him in his work he rented an organ and even took his violin to use in developing the higher tones.

Imagine his surprise when an elderly gentleman came to him by night and asked him to discontinue the music in the public school and to set a price for which he would teach vocal music exclusively to his congregation. Of course he flatly refused the proposition and in doing so used some language that, to say the least was not conducive to making friends with that group. He knew that on the first Sunday of each month the Methodists used the school building for services and on the third Lordsday the Campbellites used it. He then learned that even the Campbellites had split. This division was called the Antics. They bitterly opposed the use of musical instruments as a part of a divine service. They would not use Lesson Leaves or any other kinds of Bible Helps. They spurned the name Sunday School. It was Bible School to them and it was held on Lord's Day. They based their opposition to Bible helps on Matt: 5-8. "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." They pronounced tittle, title, therefore in studying the scripture, they believed that it must be read from the book itself. Besides, the Methodists had a discipline. The Bible, itself, was good enough for them.

When the organ and violins went into the building, they went out. They would not hold services under the same roof where there was an organ, and a violin; the devil himself was in it. They asked the principal to resign. He would not quit under fire besides he was solidly supported by the opposition and the trustee whose political party most of the principal's folks adhered to.

Soon the community was in a ferment. The quarrels were taken up by the children and thus entered the school. The feelings became so intense, that the principal had the children to eat their noon lunches before leaving their seats. He then sent them to opposite sides of the play ground to play, while he patroled the dead line between them.

A wealthy farmer living near saw the conditions, and although he was called an infidel by both deno inations, offered land free, if the Methodists would build themselves a church. His only condition was that if the building ceased to be used for church purposes it should revert to the original owners.

The offer was accepted and soon a small church probably 30x50 stood in the corner of the field near the school property on the north.

Not to be out done, a certain ember of the Campbellite Church offered land for a church in the corner of his woods pasture, which joined the school property on the south. He stipulated in his deed, that if a musical instrument of any kind were ever brought into the building to be used as a part of the service, that the property sho ld revert to the original owner. This proposition was accepted. By Autumn of the next year when school opened it was well fortified by a church on right of them and a church on the left of them where they wrangled and grumbled.

Seemingly, his added fury to the tur oil. At one time the Methodist held a baptismal service at 10 o'clock, for some of their converts who wanted to be immersed. At 2 in the after-

The Campbellite Rebel Stars

noon, when the Elder announced that there had been a public bathing there in the forenoon. It was no baptism, because the one who conducted it had never been baptised himself. He immediately proceeded to demonstrate the real thing. This narrowness and ignorance were carried on there for ten or fifteen years. It so disgusted the younger set that additions to either church became few and far between and finally ceased. The old warriors died off. None took their places. Being unable to hire ministers the two houses reverted to the original owners or their heirs.

Should you pass over the new state road leading from Seymour to Bedford, at the place where the village of Weddleville once was, there is a fine spring of water. On the hill near by stands the Old Brick School House. On the north, the old Methodist Church, shorn of its spire, is now being used as a tool house. On the south side stands the old Campbellite's church. Its windows are broken out, its doors are flapping back and forth in the wind that makes mournful music through its empty pews, where once real spiritual music was forever banished by the contrary old man who now sleeps in a lonely, unkept grave, just back of the church.

Empty pulpits! The nearest churches to the people of that community are at Vedora five miles away. There in a town of less than 1000 inhabitants, are four denominations; United Brethren, Christian Church; Pentecostal Band; and the Holy Rollers. They are engaged in a rivalry that is almost as severe as it was at Weddlesville in 1892-'94.

Some of the descendants of the early Hoosiers, adhere to the customs and beliefs of their ancestors, but there are a

great many people who are but "flot sam", merely drifting without rudders upon a sea of uncertainty.

What is the solution? Perhaps the hope of better things lies in this group of drifters, who are not saturated with the denominational spirit. They have tried everything from Spiritualism to Holy Roller and yet have not found that which satisfies and keeps them satisfied. Mayhap by trying everthing that promises peace, they may find a unifying factor, a common ground on which all can work and hope and pray and worship.

Social Life

One way to judge an individual is by studying his enjoyments. There is no place on earth where people enjoy things more than in Hoosier Land. Transported from Merrie England of 1750 came the Charivari, Infare dinner, drinking, gambling, shooting matches, and goose pullings. Added to those are fox-drives, log-rollings, quiltings, apple-cuttings, play-parties, dancing, buggy rides, sleighing-parties, camp meetings, base-ball, bull-pen and many, many more.

Oh, for one more big family reunion, where five generations gathered 'round the dinner table. Even, if we of the fourth generation did have to wait 'till two O'clock and then get nothing but the neck.

Oh, for one more ride down lover's lane in the high water buggy, with a fleet stepping steed, that would stay in the road, with the whip in the socket and lines over the dash-board.

Oh, for one more ride in the back seat of a sleigh, with the gingling bells making merry music as we glide up hill and down dale in the sparkling moon-light.

Oh! for one more night on the dancing floor, where people really danced and did not merely push each other about upon the floor.

Oh! for one more swim, where water, clear as crystal flows over sands of gold.

Oh! for one more night out with the boys.

"Gee, I'd give the whole wide world to see
That Old Gang of Mine!
To stand on the corner and sing Sweet Adaline!"

But the sound of the sleigh bells grew faint then fainter and finally ceased. The roar of the motor on land and in the air is now heard. Over the same route, that Granny O'Neal walked, when grand-father took his girl behind him on his horse, where futher and mother rode side by side on horse-back, where I drove the high water buggy and the sleigh, where our children drove the automobile; just two years ago at a 4th of July picnic my neice enjoyed her first ride in an aeroplane.

What if we had known that that particular night was our last sleigh-ride, our last buggy-ride, our last night-our with the boys! I sigh to think of the result.

Some one has attributed the following traits of character to the Hoosier.

1. Hospitable. 2. Contempt for business--resents more keenly than anyting else, an attack upon his integrity. 3. His mind turns more toward the philosophic than the scientific. 4. He enjoys plain society. 5. Likes discussion. 6. Is quick tempered. 7. He has an explosive humor. 8. Says things that jar on the feelings of his associates, and then worries over them. 9. He is a joiner of lodges, etc. 10. He is also a wanderer,

but in his heart is a longing for the times and places that used to be.

Conclusion

In Dr. Glenn Frank's recent collection of essays, he has one on the Folk-Foot. In it he describes a scene that is familiar to every product of the small town. It is a scene around the stove in a country post-office. The usual roll call shows all members present. Here they discuss all problems of religion, politics, science and business in their own way. They reach conclusions that may be far from rational, yet they have the satisfaction of knowing that the opinions are their own. Thus, he says, is public opinion formed.

And Carlyse, in one of his essays asks the question, "Who is the greater innovator, which the more important personage in man's history," he who first led his armies over the Alps and gained the victories of Cannae and Tresgrene, or the nameless boor who first hammered out a spade? He further says, that the greatest part of history was never written. As an illustration he says "When the oak-tree is felled, the whole forest echoes with it, but a hundred acorns are planted by some silent unnoticed breeze."

So, in making of Southern Indiana what it is today, <u>the acorns</u>, the unknown, unheralded men and women of the common folks, deserve the praise.

Who cleared our forests, built our towns, our roads, and railroads, who dug the ditches, who established our schools and churches, who taught in the one and who preached in the other, who filled the ranks and refilled them on the firing line in

that long line of blue from Sumpter to Appamattox; who wore the Khaki in the air and in the trenches in the Great World War; and who were the noble women, who amid shot and shell, disease and death, administered to the suffering or closed their eyes in death? Was it not the great common folk, whose names are found on old forgotten tombstones in old forgotten graveyards and on the map of the state they founded and built.

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By
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CHILD LABOR AND REMEDIAL LEGISLATION. By C.T. Sealan

The problem of child labor and its relationship to humnn society dates back into the dim and distant past. We find it a topic for fertile discussion among the monarchs of Egypt, the Hebrew Teachers, the Greek statesmen, the Roman orators, and to this day it is one of the most challenging problems confronting society. The old English law decided that the father ought to educate his child, but the modern conception of society's duty towards childhood says that the father not only ought to educate his child but that he shall. Our various attempts at compulsory education and the various advancements which we have made along that line are all interwoven with this most serious and fundamental question of society's obligation to its offspring.

The bitter cry of childhood as reflected by the majority of those who have died before reaching the age of five yenrs, as well as that great group who are handicaped physically, mentally, morally, and spiritually, but who have reached manhood or womnnhood in spite of the handicnps placed upon them by society in childhood, is a story which challenges the socinl, the political, the educational, and the religious thought of twentieth century intelligence.

Twice, the people of this country, through their representatives in Congress nssembled have sought to express their wish and will in a form of a federal child labor law, and twice their humane and patriotic purpose has fallen to nnught by reason of constitutionnl limitations as set forth in decisions of the

United States Supreme Court. When the Supreme Court of the United States in 1922 declared the second federal law against child labor unconstitutional, there was a loud protest from labor leaders in all parts of the country. The Court was assailed as a reactionary body, ready to serve as the tool of greedy employers; it was branded as a foe of childhood. This, however, was grossly unfair to the Court, which was merely applying a rule laid down for it in the National Constitution. It had no alternative but to render the decision given. If the justices had been free to follow their own consciences, it is not unlikely that they would have decided differently, but judges are not appointed and sworn to decide issues according to their own personal opinions. Their duty is to preserve the constitution and to administer the laws. It must not be forgotten that the Federal Congress may pass no laws which are not expressly or impliedly granted by the Federal Constitution. The state legislature on the other hand may pass any law which is not prohibited by the state constitution.

The power to regulate the conditions of industry is one of the powers which the Constitution reserves to the states. Congress has no right, under the National Constitution as it now stands to take over the powers reserved to the states. The division of powers between the nation and the states may be wise or unwise, as you choose to look upon it, but it is at any rate the very cornerstone of the American Constitution. Without it the Constitution would never have been accepted by the states, and there would have been no National Government.

Now most sensible people will agree that the regular employment of children under fourteen years of age ought to be forbidden. Most people will agree that employment of children between the ages of fourteen and eighteen ought to be limited to eight hours a day and no night work by them permitted. The general interest requires that such rules be made and enforced. But the general interest also requires that this be done by changing the Constitution and not by violating it or by calling upon the Supreme Court to connive at a violation. If three-fourths of the states want to abolish or limit child labor they can do it. They need only to ratify an amendment to the National Constitution, expressly giving this power to Congress. So long as we have constitutional government it is essential that the provisions of constitutions and laws be strictly observed until they are changed. Nothing but legal chaos would ever result from a system in which the courts were privileged to disregard constitutions and laws whenever popular opinion seemed to run counter to these enactments. The people rule. The people have the remedy in their own hands.

Since the method of procedure has been clearly stated the next question is, do the people desire the prohibition of child labor in the ages heretofore indicated. That is the crux of the present division of opinion in the United States as revealed by the decisions of the State Legislatures where the issue has arisen.

Before we can answer that question intelligently it becomes necessary to secure the evidence touching this whole question. From an off-hand sentimental viewpoint I would answer in favor of prohibiting child labor is asked. But the question is too

far-reaching to deal with opinion and sentiment but it must be dealt with according to the hard cold facts of logic. The evidence which the people must have before they can act intelligently in that matter may be sumed up as follows: (I) How many children in the United States under fourteen years of age are at work? (2) In what occupations are they engaged? (3) In what sections of the country are the largest number of children at work? (4) Is the number of children at work decreasing or increasing under state regulation; (5) Is the increase or decrease real or apparent; (6) What are the industries in which an attempt has been made to regulate child labor; (7) What are the age minimum regulations for children entering employment; (8) Do we have physical examination of children entering employment; (9) What educational requirements for children entering employment, and finally (IO) the effect of compulsory education.

Mention child labor and a great majority of the people will instantly see a little pale-faced, flat-chested, stoop-shouldered boy or girl working in the mines or factories. The facts in the case are that there is but little child labor in the mills and factories of this country. Decade after decade the United States Government tells us in its reports of the census that the great majority of child laborers of this country are on the farm so we think that all is well with the republic. Long ago we standardized our ideas of farm life aswholly delectable and hence we assume that because these children are in the great outdoors that their condition is necessarily fortunate.

It might be well at this juncture to inquire into the causes of child labor which may be listed under four heads, (1) the introduction of machinery and the minute sub-division of labor accompanying the factory system, lessening the need for skilled artisans; (2) the necessity of self-support or poverty and (4) the child himself is glad to leave school because it does not appeal to him. Comment.

We all talk glibly of child labor and possibly we have almost as many opinions as we have people. Go to the farmer, manufacturer; the merchant, the newspaper proprietor and see a boy at work in his employee and say to him that you are surprised to find him an employer of child labor. "Why!" he exclaims, "that is not child labor. That boy is learning something useful. He is being trained and disciplined and is preparing himself to meet the responsibilities of life in years to come. Moreover, his earnings are needed at home and he has the satisfaction of contributing to the support of his family."

We all agree and insist that child labor is not training for usefulness, nor healthful discipline, nor character building, nor in any way developmental. We all agree that child labor is something that does not offer the advantages that children should have. Hence, may we define child labor as the employment of a child under eighteen years of age at any task, with or without pay, under direction or independently of others, which deprives him of his proper measure of schooling, training, recreation, and healthy development.

As to the first question, how many children in the United States under fourteen years of age are at work? The United States Census of 1920 show that approximately one and one-half million children from ten to fifteen years of age are engaged in gainful occupation. This number is approximately one-twelth of the total number of children of that age in the entire country. The census does not show the number of children under ten years of age who are working but it is known that large numbers are employed in agriculture, in street trades, domestic service, and industrial home work. These figures are significant because they indicate that the problem is a really vital one of to-day affecting the citizenship of tomorrow.

As to the occupations in which child labor is employed, should likewise be considered. Of the total number reported by the census report, 61 per cent were employed in agricultural pursuits and out of that 61 per cent, 88 per cent of them were employed as laborers on the home farm. This would indicate that 12 per cent were working on farms, but in the employee of someone else. The other 39 per cent of the children employed were working in manufacturing and mechanical industries, while others were working in clerical occupations, some were employed in the extracting of minerals and many girls were employed in domestic and personal service. These figures are significant because they reveal the lines of activities or endeavors from which we may expect opposition to the Child Labor Amendment.

A third question presents itself which is no less vital than the former ones considered: namely in what sections of the country are the largest numbers of children at work. The

census reports show that child labor is confined to no one section of the country. The per cent ranges from 3 per cent in three Pacific Coast States, to I7 per cent in southeast central states, comprising Kentucky, Tennessee, Alabama, and Mississippi, to I3 per cent in the New England States particularly in Rhode Island.

A fourth question of vital importance is, is the number of children at work decreasing? From the I920 census we would judge that the number is decreasing but it must not be over looked that the employment of children was discouraged at this time by the passage of a Federal Child Labor Law which went into effect April 25, I9I9 but was declared unconstitutional by the Supreme Court of the United States on May I5, I922. During that period there was a noticeable decrease of child labor. However, with the declaration of the unconstitutionality of the Child Labor Law the increase became apparent at once, so that the opponents of the Child Labor Amendment are not justified in pointing to the fact of the decrease of Child Labor under state control. The opponents to the Child Labor Amendment would have it appear that the trend is away from child labor and that state legislation is sufficient to take care of this great problem without any encroachment on the part of the Federal Government in the control of child labor. It is to be noted farther that state standards relating to the employment of children were raised in a number of states during the period that the Federal Child Labor Law was in operation, and that during the approximately three years of its existence, laws fixing the minimum age for going to work were strengthened in at least one-half of the states either by raising the age or by increasing the number of

occupations to which the law applied or in both ways. The most significant thing, it seems to me, is the fact that in most states these measures were supplemented and the number of child workers consequently reduced, by raising educational, physical, or other requirements which a child must meet before being permitted to go to work. The number of states fixing a minimum working day of eight hours for children under sixteen in a great number of occupations increased from seven to twenty-eight and the number of those having no prohibition of night work of such children fell from twenty-three to seven in that period. Moreover, the standards of compulsory educational laws were generally raised so that fewer children could leave school for work, althought it may not be well enforced in many localities, by I920 every state had such a law. Moreover, a new type of legislation came in providing for the part time education of employed children during their working hours and was passed in twenty-two states.

It should be noted at this juncture that the need for universality in standards is as important to-day as it was at the time the Federal Child Labor Law was in operation. Many of the states recognized in their laws the desirability of the fourteen year age minimum, the eight hour day, and the prohibition of night work for children, but only eighteen states have as high requirements with respect to employment in factories, mills, canneries, and work shops, as the Federal Laws, and only thirteen states measure up in all particulars to the federal standards. Comment.

The failure of the State Child Labor Labor Laws to prevent the wide spread employment of children is not altogether due to low standards, but is due in part to the numerous exemptions permitted by many of the State Laws and to the inadequate enforcement of the laws.

Summary of Arguments in Opposition to Proposed Child Labor Amendment.

(I) That the amendment would prohibit any person under eighteen years of age from doing any labor; (2) that in exercising its power under the amendment Congress could follow the child into the home and on to the farm; and (3) that under the amendment Congress could regulate the education of children and interfere with the public school systems of the various states. As to the first objection, the amendment does not say that Congress shall prohibit the labor of persons under eighteen years of age but rather, states that Congress shall have the power to limit, regulate, and prohibit the labor of persons under eighteen years of age. All this amendment does is to give to Congress the same power which the states have always had. All the states to-day exercise this power to limit, to regulate, and to prohibit the labor of young persons but none of them prohibit persons under eighteen from laboring at any and all occupations and there is no likelihood that Congress would attempt to do so. As to the second objection, the opponents of child labor are presuming upon the arbitrary and absurb things which the Federal Government might do under the powers granted. Of course this kind of argument, which must be obvious to any one, is designed to create fear in the

minds of the listeners and it fails to take into consideration the fact that it is the American people who control the Federal Government as well as the state governments and that their common sense does exercise some restraining force over their representatives.

The opponents of the amendment, in their efforts to frighten the voter by picturing all the absurb things that could be done by Congress under the amendment forget that under our constitutional system the arbitrary exercise of power, federal as well as state, is prohibited. The Fourteenth Amendment to the constitution provides against the use of arbitrary power by a state as interpreted by the Supreme Court. The language of the Fourteenth Amendment, which was taken from the language of the Fifth Amendment, placed that restriction upon the state the same as the Fifth Amendment prevented the Federal Government in the exercise of the use of arbitrary power. If the opponents are so fearful as to what Congress might do because of the broad latitude and discretionary power placed within their control, be it remembered that the framers of the constitution, by way of illustration, gave to the Federal Congress the right to regulate commerce. Suppose instead of giving Congress the power to regulate commerce, the Fathers had merely given it the power to regulate stage coaches, practically the only means of commerce in that early day, what a confusion would exist to-day in our commercial development through its various agencies, such as telegraph lines, telephone lines, steamship lines, railroad lines, etc. If Congress used this broad discretionary power relative to commerce in an arbitrary manner or if it used it as necessity

demanded, for the advancement of society as a whole, likewise, an amendment to the Federal Constitution, if it is to serve society as society becomes more complex, must be broad and must be flexible. Flexibility is one of the fundamental necessities of a good constitution, which is designed primarily for service to those who come under its protection and its guardianship.

As to the third objection that Congress will be interfering with the education of American childhood it is a fair question which we may well ask if it is not America's business to educate America's children. The nation cannot adequately protect and develop itself without seeing to it that its boys and girls are given a fair chance for safety from exploitation and for development through education. The labor of children or persons under eighteen years of age is one thing, and education is another. Labor, the work of production, of transportation, and of exchange, is one thing, education the work of acquiring knowledge and training is quite another. Moreover, for the sake of carrying the argument a bit farther, should Congress use its discretionary power in an arbitrary manner, the decision of the Supreme Court would not be hard to forecast in the light of the decisions rendered in the two previous Federal Child Labor Laws.

The proponents of the measure, it seems to me have in part at least failed to grasp the issue. Not all work by children should be abolished, for some work is proper and, indeed, is essential to full development. Whatever a child does is part of his education, it may be good education or bad education, but in any case it is likely to have a lasting effect and should be adapted to his needs and his best interests. Fuller holds

that <u>child work is one thing and child labor is another</u>, the one is desirable and the other is undesirable. If we think of child work as connoting occupations which under suitable restrictions, are advantageous to children, and of child labor as connoting those which are disadvantageous we can draw a fairly sharp line between the two. Child work is educative, child labor is exploitative. By exploitative, I mean, of course serving the interests of the employer at the expense of the child. The school alone cannot educate the child, neither can work. It is only through a union of their good features in education that the full development of the child can be assured.

Reasons Why the Amendment Should be Ratified.

I. Whatever advantages may come to childhood by reason of the ratification of the amendment, beyond question no harm would be done to any boy or girl in America by its ratification. True, if the ratification of the amendment meant that boys and girls under eighteen years of age were to be raised in idleness, which is the forerunner of crime, then every intelligent person would be against its ratification.

2. The children of the United States are the children of the nation. The nation should have the power to give them protection in case that protection is needed if the state in which they happen to live fails to provide it.

3. The right of the state to take care of its own children will not be impaired in the least by the ratification of this amendment. The states may go as far as they desire in advance of the minimum requirements which the Federal Government would enact.

4. If we are going to hesitate to repose power in any body because that power may be abused, we shall have to stop legislation

altogether.

5. The same objections and the same arguments were used if one looks up the records of the past, relative to the United States Constitution itself, as those now offered in opposition to the Child Labor Amendment.

6. During the two years between the ages of fourteen and sixteen, working children change their jobs from one to nine times, or an average of four times.

7. In Pittsburg, the careers of a number of young men from the ages of fourteen to thirty-two with various amounts of training, were taken into account. It was found that those who left school before reaching sixteen, started work at $10.00 a week and at the age of thirty-two were making about the same amount. Others who went to trade schools started to work at $16.00 and were making $22.00 by the time they were thirty-two years of age, quite an increase over the boys who left school at an earlier age. Those who stayed longer and went to technical schools were still more valuable to their employers and made at the start $20.00, and at thirty-two they were making $50.00 a week. In other words, the increase in the amount of preparation for living brought results which were quite in proportion economically with his amount training.

It must be admitted by all clear thinking people in a Republic that if the Republic is to endure it must be based upon the intelligent collective thinking of its citizens. In the light of that statement it seems fair to say that one of the primary reasons for the restriction upon child labor until he or she reaches the age of eighteen, is that every child may have the education necessary for a desirable citizenship in a Republic.

An educational standard for going to work serves to insist upon this as an opportunity for those children who have not secured a minimum of education even though they have reached the age at which the law permits them to work. Only thirteen states require completion of at least the eighth grade for the issuance of a regular employment certificate and seven of these thirteen permit exemptions under certain conditions. Laws of eighteen states either have no educational requirement or fix no definite grade standard for them to meet, only that before going to work the child must be able to read and write and in some states that he have a knowledge of elementary arithmetic.

True, it may be supposed as was suggested earlier in this paper that a great number of children prefer going to work than going to school but the fault is not with childhood but is rather a severe inditement of society's methods of procedure. Too long have we made provisions in our educational system for those who are going to enter the professions alone, ignoring or at least failing to recognize the fact that the great majority of American citizens will never enter the professions nor is it desirable that they should. When our schools come to function properly, when we become foresighted enough to provide for the needs of the many and not of the few, the problem of the child's likes and interests will have been solved. May it be argued that a child will like to work in industrial life and that that child if he had the opportunity would not like to work at the same job with his class mates in school? The question needs no answer for the answer is obvious. The opponents to this statement could only charge that a system of that kind would ruin

the country financially in the form of taxation. To that statement it may be said that the American people are committed to education and that necessary and desirable education has never injured a people financially and probably never will but that it has been the waste in educational systems, as well as in all institutions of a public nature that have done the harm.

Another very vital reason for restriction upon child labor is the fact that every child should have the opportunity to develop naturally and normally in a physical way. During the years from ten to eighteen years, the child's body undergoes rapid growth and change, and if he is obliged at this period to adjust himself to new demands of occupational life, he is subjected unduely to a mental and physical strain.

The instinct of society is in the first cry of the child that calls for the mother's help without knowing that it has a mother and in the eagerness of the mother to respond to the cries of the child. It is in the feelings for others that Providence has put in us duty, sympathy, benevolence, and a sense of justice. If need and instinct begin society it is justice that completes it. Justice is the guaranty of liberty. True liberty does not consist in doing what we will, but in doing what we have a right to do. Liberty of passion and caprice and greed would have for its consequence the enslavement of the weakest to the strongest, and the enslavement of the strongest themselves to their imbridled desires. Man is truly free in the interior of his consciousness only in resisting passion and greed and obeying justice. Therein also, is the type of true social liberty. Society should seek for nothing else than the

very idea of justice realized. In securing liberty, justice secures equality also. Liberty is to be respected provided it injures not the liberty of another. If it does, as in child labor, then it should be restrained. The limit of liberty is in liberty itself, the limit of right is in duty. The most precious thing in the United States is the child, whether it be the child born in mansion or the hovel of the city or in the hut in the backwoods. The birthright of that child is equality of opportunity. It is the duty of the nation to protect that birthright which is the foundation of social progress. Democracy does not come merely with the granting of suffrage. Democracy comes when every child has a right to enjoy, in accordance with his capacity the opportunities which science and nature offer tothe world.

When labor kills the reviving spirit of creative effort, when the joy of achievement is taken away, when the task is reduced to mere mechanical repetition of a wearying process, it becomes labor of the worst kind. When we dull the sensibilities of a child and strike down his hands as he reaches out for better things, we commit a far greater crime than when we are mindful of his physical well being. Education and training must feed the spiritual flame, not snuff it out. It flickers in every child, burning low in some and rising high in others, but whether bright or feeble, its passing would be a calamity. All of us hold the complete welfare of the child as an ideal, an ideal toward which we struggle and strive. Our aim should be to assist the child as much as possible and to secure his further advancement, to awaken a desire for that physical soundness and mental growth so greatly to be desired in the citizens

of a self-governming country, and to broaden his vision and counteract the possible enervating effect of his em loyment by a realization of the joys of a more abundant life.

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No. 18

Intolerance

(A paper read before the Terre Haute Literary Club on December 15, 1924.)

John B. Wisely.

I have always been very much interested in the well known doctrine of extremes.and I have found it helpful in my thinking,in arriving at conclusions or forming judgments. It is easy to see that any idea,pushed to the extreme, negates itself. Take the idea of economy. We call it good. A person should economize;he should save to provide for himself and those dependent upon him ;he should prepare for old age; he should lay by for a rainy day. This is all good. However,if a man is so economical that he does not provide himself and those dependent upon him any of the comforts of life; if he lives in a niggardly way,without proper food,clothing,and shelter; if he is so economical that he will give nothing to charity,to the church,nor to any philanthropic cause; then he is a miser. In this case, his economy has become parsimony.

It is just the same,so far as the result is concerned,if he goes to the extreme in the other direction. A person may reason that it is wise to be economical; he may see all the reasons for it and the advantages in it. But he may also see that a man should enjoy a full life as he goes along. We have only one life to live; we should get some pleasure and enjoyment out of it. A man should be liberal,generous,charitable,as well as economical. He should have a fellow-feeling,sympathize with the unfortunate;help the needy. He should identify himself with all good causes,he should help support all good institutions and contribute to all good causes. When a person is lavish with his money;he has a good time; he responds to every call; and he tries to gratify all his desires and appetites. He wastes his substance in riotous living. He is a prodigal. This is economy pushed to the other extreme.

Parsimony on the one hand and prodigality on the other. Wise is economy right on the median line between the two. It is the same with any proposition or idea . Find the median line between the two extremes and we have the truth. So philosophers,poets,thinkers,have praised "the golden mean" in prose and in verse:

Keep the golden mean between saying too much and too little.

Seneca.

Who love too much,hate in the like extreme,
And both the golden mean alike condemn.

Shakespeare.

He that holds fast the golden mean,
And lives contentedly between
The little and the great,
Feels not the wants that pinch the poor,
Nor plagues that haunt the rich man's door.

Horace.

In words,as in fashions,the same rule will hold,
Alike fantastic if too new or old:
Be not the first by whom the new is tried,
Nor yet the last to cast the old aside.

Pope.

It is so with tolerance or intolerance. Our Puritan forefathers came to this country for the avowed purpose of securing religious liberty,the privilege of worshiping God according to the dictates of their own conscience. Yet,it was not very long until they were persecuting those who did not believe that there were infants in hell not more than a span long. They were also burning witches at the stake. One extreme of tolerance is intolerance,and the other extreme is intolerance too,only of a different kind. The man who insists that every other man shall accept his religious or political creed,and condemns him and tries to punish him if he doesn't,is intolerant;but the man who does not believe in a creed at all,who tries to ostracize and punish any one who holds to a creed,is just as intolerant. The so-called liberal man, the atheist,the agnostic in religion,or the nothing or independent in politics,may also be the most intolerant,for as Phillips Brooks has said,we have oftentimes an"intolerant tolerance".

The [illegible] is often intolerant. The independent in politics,the socialist,or the anarchist is often more intolerant. The Unitarian in religion is as unchristian as the intolerant. The Christian Scientist,the theosophist,the atheist,or the agnostic oftentimes,are more so than the Free-Thinker,the atheist,or the agnostic. The Universalism, or the Universalist is not an exception to the rule. The Jew,or the Methodist. His orthodoxy is only a citizen's right. Any of them may be tolerant or intolerant. The Puritans of the Plymouth Colony

ay have been more religious than the Dutch of New Amsterdam. I have heard it said that the difference between the two was that Plymouth was a religious colony,founded on commercial principles; while New Amsterdam was a commercial colony,founded on religious principles . This may or may not be true; at any rate,there is no doubt as to which colony was the more tolerant. The Dutch cut out no tongues; they burned no witches. They smoked their pipes in peace; they had respect for the opinions and rights of others; and they lived on terms of amity and good fellowship with the Indians and with their neighbors. As Henry Van Dyke has said:

They held their faith without offence,
And said their prayers on Sunday;
But they never could see a bit of sense
In burning a witch on Monday.
They loved their God with a love so truly,
And with a head so level,
That they could afford to love men too,
And not be afraid of the devil.
They kept their creed
In work and deed,
And the world has need of such men;
So we say with pride,
(On the father's side),
That they were the typical Dutchmen.

Henry Van Dyke

I am trying to say that the tolerant is not at all necessarily the wishy-washy individual without opinions and convictions, the man who never takes a stand on anything. A man need not be a nonentity,a nincompoop, in order to be tolerant. He need not remain neutral in the fight against evil,injustice, and tyranny in the world to be tolerant. A person may be a strong prohibitionist, a firm believer in the doctrine of free trade, a staunch Catholic, A devout Jew, a good Protestant and still be tolerant. The color of his skin [illegible] tolerant . Theodore Roosevelt could not be accused of intolerance because he opposed the Washington could not be accused of intolerance because he opposed the Washington and fought for the independence of the colonies; Woodrow Wilson was no less because he stood for the preservation of the Union; Abraham Lincoln was no less because he stood for the preservation of the Union; not [illegible] was he was at the head of the Confederacy. Is it not time that we use words so consider the person who is opposed to us;who does not agree with us; who

on the other side, intolerant? Is this not the essence of intolerance?

We like to think that we have made some progress toward tolerance as the ages have been rolling on, and we undoubtedly have. It is a far cry from the early Christian era, when men were burned at the stake, stoned to death, or thrown to the wild beasts, because they did or did not believe or disbelieve some religious forms, to the present degree of religious freedom which we enjoy. During the reign of the Spanish Inquisition, men were stretched on beds of agony, racked by the tortures, or died and suffered for their religious and political beliefs. Any one who has ever read John Fox's "Book of Martyrs" or his"Scotch Covenanters" will appreciate more the religious tolerance of the present age. Such pages in our own history as those devoted to the Salem witchcraft, our treatment of the Indians,and our attitude toward the negro are reeking with intolerance.

If we go back to the days when the press was censored,we find intolerance in other lines. Some of us can remember when, for some time before and some time after an election, Democrats and Republicans were not very good friends. In the little village where I was born and grew up, there were three churches: Methodist, Christian, and Presbyterian. These churches did not minister or cooperate. They were more as rivals than co-workers in the same cause. No minister of any one of them would have dared go over to preach in another's church. Now we have here in our city every summer, those same three denominations uniting for union services during the summer vacations.the pastors of the three taking turns in preaching to all threeof the congregations. This could not have been done anywhere when I was a boy.

We are all proud of the progress which civilization has made along these lines. We congratulate ourselves upon the friendly relations existing among all great branches of the church,different political parties, the nations of the world,and the Germans, Italians, Catholic, Jew, and Protestant can unite here in our city in union Thanksgiving services. Intolerance springs from ignorance, narrowness, and selfishness. There are two necessary qualities we need more than any in religious, political, and race relations. Love is supposed to be the subject on which we are ignorant, the virtue which we have most prejudices,on which we are prejudiced,the subject on which we are selfish. It seems strange that the one thing in the world which is surely a matter of relation between the individual and his maker should produce the most persecution, bigotry, such bitter prejudices,that out of the persecutions of the

rise should grow out of it. But if you take away from the history of the world all the intolerance springing from the differences in religion, its pages would be almost white.

Next to religion, men are most intolerant in politics. But this is easily explained. The selfish motive, the lust of power, and the element of greed enter in here. Race prejudices are deep-seated but perhaps fewer persecutions and less injustice have grown out of race differences than out of either two. [1]

It is evident to a casual observer, however, that with all our progress, our boasted twentieth century civilization, and I am by no means trying to minimize it, for we have made great progress, the world is still a long way from the golden mean of tolerance. The world is certainly more tolerant in this twentieth century than it has ever been in any other century of its existence; but if civilization is to go forward, if humanity is to make further progress, the world must be more tolerant in 1924 than it is in 1924.

That civilization must grow more tolerant if it is to advance, is evident from the fact that nothing, either in the past or in the present, so impedes progress as does intolerance; and there is still much intolerance in the world. About all I can do in closing this paper in the limited time allotted to me is to call your attention to some of the outstanding questions and problems of the day, in dealing with which, it seems to me, intolerance has played altogether too prominent a part.

We still have race prejudices. The negro is a citizen of the United States. He is entitled, under the constitution, to all the rights and privileges of a citizen. He is entitled to equal privileges in the pursuit of life, liberty, and happiness with any other citizen. Does anyone hold that he enjoys all these privileges either in the North or in the South?

Does anyone call the act passed by the last Congress, excluding immigrants from the United States, an act of tolerance? It is held to be right for this government to bar those who wish to come into this country to make their homes. It has the right to exclude any and all who seem to be undesirable. This seems right to me. I think also that the Japanese should be excluded. They are undesirable, but as has been pointed out many times, especially recently, by the Speaker of the House, it could have been done without slapping this proud nation in the face. The Japanese government does not grant its people to come to the United States, and the same result could have been brought about through the channels of state diplomacy

without giving offence.

The great world war is still fresh in our memories, and yet as we look back over it, we can begin to see now thoroughly much of its action was permeated by prejudice and intolerance. The farther we get away from it the stronger this baneful but powerful influence will appear to us. How many loyal, patriotic citizens trembled in their shoes simply because they happened to have German names. If a man did not contribute to Red Cross quite so liberally as his neighbors thought he should, he was branded disloyal. If he did not buy Liberty Bonds in such quantities as his zealous citizens thought he should, he was given a coat of tar and feathers or something worse.

We had publicity agencies also during the war. It was their business to keep people informed through the press of each country, about what the people on the other side were doing, especially about all the bad things they were doing. These bureaus of information were established in every country among the Allies and in the Central Powers. We know now that these bureaus of information on both sides were, at least, bureaus of misinformation. They concealed everything good about the enemy and exaggerated everything bad. They even invented bad things. Their purpose was to make people mad, to stir up feelings of hatred, to arouse all their animal nature so they would fight and sacrifice and contribute.

Intolerance harassed Washington and no doubt shortened his life, it almost worried Lincoln to death; and it killed Woodrow Wilson. If it had not been for prejudice, the most persistent one-in-the-human intolerance, we would have taken our place in the League of Nations long ago, and we would today be standing in our rightful place at the head of the nations of the world, leading them in the most important war of all times, the war to end war. For everyone is now willing to see that, sooner or later, the United States will be compelled, in self-defense, to get into some kind of Nations, and of course it will be the leader in nations, because as Walter Lippmann says, it is the only law we of the world that spells of war will exist. In any war in which the two ocean of the world are, war when it reaches to be used whether or not, with our shores free, we can regain our lost world prestige.

How do we stand in the race of religion today on this question of tolerance? I need only to call your attention to a few outstanding cases, and you will agree with me that we still have a long way to go to reach the ideal [illegible] of tolerance. To one, we let us [illegible] our fault with

the character of the life of Percy Stickney Grant or Harry Emerson Fosdick. both fine men, able men, powerful preachers, their large congregations stood by them to a man.

Not only so,but people in all parts of christendom have spoken out in their defence. I quote, as an example of this, from the Kansas City Star:

hat to Preach—[illegible] Case Comes Along at a Time When Atmospheric Needs Clearing

MISC—2-col box head
OUT a year ago Harry Emerson Fosdick, well known Baptist minister and writer, preached in the Presbyterian church of New City a sermon entitled, "Shall Fundamentalists Win?" The sermon says a writer in the Kansas City was a plea for tolerance and open-mindedness in religious beliefs. It set forth the attitude of the religious elements that today regard certain traditional doctrines as indispensable to faith and church membership and the position of those who prefer to regard these doctrines in the light of present day knowledge. Dr. Fosdick expressed the belief that the difference between these groups should not be allowed to disrupt the church or interfere with its primary function of service.

The sermon attracted wide attention, and shortly was made the object of an investigation by the Philadelphia presbytery. A protest against the preaching of what was termed heretical doctrines in the New York church finally was considered by the Presbyterian general assembly at Indianapolis two years ago with the result that the New York presbytery was ordered to see to it that preaching in the church in question should conform to five doctrines set down by the assembly as fundamental. The doctrines were belief in the virgin birth, belief in miracles as recorded, inerrancy of the scriptures, resurrection of the body and the substitutionary atonement. The assembly resolution directed of the New York presbytery was sponsored by William J. Bryan and received approval only after strenuous opposition.

The assembly's action is being opposed by Dr. Fosdick's church and by the New York presbytery, practically all the 170 ministers in the body having reported against it. The position is taken that, aside from what may be the individual beliefs of the ministers, the general assembly had no constitutional ground for its [illegible] Bryan resolution. Point in [illegible]

trines in question had never been made a constitutional requirement by the assembly, the New York ministers assert. There is the further declaration that if the matter is pressed the New York presbytery will sever relations with the assembly and carry with it a large number of the presbyteries, members of which have expressed themselves as sympathetic toward a more liberal attitude on religious doctrine.

Welfare of youth, especially young men and women in colleges, has been made the justification of efforts to restrict the teaching of certain religious ideas and scientific facts. An interesting phase of the Fosdick case is the protest of faculty members and students of both Cornell University and Mt. Holyoke college against the assembly's order to the New York presbytery and expressions of confidence in Dr. Fosdick himself. A document signed by Cornell teachers and students and by church members and citizens of Ithaca, N. Y., protests against the "misinformed and unChristian attacks" against the minister, and pledges "unqualified loyalty" to him as the "leading interpreter of the Christian religion for men and women of scientific training."

Both the Cornell and Mt. Holyoke students declared in the statements, copies of which were mailed to the moderator of the general assembly, to Mr. Bryan and to Dr. Fosdick, that the scriptural interpretation of Dr. Fosdick had been a positive influence in their lives and a source of deepened faith. Mt. Holyoke students and faculty expressed regret at "any action which dictates to the ministers and leaders of our church that in their search for truth they must arrive at predetermined conclusions."

Altogether the case promises to be fruitful in clearing the atmosphere as to the stand of both the [illegible] in the Presbyterian and other churches that, besides with [illegible] There has been [illegible] a prevailing disposition to [illegible] a satisfactory [illegible]

people everywhere, Reverend Percy [illegible] does seem nervously, a physical [illegible] has been driven from his church, [illegible] dissatisfied, about as re- [illegible] there.

[illegible] he considerations of the [illegible] it and other accumulations. No [illegible] it they are pasted to chair, re- [illegible] it that case. Some of the [illegible] [illegible] to, will it to sub- [illegible] to those duties. It requires very little in the way of beliefs or [illegible] for a person. If a person desires to make a stated claim, if he is willing to accept Jesus Christ as his Savior and Leader in his attempt to [illegible] his life, if he is willing and has help to try to lead such a life [illegible], in His life and teachings, exemplified, if he will accept the Bible

the character or the life of Percy Stickney Grant or Harry Emerson Fosdick. Such fine men, able men, powerful preachers, their large congregations stood behind to a man.

Not only so-call liberals in all parts of Christendom have spoken out in their defence. I quote, as an example of this, from the Kansas City Star:

What to Preach—Fosdick Case Comes Along at a Time When Atmosphere Needs Clearing

BT MISC—2-col box head

ABOUT a year ago Harry Emerson Fosdick, well known Baptist minister and writer, preached in the [redacted]

trines in question had never been made a constitutional requirement by the assembly, the New York ministers asserted. There is the further declaration [redacted]

[redacted]

[redacted]

[

as his rule of conduct and try to follow the golden rule in his dealings with men, if he wishes to work with the church and help to support it as he is able, he is accepted as a member of the church without further requirements. These five so-called "essentials", are not mentioned.

Yet these Fundamentalists want to force those "essentials" upon all preachers, whether they believe them or not; and I take it that they would consider no one a staunch Christian unless he subscribes to these dogmas. I suppose if Mr. Ryan had his way, he would have us all renounce the doctrine of evolution and profess, in addition, to send all our children to Taylor University at Upland, Indiana, to be educated properly, since according to him, it is the only school of higher education in the United States, perhaps in the world, which teaches the truth concerning creation.

"The Rev. Dr. Samuel C. Pearson, International Secretary of the American Bible Society, has resigned his post on account of ill health, saying that 'the church turns up its nose and lifts its eyebrows at the Bible'". The Rev. Dr. is wrong. The church does not "turn up its nose and lift its eyebrows" at the Bible, but it does "turn up its nose and lift its eyebrows" at some which so-called Fundamentalists are trying to force upon doubtful preachers and their followers. When these same fundamentalists send out literature to pastors and officials of religious institutions in the hope to send to church communities and general circulation only data which are in sympathy with the fundamentalists' views, it shows only one thing, that so-called fundamentalism is on its last legs. It is the cry of the groundhog man.

A preacher friend of mine went a short time ago to give a trial sermon in a church in a large city not far from here. He found the church torn under into two factions over the important question of the Millennium. When they asked their candidate whether he was a pre-millennialist or a post-millennialist, he said he was neither, and of course he did not get the call; all of which goes to show that we need to pray to be delivered from intolerance in religion.

Finally, to the politics and religion somewhat. I have in my hand a little folder, which was widely distributed over the city, and I suppose, elsewhere in the state, just before the recent election. It was loudly touted, locked in a wooden chest and to keep the wind from blowing the leaflets around, and thrown on a front porch where it might escape the attention of the passer-by. It is entitled, "The murderous plot of Roman Catholics, known as the [illegible]." I read out from the Congressional Record of February 15, 1928. I need not to the title to read it for you have already seen it. Perhaps it is worth

i, fit to read.

I can speak with cancor about this recent outbreak of intolerance because I am not a Catholic, a Jew, a Democrat, or a re. Most people who are not well informed think of the Congressional Record as an account of what the Congress of the United States has accomplished, and they would thoughtlessly consume that anything found in it was the stand of our government upon it. and is, therefore, true. It would be impossible for the great majority of voters to look up this or i. the Congressional record and verify it because they do not have access to it. Because it appeared just before the election, there was no time to investigate it. As a result. the great body of Protestant voters,men and women, would conclude that this folder exposes the oath taken by all good Catholics and. They join the Knights of Columbus.

Now if anyone will take the pains to examine the Congressional Record of February 15,1913,p. 32,he will find the alleged oath just as it is printed in the folder: but he will also find that it is a part of a report of a committee. If he reads the report,he will see that in 1912,in a certain district in Pennsylvania, two men were candidates for Congress. Mr. Butler was a Quaker and Mr. Connolly was a Catholic. Mr. Butler was elected by a majority of something over 7000.

Mr. Connolly did not contest the election of Butler but he made a protest to Congress,asking that body to refuse to seat Mr. Butler on the grounds that he was not a fit man to sit in Congress because of crooked and irregular practices which he had used during the campaign in securing his election. Among other things,he charged that during the campaign,this alleged "Knights of Columbus oath" was distributed by Butler and his party. Of course the oath was given and made a part of the record.

Butler in his reply to Connolly admitted that the alleged oath had been distributed; that he knew it was a fake oath; that he did not know where it originated because it was sent into the state by mail but that it was distributed against his protest; that he was in no way responsible for it or for its distribution; and that he believed it was partly in the election would have been larger if it had not been distributed.

The committee did about all they could to under the circumstances. Connolly had no proof that Butler was responsible for the oath or for its distribution .so it recommended that Butler be allowed to take his seat. The people who were responsible for the distribution of the oath here in Indiana knew,just as Butler knew, that it was a fake oath.Connolly in his published says never invented a more contemptible trick,and to catch

it in intolerance,one would have to go back to the dark ages.

In speaking of progress or the groth of an idea, or the onward march of truth, Carlysle,in one of his essays, says that the heaviest will always sink to the center. It has its deflections,its rebandings, its resiliences, It does not always follow a straight course right down to the center. Whereupon,Carlysle says,some idiot will cry out,"See! your heaviest does not sink! It floats!" But Carlysle says that always,eternally and everlastingly,it is sinking,sinking, nearer and nearer to the center,where, by an immutible law of God, it is destined,sooner or later, to arrive.

May we not take some courage from this, in noting that these ugly excrescitions of intolerance which crop out now and then, are only the deflections, the retoundings, the resiliences of the great idea tolerance in its ever-advancing course toward the center of fraternal love civil and religious liberty. The most encouraging thing about civilization or growth or progress is that it is ever advancing . The current of the river is often deflected. It has its whirlpools,its eddies,its cross currents,sometimes it would seem that the drift-wood on its bosom were going up stream. It is only apparently so. Always and everlastingly, this current is sweeping onward,and by an immutible law of nature,it is destined to reach the sea. In the physical world,this process of development goes constantly on,and it is just so in the spiritual world,the world of ideas. Men may rail and fight and throw themselves in the way of it; they may persecute and torture and spit out venom and vituperation, but "God maketh the wrath of man to praise him",and in the end, as Milton says.

"Against the threats
of malice or of sorcery, or that power ~~or that power~~
Which erring men call Chance, this I hold firm:
Virtue may be assail'd, but never hurt,
Surpris'd by unjust force, but not enthrall'd;
Yea,even that which Mischief meant most harm,
Shall in the happy trial prove most glory.
But evil on itself shall back recoil,
And mix no more with goodness, which at last
Gathered like scum,and settl'd so itself ,
It shall be in eternal,restless change,
Self-fed, and self-consumed; if this fail,
The pillar'd firmament is rottenness,
And earth's base built on stubble."

11.

No, we need have no fear. Individuals may perish; Kingdoms may be overthrown; nations may even be destroyed; but truth, growth, progress, civilization marches steadily on. Anything like intolerance which stands in its way will be ground to powder. "The heaviest will sink to the center."

THE ROYAL AND ANCIENT.

Paper for the Terre Haute Literary Club
February ~~x~~,2, 1925.

By Charles Timothy Jewett

It may be a far cry from 1457 at St Andrews, Scotland, to the country clubs, private and municipal courses of the present day but during the years the game of golf has made steady progress as a recreational institution of the Anglo-Saxon peoples. It has persisted against antagonistic legislation and biased public opinion. It has brought a new spirit and encouraging element into sports activities. It has become a community asset in thousands of cities and towns.

Except for the improvement in the manufacture of hard rubber balls and implements of the game golf has been little changed during the more than 450 years of its development. The oldest golf course in the world has been copied, insofar as terrain will permit, in every fair-sized city of the United States, Canada, Great Britain, the possessions under the Stars and Stripes and the British dominions.

Golf has found favor in other nations but always it owes its start to the Anglo -Saxon and ever it retains the peculiar rules and terms of the thrifty Scotch. At first frowned on by royalty it numbered among its earliest devotees the rulers of Scotland and England. The unfortunate Mary Stuart is believed to have been the first woman on record as participating in golf.

Golf has become the recreation of all classes. It is a sport equally attractive to men and women and elders and youth. It has made pals of the parson and publican. It has broken down barriers of the socially select without [redacted] embarrassment or apology. It has stimulated clean competition and courtesy in sportsmanship.

Writers agree that the town of St Andrews is one of the few cities in the world lacking a grographical reason for its existance. It has no great highway intersection, it has no important railroad junction, no coal field, no river. Situated on the bleak headland between the Firth of Forth where Edinburgh looks down and the firth which shelters Dundee, St Albans possesses a poor harbor, noted chiefly as a trap for ships. Yet the history of the town goes back so far it is lost in antiquity.

[redacted] St Andrews is the capital of golf. Unconsciously, perhaps, a part of St Andrews has been copied in every community where golf is played. St Andrews players got their recreation driving their balls about a rough and bumpy pasture. So golf enthusiasts have continued to lay out their courses in pasture lots that with care and work become beautiful parks. Since a creek flows across the historic Scotch grazing ground no golf course is complete without a water hazard. If there are no natural gulleys or windrows of sand artificial ditches and sand traps are built.

History does not record when the game now called golf was first played. The Scotch may have imported it from Holland where a game called "kolf" was played on the ice. It was a cross between golf, hockey and bowling and clubs and balls were used. This game is no longer played and even if it was imported to St Andrews it was greatly changed by the Scotch,

St Andrews has given the peculiar names as well as a model for all courses to golf. "Links" is a Scotch term referring to the rolling, close-cropped shore fields. "Bunkers" are cut banks such as are found along a graded rural road. Since such banks with sand pits are natural to the St Andrews shore cut banks are artifically created on links wherever golf is played.

The course of the Royal and Ancient for some years consisted of eleven holes and a match played two rounds or 22 holes. The club in 1764 decided to eliminate two holes so the standard course today is in multiples of nine.

The first recorded reference to golf is Scotland is in an ordinance of the Scottish parliament enacted in 1457. This declared as follows;

"That fute-ball and golf be utterly cryit doune and nocht usit; and that bowe-merkis be maid at ilk paroche kirk a pair of buttis, and shuttin be usit ilk Sunday."

From this it may be taken that the Scotch officials who were concerned in national defense and preparedness felt that the men were neglecting their archery practice to engage in what later ordinances referred to as "unprofitabill sportis"

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It would appear that the golf playing Scotts, however, were not inclined to heed the prohibitory legislation to the extent that it relieved the concern of the rulers of the realm. An edict of 14 years later reveals the feeling of the rulers regarding preparations and equipment for opposing "our auld enimies of England." One year before Columbus sighted an island off the coast of the Western Hemishhere the parliament enacted the following:

"Futeball and Golfe forbidden.

"Item, it is statut and ordanit that in na place in the realme there be usit futeball, golfe, or uther sik unprofitabill sportis, but for the ~~xxxxxxx~~ commoun gude of the realme, and defence thereof, ~~xxxxxx~~ that bowis and schuttin be hanted, and bowmarkis maid thereof, ordanit in ilk parochin under the pain of fortie shillings, to be raisit be the schireffe and baillies foresaid," etc.

This was an edict of James IV, who a few years later, as shown in the entries of the Lord High Treasurer of Scotland, gave time to the practice of this "unprofitibill sportis."

While the game of golf continued to gain recruits it appears that it continually encountered official opposition. Records are lacking as to the numbers of players, the contests or scores so the progress of the sport must be judged by legislation which sought to discourage or suppress it. About a century after the edict of James IV the town council of Edinburgh became concerned because of the inclination of golf enthusiasts to neglect religious duties.

The archives of the Town Council of Edinburgh in 1592 reveal the following anent golf;

> "Ordanis proclamation to be maid threw this burgh that, seeing the Sabboth dayx being the Lordis day, it becomes every Christian to delicat himself to the service of God, thiarfore commanding in our soverane lord's name, and in name of provost and baillies, that na inhabitants of the samyn be seen at ony pastymes within or without the toun, upoun the Sabboth day, sic as golfe, etc."

The following year the edict was reannounced , but with the modification that the prohibition bex in "tyme of sermons." This later edict is observed x by many golfers of the present time who take their Sunday recreation early in the day, then go to church, or time their visit to the links for the afternoon.

Because of undoubted royal patronage and participation golf has from old times been known in Scotland as "The Royal and Ancient Game of Golf." James IV is the first to figure officially in golf records but there is no doubt that even before his time Scottish monarchs played the game.

James VI, who afterwards became James I of England, was a golf enthusiast and issued an edict in 1618 to prohibit the importation of golf balls from Holland. This measure was to conserve finances and encourage home industry. This might be taken to indicate that the game of golf was known in Holland at that time but it long since entirely disa peared there.

During the earlier centuries of golf history lack of facilities for playing and limited means of transportation prevented the rapid development of the sport except in localities where clubs were established. Its following was limited to the gentry and even until recent years it has not enlisted recruits from all classes. Even in America it was for years limited to people of ample means and the great expense of building greens and courses precluded the possibility of making the game available to all as it is at the present time.

That the sport was in no way intended for the exclusive participation of royalty is indicated in records of historic matches where there appeared in competition craftsmen as well and officials. There is a record of the prowess of the Duke of York, later James II of England, as a golfer in 1681. The Duke had been sent to Scotland as commissioner of the king to parliament.

He was challenged by two English noblemen of his suite to play a match against them, for a very large stake,. He was to have any Scotch ally he might select. The duke chose as his partner Johne Patersone, a shoemaker, apparently one of the crack players of his day. The duke and Johne won easily and half of the large stake the royal player gave to his humble partner. With this Johne built himself a house which stands as evidence of the historic foursome and is known as 77 Canongate, Edinburgh.

There were several flourishing golf clubs in Scotland before the game was introduced into England. The Stuarts and their Scotch followers are credited with having intro-

dured the game into England about 1608. There is no record of the time golf was brought to America but it is probable that many of the early Scotch immigrants either brought along their golf sticks and balls or made implements for the game soon after their settlement in the new colonies. Several of the larger cities maintained golf clubs for years previous to the first national championship matches which were played at Newport, Rhode Island, in 1894. Later in the same year C B Macdonald of the Chicago club was runner up in the championship matches played at St Andrews. This match was won by L B Stoddart of St Andrews.

Since 1895 national championship matches have been held under the auspices of the United States Golf Association. This organization, and the affiliated clubs, have fostered state, district and local tournaments and give such publicity and encouragement to the game that the number of clubs has multiplied rapidly and the demand of the public has resulted in the construction of hundreds of fine municipal courses.

Golf always has been played with wooden and iron clubs and balls and the rules have been little changed from the code of St Andrews. Modern methods of making sports equipment have improved the clubs and balls. Originally the balls were rough circlets of leather stitched together, and stuffed as hard as stone with feathers. Within recent years the cheaper and durable gutta percha ball has been developed.

Early history of golf in Terre Haute is rich in tradition but almost as bare of authentic record as 450 years ago at St Andrews. About thirty years ago there was a golf club or group of citizens devoted to the sport. The first links were near the present site of the Spencer F Ball park and part of the playing field was near the right of way of the Vandalia tracks east of Thirteenth street and north of Sixth avenue.

Tradition tells of an interesting episode of the early days of golf when the participants gave almost as much attention to the proper garments as to the playing course or other points of the game. It appears that the recognized uniform of players included red knitted jackets and knickers. The story has to do with a high official of the railway who was a golf enthusiast. He was driving along the right of way when a husky engineer taking out his train leaned from the locomotive cab and made some ramark about "those fellows in monkey clothes."

This remark apparently was intended for the ears of a nearby player and it so happened that the railway official heard what he considered a slighting mention of his golf costume. Tradition further recalls that the engineer was called to headquarters on his return and there given some valuable suggestions anent the Royal and Ancient. Whether the engineer also took up golf is not told.

The first permanent golf course was constructed by the Terre Haute Country club on the Jenckes farm east on the National Old Trails highway. More than 20 years ago this became known as one of the most beautiful and best constructed course in Indiana.

Lack of transportation facilities interferred with the rapid development of golf in Terre Haute. With the construction of the interurban lines and later the coming of the motor vehicle the activities of the first club increased. However it was not until the construction of the Deming Links on the old circus lot at Twentyfifth street and Wabash avenue, that the public had opportunity to indicate its desire to take up golf. The demand for more and better playing facilities was recognized by the municipal authorities in the development of the new W S Rea Memorial Park.

Motor transportation made possible the organization of the second golf club in Terre Haute, the Fort Harrison. This club has taken over and developed the historic site on the banks of the Wabash where in 1811 General Harrison and his soldiers on the way to Tippecanoe erected a frontier fort. Play on the Fort Harrison links is around the site of the historic structure and one of the fairways follows the course of the old Wabash and Erie canal.

When the Terre Haute Country club obtained its new and larger home at Allendale the old Jenckes farm site was sold to the Phoenix club which has further improved the original course. The city now has three fine private courses and two courses open to the public. That the public wants to play golf was demonstrated during the last year by the hundreds who became enthusiasts and the scores of tournaments.

Within recent years Terre Haute has furnished its quota of contestants in state, district and even national competition. The local courses have developed scores of able players.

Golf has gained in public favor against antagonistic edicts and against biased propaganda. Probably the greatest discouragement to the sport has been slighting and insinuating comment by those who are not familiar with the game. Statements of those who are not friendly to the game range all the way from allegations that it is a sport for none but the idle rich, that it is an "old man's game," that it involves excessive expense and that there is nothing to it anyway.

Golf enthusiasts do not attempt to answer any of these criticisms. They continue their game with an even temper, keen eye and sprightly step. They know that once a friend feels the swing of the club and tries to drive the ball down the fairway there is a new convert to the Royal and Ancient. I recall an interesting experience of a group of active business and professional men. One of the number went to the golf course to make sport of his friends. He was a persistent critic of what he termed useless playing.

One day a friend was off his stroke and felt so keenly the jibes of the golf opponent that through a wager he induced his friend to prove his assertions. Golf opponent borrowed a driver and teed up a ball. The first swing dug up the earth back of the ball. ~~Another~~ Another effort topped the ball which trickled a few yards from the tee. The next swing sliced the ball into weeds. Then a clean drive carried the ball 100 yards down the fairway straight for the flag.

The golf opponent was cured Within the week he was supplied with select equipment and was an almost daily visitor and player on the course. Recently he told me he had turned in a par on the first round at Rea Park before cold weather

prompted him to store his equipment for the winter.

Whether or not golf is for the elders of youth is much a matter of the mental attitude of the player. When I invited a business man, some years my senior, to join me on the golf links he insisted that he was not old enough to take up golf. Yet the same afternoon I had the pleasure of playing with a youthful man even more advanced in years than the friend first invited.

Golf is a game for youth as well as the elders. If any doubt this it is only necessary to remind them that in 1922 three youngsters won national honors. Jess Sweetzer, 20 years old, won the amateur championship of the United States. Gene Sarazen, 20 years old, won the open championship. Miss Glenna Collett, 19 years old, won the women's championship.

There is no mystery about the game of golf. The terms which apply to the courses, equipment and play are simple in meaning. The game ~~xxxxxxx~~ is to drive a ball from the Tee down the fairway to the green and sink it in the cup in the least possible number of strokes. There is just one thing to do, and that is to hit the ball. To add to the interest there are certain bounds within which the ball must be played to avoid penalty. The rest is a matter of skill and courtesy. Handicaps are figured to equalize the score when one of more experience plays in competition with one of less skill. One tradition that has persisted through the centuries is that no player will knowingly take advantage of another in competition.

The rules of golf are chiefly instructions to players- plus etiquette. Rules have been approved as developed by the Royal and Ancient Golf Club of St Andrews and the United States Golf Association. These include recommendations for various play, make of golf clubs, instructions for match play and suggestions with sp cial rules for stroke competition. In each instance the rule is just what would be the natural thing for a player to do under any circumstances that develop in ~~xxxxxxxx~~ competition that gives greater heed to courtesy and companionship than in winning from an opponent.

For conveniency the rules are published to guide players. Certain suggestions of the etiquette of golf also have been been published but these are merely the courtesies and conditions the lover of clean sports recognizes and observes. Playing the game the golf enthusiast observes a code that well could be applied to competitive business or profession. The interpretation of the rules is based on the etiquette of golf. Briefly this code suggests the following;

> No one should stand close to or directly behind the ball, move, or talk, when a player is making a stroke.
>
> On the putting-green no one should stand beyond the hole in the line of the player's stroke.
>
> The player who has the honour should be allowed to play before his opponent tees his ball.
>
> No player should play from the tee until the players in front have played their second strokes and are out of range, nor play up to the putting-green till those in front have holed out and moved away.

Players who have holed out should not try their puts over again when other players are following them.

Players looking for a lost ball should allow other matches coming up to pass them; they should signal the players following them to pass, and having given such signal, they should not continue their play until these players have passed them and are out of reach.

Turf cut or displaced by a player should at once be replaced and pressed ~~xxx~~ down with the foot.

A player should carefully fill up all holes made by himself in a bunker.

Players should see that their caddies do not injure the holes by standing close to them when the ground is soft.

A player who has incurred a penalty stroke should intimate the fact to his opponent as soon as possible.

Players who do not continue in the match play rounds of a tournament should be considered to have forfeited any prize they may have won in the qualifying round.

Royal and ancient the game of golf persists through its traditions, code and social companionship. It is gaining in its possibilities as it enlists new players.

There may be some who play golf simply to be of the elect socially. There may be some who are slow to learn ~~xx~~ the courtesies of the~~xxx~~ pastime because they think only of improving their score.

Through all the play the code of ethics is more binding than any set of rules or regulations. This has brought courtesy into sport that has been helpful to all competitive games. And it has not in the least measure robbed golf of its appeal to the lovers of the great outdoors. It does not lessen the thrill of a perfect drive or successful put. It develops a sturdy body, even temperament and happy character.

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Benjamin Franklin, Founder of enduring Institutions.
Written for Terre Haute Literary Club. February, 1925.
By Benj. Blumberg

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INTRODUCTION:

This year the name of Benjamin Franklin is receiving special attention. Hardly a newspaper without a Franklin squib. Hardly a magazine without a Franklin treatise.

There must be a reason - or many reasons - for renewing intense discussion about the man Franklin at this particular time. There were times when he was lost in the shadow of Washington, and completely eclipsed by a Lincoln. Why does Franklin again emerge as a particularly outstanding character?

Citizens of Philadelphia, nay all of Pennsylvania, would probably consider such an inquiry as needless affrontery. The inhabitants of Boston and likely of all Massachusetts would hold such questions ignorant folly. They are brought in daily contact with tangible evidence of Franklin's foresight. Visible monuments, make it impossible for them to ever for a moment forget what enduring influences he wielded.

On the other hand - we of the WEST - even of the Middle West need to be informed------we have a justifiable curiosity. We sometimes stop to wonder why we see Benjamin Franklin's picture on every one cent postage stamp. We may perhaps be pardoned for asking ourselves if he really deserves the praise and the homage he receives.

We may be pardoned for seeking out evidences of Franklin's greatness and investigating if the mutations of nearly two centuries have tested and proved true his works, words, and efforts.

Surely it will be fair to expect that the principles set forth in his almanac, the wishes so clearly stated in his will, the hopes and ambitions so simply told in his autobiography will bear a reexamination in the light of subsequent events. Surely will his admirers grant us the privilege of testing his genius and insight by the records of time, on the basis of the survival of institutions, other than our great Republic and its Declaration of Independence.

.ROBLEM:

The world has celebrated 218 anniversaries of Franklin's birth and 134 anniversaries of his death. His span of life on this earth was 84 years, or fourteen years more than the biblical alotment of three score and ten. So long a life marked with so much activity of a public nature presents many excellent opportunities for study.

It is not to be wondered that some men of today have sought to bring attention upon themselves by denying the greatness of Franklin. If is not to be unexpected that he made mistakes. We are little surprised when Franklin's greatness as inventor of the Lightning Rod is questioned. We are only mildly aroused when his lauded achievement in connection with Lightning and the kite experiment receives occasional queation and refutation.

There is more shock in the information in January, 1924, that a direct descendant of Franklin, his great, great, grandaughter was discovered in a poor house in Los Angeles. This is great contrast with the thrift program of the Great Philanthropist. Yet the fact merely makes us realize the man was human, that man's descendants are human, unable to profit from that man's wisdom.

Benjamin Franklin.

Franklin is not without his maligners. Professor Alexander McAdie of Readville, Massachusetts has taken great delight in a recent attach upon the deification of Franklin. He points out with malevolent pleasure that Franklin "Used the hoax for political ends and slipped as others have." "His spurious 'Edcit of the King of Prussia" is a fair example." There is much amusement observing the quarrel with those who seek to destroy as myths George Washington's cherry tree, and Benjamin Franklin's Kite. Let them have their fun.

Others eagerly find flaws in the characters of all our heroes of history. They say Franklin was not a great stickler for truth in his political activities. They search out scientific theories which he entertained and have since been found erroneous. They deny he was a paragon of virtues.

Little is gained either by the attackerslor the defenders. Were Franklin alive today it is quite believable that he would bear but little resentment against his detractors, as he once said, "I have never entered into controversy in defense of philosophical opinions.....disputes are apt to sour one's temper and disturb one's quiet".

"Some writers, even American writers, display a snobbish shame in Franklin's share in the record of America. They feel that Franklin at the court of Louis XVI (16) with his long hair, plain clothes and pawky manner, was sadly lacking in aristocratic distinction," says H. G. Wells in his Outline of History page 849. This reference was as unnecessary as the weak apology that follows in the words, "Is not a great man one who serves God and his Fellows with a humble heart"... "They were limited by the limitations of their time...They were like all of us, men of mixed motives - good impulses arose in them and great ideas swept through them." The words not be said. Facts speak for themselves and for Franklin.

SOLUTION:

As a philosppher Franklin's importance may have shrunk compared to the activities of a Neitsche, the phychology of a James, the reasoning of a Bergson, the researches of an Einstein.

As a scientist Franklin must give way to the more important discoveries of other men.

As a Statesman, Benjamin Franklin is still great and beloved as a co-worker, among the many patriots of his day. Of this there is nothing new to be said. His activities on behalf of our nation have been assessed and reassessed, valued and revalued, tested, tried, and the eminence conceeded to him by the men of his time has been granted by historians of every age that followed.

What are the achievements that make a study of Benjamin Franklin worth while in the hurry and bustle of this period of world war reconstruction? Wells speaks of this period in history as that of the "Industrial Revolution" and in that connection there may be value in the theses that Franklin was a prototype, a forerunner of the presentera. There may be value in the contention that his philosophy, his theories, his dreams and desires belonged to 1925 as much as they belonged to 1725.

Granting to the fullest the vast importance of his career in England and France where he was "cordially received as a philosopher and a statesman," noting Painter, and received degrees from Oxford and St. Andrews, yet there is merit in the contention that his abiding greatness, his importance today is not so much in his labor on behalf of the Union, as upon his social ideas germinating in small clubs and societies, hospitals, associations and funds which grew in this age of Industrialism, Machinery, and Finance grew to stand out monumentally in American life of tremendous Institutions.

Benjamin Franklin.

Franklin has been lauded as a statesman and patriot. Franklin has been admired as an inventor and philosopher. Franklin has been loved as a publisher, a printer, BUT as a FOUNDER of long life institutions he has surpassed all other achievements. And to this theme let us address ourselves.

There seems to have been a period of activity in Franklin's life of about 25 years from 1727 to 1752 which in the light of present day investigations, merited more study and encomium than the school histories of the past decade accorded. During the period of Franklin's early maturity between the ages of 21 to 46 there were planted seeds in our social and educational and financial life that bring his importance to the world of today into distinct prominence.

Finally we will study the results of some unique provisions in his will which took effect of course at his death in

1790 - The Boston Fund and the Philadelphia Fund which resulted in the Franklin Institute and the Franklin Union. Age 84.

The first organization attributed to Franklin which is alive and active today is The Philosophical Society.

Were Franklin alive today and living in Terre Haute, Indiana, I have no doubt he would be a very active member of this Terre Haute Literary Club, for in 1727 he formed a small club called the Junto for the discussion of all subjects and the advancement of learning. It later changed its name to "The American Philosophical Society", and opened it membership requirements.

One hundred eighty-one years later, J. G. Rosengarten reported in 1908 "The American Philosophical Society is proud of its long record of usefullness, and still maintains its activity, quickened by the recollection of its debt to Franklin and the long line of men who following his example, have enabled it to continue its labors' for promoting useful knowledge.'"

One hundred ninety-seven years later, writes Laura E. Hanson, Assistant Librarian on August 6, 1924:- "The membership is approximately 450, of which about 125 are Philadelphians or within 30 miles of Philadelphia, and somewhat over 50 foreign members. Fifteen new members are elected each spring at the annual Meeting.....There are several endowments for purchasing books, and it is run on a strong financial basis."

"The Society has a library of over 45,000 volumes rich in the "Transactions" of learned societies. The Society is today custodian of the greater part of the Franklin papers and correspondence in existence." The Society has a wealth of rare manuscripts, valuable portraits, busts, and relics, and administers several funds for awards in recognition of scientific discoveries and as prizes for essays.

The Saturday Evening Post. Through the Courtesy of Daniel B. Test.

I have an account of Franklin's direct connection with another living powerful institution, very typical of the man, and very typical of influence he exercised while alive, namely the Saturday Evening Post, on the stationary of the present Editor, George Horace Lorimer as follows: "A Brief History - The Saturday Evening Post is the oldest journal of any kind that is issued today from the American Press. Its history may be traced back in a continuous unbroken line to the days when young Benjamin Franklin edited and printed the Old Pennsylvania Gazette. In nearly one hundred and eighty years there has been hardly a week - save only while the British army held Philadelphia and patriotic printers were in exile when the magazine has not been issued.

So we see Franklin's name justly linked with the origin of a publication which has the largest circulation of today, and ther fore undoubtedly a very great influence on modern thought, and proud to bear Franklin's picture and name on its title page as a Founder. It would be difficult to assert that Franklin's influence is perpetuated in the most and yet one cannot avoid feeling that there is a strange coincidence that this, Franklin's publication, should survive the assaults of two centuries and grow when so many others have fallen by the wayside.

This connection is of course not so surprising in view of Franklin's intimate connection with the Printing trade and journalism from childhood up. Perhaps it is but to be expected that he should leave a perpetual remembrance in his chosen profession and trade. Nor is it surprising that the Printers trade should seek to perpetuate his name by their Service Journal which they call "Ben Franklin and Western Printing" and that he should be adopted as the "Patron saint of the printing industry". Said A. P. Johnson at a recent Printers Banquet, "Franklin after more than a century, stands out as the greatest moral, philosophical and righteous force of his age, not excepting Voltaire or Washington." "If he were here today he would be ahead of his time. His freedom of thought would pity the foolish and petty religious squabbles, which play so important a part in our thought. His simplicity in dealing with men's squabbles, his charity in his ways with men and his inherent righteousness are America's and the world's need today." Everywhere in January do the printers nowaday hold Franklin Banquets, display Franklin busts and pictures, gather to retell Franklin tales and create clubs and orders and movements bearing the name and inspiration of Franklin.

THE LIBRARY COMPANY OF PHILADELPHIA.

A third proof of Franklin's enduring influence is The Library Company of Philadelphia. Franklin's first project of a public nature "that for a Subscription Library" begun on July 1, 1731. It was an outgrowth of his Club for Mutual Improvement, "The Junto", referred to above. In reference to this 193 year old child of his procreation writes George Maurice Abbot, Librarian and Treasurer, in a letter dated July 30, 1924, "Benjamin Franklin and some of his friends were the originators of the library in 1731. Franklin was an originator of so many schemes for the benefit of mankind that after starting any association he stayed with it a while and then left it when he thought it could take care of itself."-----"So with the library - he established it in order that learning and the love of books might be diffused in the community. It was the first circulating library with a continuous existence down to the present time."

Proof of its vigor is found in a report of May, 1924, which shows that there are now 261,587 books in the Library and during the 302 open days preceding 42,027 books were loaned, an average of 117 per day, an increase over previous years. It now operates in two buildings. Financial statement for 1923-24 shows income of over $84,000 and expenditure of over $96,000 including $17,000 taxes, $12,923 rent, and $11,800 mortgages paid.

THE UNIVERSITY OF PENNSYLVANIA.

The fourth great permanent institution finding its origin in the activities of Franklin is also of the educational nature and closely associated with his own efforts to obtain an education and provide better facilities for his own and succeeding generations.

In 1740, thirty-six years before the Declaration of Independence, Franklin issued a Pamphlet entitled "Proposals relating to the Education of Youth in Pennsylvania, and followed it up by founding a Charity School. Said Franklin, "The Good Education of Youth has been esteemed by wise men in all ages as the surest foundation of the happiness both of private families and of commonwealths."

In 1749 This Charity School became an Academy.
In 1755 The Academy was organized into a College.
In 1765 there was added a Medical School.
In 1779 the College and Medical School were transferred and chartered into the University of Pennsylvania, - the first University in the United States.

In 1791 the Law School was added and today according to the reports of 1924 the University which can trace its origin and traditions and inspirations right back to Franklin occupies 70 buildings located on 117 acres of grounds reserved to its purposes, and enrolled 13,577 students under the tutelage of 1103 teachers, instructors, and professors. The athletic field is Franklin Field. In front of the Gymnasium stands a full sized bronze statue of the Youth Franklin setting forth on life's adventure with right foot forward with the coat thrown back to catch the breeze, with a small bag in the right hand and a staff in the left, and the eyes raised confidently, smilingly hopefully on high. On the pedestal is the instructive compact legend,

"Benjamin Franklin in 1723"
Printer, Inventor, Philosopher, Diplomat,
Sometime Postmaster General of the United States
Founder of the University of Pennsylvania.
Born 1706 - Died 1790"

This striking figure leaves no doubt in the mind of any Philadelphian as to the existing influence of Franklin on modern times, Josiah H. Penniman, Provost of the University in his recent monograph on the University of Pennsylvania affirming "Throughout 100 years of existence the University has stood for those ideals which were expressed so pithily by Benjamin Franklin. 'The idea of what is true Merit should also be often presented to youth, explained and impressed on their minds, as consisting in an inclination joined with an ability to serve mankind, one's country, friends and family; which ability is with the blessing of God, to be acquired or greatly increased by true learning; and should indeed be the great end and aim of learning'".

His pamphlet printed just before founding the Charity School from which grew the University contained a philosophy that the world has not yet fulfilled.

THE HOSPITAL.

Outside the field of Education and literature, we find our fifth enduring Institution commemorating Franklin. The connection of Franklin with the Founding of the Pennsylvania Hospital which is the pride of Philadelphia is an anecdote worth relating in full even at the risk of repeating an oft told tale.

Please bear in mind that the Pennsylvania Hospital is now 173 years old, and in 1923 reports the stupenduous value of grounds, buildings, and securities of over $7,000,000 an annual maintenance cost for that year mounting up over $400,000 and reporting cases handled of about 53,000. No question here of actual value to the community or of permanency. No one can help but feel stirring within him a feeling of awe at the keen foresight, and instinctive righteousness of men who builded for a future of two centuries and builded so solidly.

The story begins in 1751 when Franklin was 45 years of age, and is lively described in his autobiography as "a work of cunning and political intrigue" typical of the nature of the public spirited man Franklin.

Benjamin Franklin.

£2000 or $10,000 was the fund which started the institution at a time when the medical profession was even more feared, misunderstood, and opposed on religious grounds than can be realized today. It was obtained through a combination of legislative grant and popular subscription, after many vain attempts by Dr. Thomas Bond, a prominent Doctor of those times, who finally in desperation sought the aid of Franklin. From this relatively small fund of $10,000 originated an institution which during its subsequent 172 years handled 254,259 patients of whom those who were treated free of charge numbered 198,685 (78%).

Now then as to any doubt concerning Franklin's enduring influence as its founder, Superintendent Daniel D. Test writes, November 19, 1924, "The Hospital seal represents a good Samaritan and contains the words, "Take care of him and I will repay thee." This text was chosen by Franklin and while he did not lay down any very definite policies, the spirit illustrated by the parable of the Good Samaritan was Franklin's idea of the proper hospital spirit, and in a large measure that spirit is maintained today. In other words the spirit of the hospital is not simply to treat the patient for his disease, but to make him feel that he has found a friend in the time of need." "In connection with Franklin's work, it is interesting to note that the things which Franklin started have endured."

The application for the charter of the Hospital is in Franklin's hand writing, but he DID NOT SIGN the document. His failure to sign the application for the charter was the part of the scheme (which Franklin describes as 'cunning'). Franklin knew that the country members of the Colonial Assembly were opposed to the project and were afraid of Franklin's shrewdness. Consequently, his plan which proved successful was to make the action of the Legislature conditional on the raising of an equal amount of funds from the citizens of Philadelphia, at a time when so large an amount seemed impossible, and to keep himself in the background. His shrewd scheme worked and the amount was voted conditionally, and thereafter he personally solicited the necessary funds among the people of the City to the end that "he was elected First Secretary of the First Board of Managers, and the second President. All of the early minutes are in his handwriting."

THE FIRE INSURANCE COMPANY, AND SIMILAR ACTIVITIES.

Let us now turn our attention from eleemosinary or benevolent institutions to another field of his endeavor which perhaps even more forcefully illustrates the presence of his spirit today in the fields of finance and business. We may not be yet able to assert that Franklin was a man of all times, but we feel amply justified by a few examples to set up the theses that he a man of present times.

Above all other things, Franklin stands as an apostle of protection, of preparedness, of peace time foresight, of industrial development, of commercial organization, of business acumen and common sense.

In 1752 there was founded "The Philadelphia Contributionship for the Insurance of Houses from loss by Fire." This was a long name of a thing then quite new and now quite common. About this matter, I have considerable literature furnished me by the company which still exists, may prospers and boasts of wonderful progress. I hope I will be pardoned for giving considerable space to my readings in this connection.

J. Somers Smith, Secretary of the company affirms in a letter of December 2, 1924, that "Franklin always showed much interest in fires, fire protection and fire prevention.....Horace Binney explains very clearly that while Franklin may not have originated the idea of this Company, he did approve of it and was the <u>first Director</u> chosen."

Benjamin Franklin.

The 172nd annual report of the Company dated Dec. 31, 1923, shows:
Assets of $8,490,625
Surplus on hand of $7,471,401
Total insurance in force the overwhelming figure of $39,976,873,. Paid to stockholders in dividends since foundation $1,170,698,
and it is an active thriving business in Philadelphia advertising as vigorously for business as any young company without the moss of a century and three quarters on its charter, true to the example set by Franklin proud of its descendance from Franklin's energies and a noble monument to Franklin's integrity, initiative, and acumen.

A very honest investigator - a brutally honest investigator was Horace Binney, who was chairman of the Board of Directors of the Company in 1852. Mr. Binney delivered a very impressive and important address to the Director's of the Contributionship on the occassion of the Centenay or 100th anniversary of the founding of this first fire insurance company in the United States and his analysis of Franklin's importance in American life, his analysis of Franklin's character and methods strike a very true and ever ringing note.

Mr. Binney said, "We began a hundred years ago with nothing but a good thought, a seed....and at this day how many lodge security under the shadow of the tree that sprung from it." We do not know Franklin if we do not think of him as a great sower of seed, THE GREAT SOWER OF SEED of the 1700s. The planter of ideas and institutions for our generation, who planted for many generation to follow him.

Seventy-two years ago Mr. Binney said, "A century ago not an inhabitant of Philadelphia possessed a dollar of indemnity against the loss of his dwelling by fire. In 1852 this company insures $8,000,000 of property in brick and stone buildings and holds $700,000 of effective well secured funds to indemnify the loss that may happen to them by fire."

"It was a great and prolific thought." "If I knew the father of this thought, I would honor him as among the great benefactors of his race, as one of those rare persons who are in advance of the age in which they live." After much careful examination and research of records Mr. Binney fully and completely develops the fact that the idea, outline and methods for the Insurance Fund was brought from England and that this particular Contributionship was the first one in America.

Although I may perhaps name the individual who is to be regarded as the leader or founder of the Institution, the claim can be asserted only on conjectural grounds." "The first private name signed to the deed of settlement is that of Benjamin Franklin". He was publicly known in the colonies and Franklin's name stood at the head of the Directors chosen at the first election."

Finally in summing up the result of his assiduious research Mr. Binney said, "Perhaps one obscure John Smith was the real author of the plan but was Dr. Franklin 'the motive power'? He was a man of quick perception, great sagacity, remarkably desirous of useful knowledge, possessing a vast fund of it, and most ingenious in the application of it.

His mind was suggestive, and he was skilful and indefatigable in making his suggestions popular with his fellow citizens.

He was connected with so many useful works and designs in Philadelphia, that the merit of most or all of them during his time is attributed to him.

Hereafter when we think of Fire Insurance, we should think of Franklin just as we must think of Franklin's plans for street lighting, street paving, and sewer projects, when we think of municipal improvement.

Says a witty writer, "Not only did Franklin snatch fire from Heaven, but he wrote upon fire prevention and fire proof construction, fought fires and formed a company to indemnify against fire damage." In passing it is interesting to note that one of his less permanent institutions was the fire fighting company called "The Union Fire Company" organized in 1736 with many unique regulations, which was useful for 80 years.

Recently I received an advertisement offering to sell me a Franklin stove, and upon investigation find unquestioned fact that Franklin invented in 1742 the open stove for more efficient warming of rooms at an economy of fuel. In passing we might notice that Franklin realized quite a large profit from the manufacture of the stove, though he refused to apply for a patent on it, whereas an iron monger in England who did take out an English patent on it made an enormous fortune out of it. Have you read that on refusing to accept the patent on the stove when it was profered him Franklin said, "As we enjoy great advantages from the inventions of others, we should be glad of an opportunity to serve others by any inventions of ours and this we should do freely and generously."

Close to the hearts of Terre Hauteans comes the next point in Franklin's study of fires. "He also wrote on heating public buildings and on causes and cure of smoky chimneys and on smoke consumers." His early work on smoke prevention and smoke abatement makes more hallowed, more reverent our efforts today to realize this age old Franklin ideal.

THE LOAN AND SCHOOL FUNDS.

No doubt in doing the things heretofore mentioned Franklin worked for the future and sought to build permanently. But in it all he was a young man endeavoring to further his own interests, or express his youthful desires, or give outlet to his maturer activities as a man busy among his fellow men.

Franklin's activities in politics in the Revolution, in Europe, in the creation of this great Republic do not come within the scope of this paper, and they fill a long period of his long life from 1752 to 1785 over which I will leap nimbly.

There remains one final great endeavor of Franklin to mention, as a monument to his perspicacity. As a founder of enduring institutions, he made one finally supreme conscious effort to influence and affect the present generation. Deliberately and shrewdly and successfully he endeavored to create several institutions that should endure for two hundred years, and this plan was the plan of his old age. It was his dying request, expressed in his will. He died April 17, 1790. His will was made July 17, 1788. His plans went into effect within three months after he died and investigation proves that they are working today, 137 years after he ~~xxxx~~ planned them, 135 years after he died, they show remarkable vigor and every indication that they will carry on the 200 years as he planned with very nearly the effectiveness he desired, albiet with some slight alterations that one would expect to come with the times.

As an old man over 80 years of age, he wrote a beautiful will that I would like to read verbatim, but an outline will indicate how solidly he sought to build, what an exhaustible faith he had in the permanency of American institution, what tremendous faith he had in the continuity of prosperity and security of the nation he helped to found. What unalterable faith he had in mankind, the integrity of human nature. What unusual confidence he reposed in man's honesty despite the buffetings and the disappointments of a long life.

By his will Franklin created three funds. One of 100 pounds or $500 the income from which was to supply medals for excellance in studies in Boston schools. This fund is still intact and doing its alotted duty.

Benjamin Franklin.

By this will he also created two parallel funds, one for Boston, the town of his birth, and one for Philadelphia, the town of his life and death. Each fund was 1,000 pounds or $5,000. Each fund was to be loaned out to young married artificers starting out in life, to set them up in business. The loans were to be indorsed and to draw interest at 5%. The funds were to be administered by disinterested public spirited citizens without compensation.

The life of each fund was to be in two divisions. First division 100 years, growing at compounded interest. His will states that at the end of 100 years he expected that $655,000 should have accumulated in each fund. These were then to be divided $500,000 in each city to be devoted as he quaintly states "in public works, which may be judged of most general utility to the inhabitants."

The balance $155,000 in each city to be continued as a loan funds at 5% for another 100 years at the end of which time he confidently expected $20,030,000 would have accumulated in each fund. Then in approximately 1988 he requests that this large endowment be divided into two parts again $5,030,500 for public works in each city and $15,000,000 for public works in each respective state.

His figures were accurate, and mathematically well founded. His designs broad, philanthropic and generous. Let us examine the facts to see how his plans carried.

Briefly his plan was to invest $10,000 in small loans under $300 to young married artificers on indorsed notes at 5% per annum, and reap therefrom in 200 years $41,061,000 or the equivalent thereof in public works.

Would you be interested to know how the plan has worked out to Date?

THE BOSTON & PHILADELPHIA FUNDS.

IN Boston there stands a beautiful School Building called The Franklin Union, four stories high costing $329,300, erected in 1908 devoted to night schools which has held classes for 20,000 men since erection and always crowded. In 1924 its staff of instructors numbered 93. The educational work is being largely financed by a donation from Andrew Carnegie. How fitting to unite names of two such industrious, studious, level headed men.

The Second Portion of the fund says Walter B. Russell, Director of the Franklin Union in Boston "now amounts to $354,614.62 (as of November 30, 1924) and is invested in the Massachusetts Hospital Life Insurance Company, where it is accumulating entirely without reference to "young married artificers."

In Philadelphia there is a Franklin Institute Building Fund amounting to $133,076.43 which is the First Part, and about $80,000 on Dec. 31, 1923 in the Second part.

At the end of the first 100 years instead of the $1,310,000 that Franklin expected there was $481,168.68 or about 1/3rd. There are yet 67 years to run of the last 100 and who can tell what the outcome will be? One thing we know, where the two funds started equal, the Boston Fund is now 4 times as large as the Philadelphia Fund, and it is only half as great as it should be according the Franklin's mathematic calculations.

Benjamin Franklin.

When one considers the weaknesses that time and experience developed in Franklin's plan, one marvels that it has reached as near his goal as half. Franklin's faith in human integrity has been sustained for a portion of his funds are still intact and growing. Franklin's faith in American Institutional life was well grounded for two great institutions survive and thrive as a result of his planning. Franklin's desire to aid young, ambitious, and striving artificers has been carried on in spirit though in altered manner. Franklin's wise confidence in the growth of funds through interest on borrowed money, is justified, even though his idea of proper credits, proper collection methods, and proper safeguards needed to be revised. Franklin's wisdom is demonstrated by the flexibility of his plan, by the remnants of the plan. By the changes wrought, has society learned a valuable lesson.

Writes Mr. D. H. Harris, Secretary to J. J. Storrow of Boston, "I understand in regard to loans to mechanics as provided in the terms of the will, the total number was about 400. No such loans have been made for many years". Director Russel supplements this statement with the explanation "This was due, first to the change in industrial conditions, which rendered a small amount of this sort ($300) entirely inadequate to start anybody in business, and second, to the fact that where a loan from a personal friend might be effective, an organization fails to produce the same benefits and entirely misses the personal obligation feature."

PHILADELPHIA.

In 1917 a Pennsylvania Court decreed that interest charges could be reduced to 4,o and loans increased to $500 and 1st and 2nd mortgages could be taken on real estate, and yet no loans were made since then. The funds are being administered by the Board of Directors of City Trusts, without pay, who do not feel justified to take the risks involved or do the work required to make such loans. In both Boston and Philadelphia great losses during the first 100 years from death or insolvency of debtors and indorsers is the direct reasons for the slow growth of the funds. Franklin counted too strongly on the generosity of his descendants, when he expected public spirited citizens to loan funds out in denominations of $500 to the totals of hundreds of thousands of dollars and collect same with interest. Today we know that small loans on personal and perishable security is a costly and difficult business. But Franklin counted wisely on the choice of boards of directors from several different religious denominations, and making his committees large enough, so that in the long run a remarkable measure of success is crowning his dream. Mayhap there is a divine or fortuitous circumstance in the fact that the original funds of $10,000 were salary voted to him by the State of Pennsylvania as President thereof, which he refused to accept for himself, but turned back to the public good in that great, broad, generous spirit so characteristic of the man.

Said the Town Clerk of Boston in his letter to Philadelphia, Executors of Franklin's will acknowledging the bequest in June 1, 1790, "The many useful designs projected by that great man, during a long and valuable life perhaps even more than his exalted tallents as a Patriot, Statesman and Philosopher, must endear his Memory to Americans....rising generations will for ages bless the name of their illustrious friend and Benefactor."

CONCLUSION: Every book on the History of early American literature or political development have praised him for his industry, wisdom, and initiative. Modern writers have admired him for his versatility. Many have dwelt on Franklin's scientific research, and others have marveled at his common sense. Of praise Franklin's name has had its share and needs not the piling up of words to repay the debt mankind owes his genius for hard work.

Benjamin Franklin.

Franklin's deeds speak for themselves, his accomplishments are his just due. He once wrote "I would rather have it said he live usefully - than he died rich", and let us say this of Franklin, that he lived usefully and by his works we may know it. The Institutions he founded so wisely now represent untold millions in monetary wealth. The Institutions he founded now serve thousands as he would have them served. The Institutions Franklin inaugurated have grown from his time to this, and will continue to grow as long as his industrious spirit, his thrifty soul, and his searching scientific mind represent the spirit, soul and mind of living generations. By the rise of Franklin's institutions will we know of the rise of that age in human history on the frontier of which he lived and died. By the decline of Franklin's institutions will we know of the coming of a new era in the development of mankind.

TERRE HAUTE LITERARY CLUB

VOL 5

1925-26

ARTICLES OF TERRE HAUTE LITERARY SOCIETY

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No. 1

A POET OF THE HIGHWAYS

1925 **PROGRAM** 1926

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May 24		Annual Election of Officers.		

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May 2 ~~Community Organization~~ R E Lee 191
Mar 8 ~~The Welsh Revival~~ Issues 200

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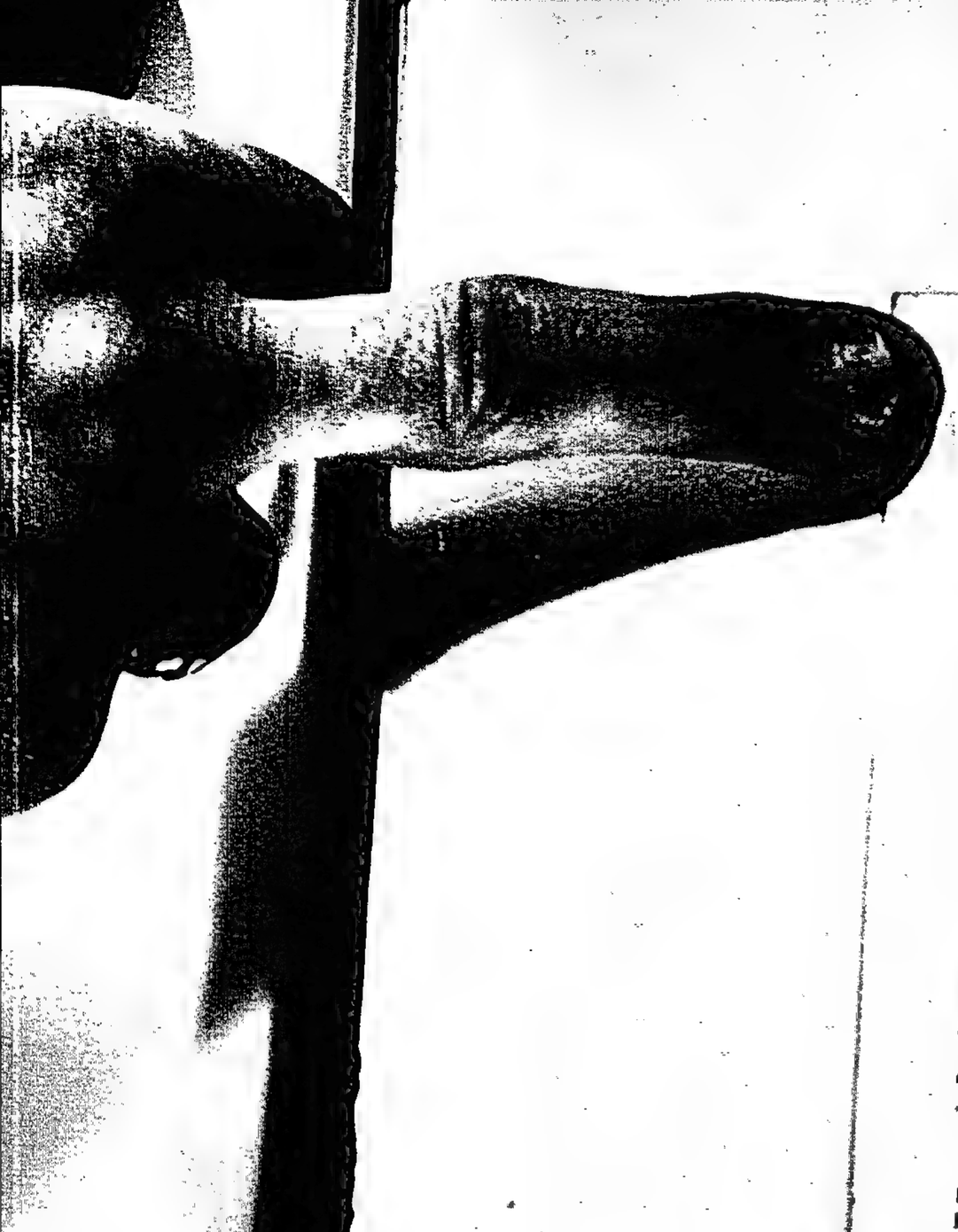
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PROGRAM

THE TERRE HAUTE LITERARY CLUB

CHAMBER OF COMMERCE

MONDAY EVENINGS

7:30

TERRE HAUTE LITERARY CLUB
FOUNDATION
INCORPORATED 1923

1925 - - 1926

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Paper read by L
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A POET OF THE HIGHWAYS

Paper read by L.N.Hines before the Terre Haute Literary Club, eight o'clock p.m., Monday, October 12, 1925

Richard Realf was a vagabond by instinct through much of his life. He roamed over Europe some of the time and he roamed over the United States during a good part of his career. It is because of this fact that we have chosen for the subject of this paper the title, A POET OF THE HIGHWAYS.

It was not Realf's fate to live a cloistered life or to pursue the even tenor of his way during any part of his career. He knew the rough side of the world and it is for this reason that we have emphasized his experience by selecting the title that has been taken for this paper.

Richard Realf was English by birth, an American by choice, a poet and soldier by profession, and a failure in life. He first saw the light of life at Framfield, Sussex County, England, on June 14, 1834; he committed suicide in Oakland, California, on October 28, 1878, and was buried by his soldier comrades in almost the highest

point in Lone Mountain cemetery, San Francisco, a cemetery that overlooks the Golden Gate and the far-reaches of the Pacific. His life covered something more than forty-four years and extended from an English country side to a solitary grave on the Pacific coast, a grave marked with a simple head stone bearing the name of Richard Realf.

The story of literature contains few tales as pathetic as that of this English-American child of genius, a poetic spirit that in some ways has had few equals in the history of American literature. One commentator remarks that Realf as a poetic spirit soared and fell; that he was an apostle of liberty, but at the same time was a slave to his own passions; the possessor of a loving nature, but doomed to go through life linked with a demon of unrest; ambitious to do big things, but a victim of strange perversities; a soldier as brave as the bravest, but a coward when it came to facing the tribulations of his private life.

Although Realf was born and grew almost to manhood in England, he became an American by his own choice and spent all of his active life, with the exception of a [illegible] trip or two back home, in the land of his adoption. He was an American through and through and identified himself with the Union cause in all the great pre-Civil War anti-slavery struggle and in all the turmoil of the Rebellion. He went to Kansas to help John Brown in the free soil fight and was one of the defenders of Lawrence in that epic struggle for the possession of the state. He later, although a British citizen,

THE TRUTH

The great world grows in glory; near and far
  God's blinding splendors blaze upon our eyes;
And thunders, as of newer Sinais,
Crash triple grandeurs of deep prophecies;
And large loves, white as Christ's own Angels are,
  Fling shining sweetnesses on all the spheres;
And calm vast hymns, high as the morning star,
  Throb throneward from the green isles of the seas.
Yea, all the days are as a Mother's tears--
  Brimfull with unsaid meanings. Therefore now
I will stretch forth my yearning hands to seize
  The luminous Truth, which, girdled on my brow ,
Shall fringe my soul with flaming sanctities,
  The early promise of an ancient vow.

enlisted in the Union army as a private and came out with a commission. He finished his military career with great credit to himself, but his later years were spent in wandering and in squandering his gifts and his opportunities. His life was a tragedy and his end was sealed in misery.

Realf was born in that beautiful part of England known as the "Kipling country," the Sussex Downs, and he is sometimes referred to as one of the Sussex poets. He was a prodigy as a child, could read when he was three and one-half years old, and in his early life showed a great ambition to be a great poet .

At the age of eighteen he published a little volume entitled "Guesses at the Beautiful,". The poetry printed in this volume had been written from the age of ten on. He showed great promise in his early verses, so much so that he became a spoiled child of genius. He was the son of a peasant family but his precocity led him into paths in society that ordinarily are not the lot of the peasant lad. He attracted the attention of many people of position. He became the amanuensis of a physician's wife at the fashionable watering place of Brighton. Many years afterward Realf wrote of this period of his existence:

> " A great many people came to see me at Brighton, among them Lady Byron and her daughter Ada. Samuel Rogers, the poet, sent for me, being too old and infirm to come himself. Mrs.Jameson, Miss Mitford, Miss Martineau, Lady Jane Peel and others also began

to pet me. Charles de la Pryne, a nephew of Thackeray, brought out my little book of verses, Guesses at the Beautiful." Lady Bryon grew greatly interested in me. The natural tendency of it all was to make me forgetful of the honest peasant ancestry from which I sprang. So I wrote to Lady Bryon, at her country residence, begging her to get me away from Brighton and its false surroundings. I think that, with the exception of my mother, she was the noblest woman I ever knew. She at once made arrangements for me to go down into Leicestershire, to her nephew, Mr.Noel, manager of one of her large estates, to study the science of agriculture as well as prosecute my literary purposes."

One critic of the life of Realf observes that if Realf had followed out the plans that were made for him England might have had another great peasant in her hall of fame. This, however, was not to be. This spoiled child of genius was not interested in agriculture and the pursuit of culture. The same critic says that he deserted these pursuits for the paths of Omar. He found the drinking place more attractive than the fields. He became involved with a young woman, a member of the family of his patron. He was assaulted by a relative of this young woman and beaten almost to death. Recovering somewhat he went to Brighton and let go all the moral restraints of his life. His people started a search for him. His father finally found him

in the seaport town of Southampton, "ragged, barefooted, destitute, singing his ballads for pennies." A family conference was held as to what should be done with the youbg man and it was generally concluded that the best thing for him to do was to leave England and find for himself a new career amid new surroundings in America. He landed in New York in 1855 at the age of twenty-one, and for a time at least put forth an effort to make good.

As soon as Realf landed in New York he found a place in the Five Points House of Industry, a benevolent institution that helped those that needed help. His good nature, his capacity for friendship and his ability soon gathered around him a group of friends. He wote poems on Temperance, and on Labor and Poverty. Then his attention was fired by the great national question of whether the nation should be all slave or all free and he began to raise his voice and to use his talents in the anti-slavery struggle. During all this time there were lapses when his friends did not know where he was, and to this day there are gaps in the story of his career that nobody can fill because nobody knows how to do so.

Realf landed in America in April, 1855 and in September 1856 he started for Kansas as a member of a party going out there to help Kansas from becoming a slave state. He arrived in Kansas in October in the company of a group of men who were to make the anti-slavery struggle in blood-soaked Kansas one of the hero tales of our country. At Lawrence

he met for the first time the great leader of the anti-slavery cause, John Brown. He so engaged the attention of the great abolitionist that Realf was selected as Secretary of State in the proposed provisional government that was to take charge of the Southern territory wrested from the slave power by the crazy expedition to Harper's Ferry. Realf left Kansas in 1856 to join John Brown who had previously left the state to take part in organizing for the Harper's Ferry expedition, at Springdale, Iowa. Realf was sent to England to arouse the English people on the side of the free soil cause. This fact probably saved him from the fate that overtook most of the members of that band of dreamers who, one Fall day in 1859, knocked at the door of the Kingdom of slavery and demanded by sword and bullet admission and submission. Realf returned from England but he never went back to Kansas. Unstable as he was, his interest seemed to waver for a time and there were those who accused him of treason and who undertook to establish the fact from various incidents that seemed to bear out their accusation.

Realf, when he went to join John Brown in preparation for the trip to Harper's Ferry, left Kansas for the last time. However, he retained lively memories of his experience in that state. His part in the struggle for freedom on the border inspired him to write some of his best poems.

It was reported after Realf had gone to England to enlist aid for John Brown that he had died at sea. However, it was easy to start reports about him because of his frequent disappearances that remain unexplained to this day. At this

particular time he seems to have wandered over Europe, but what he did and what he saw no one knows.

In 1859 Realf showed up at the Jesuit college in Mobile, Alabama. He embraced the Catholic faith and for a time it looked as though he would enter the priesthood, so intense, apparently, was his interest in his new faith. However, he soon disappeared from Mobile and, later, joined a Shaker community at Union Village, Ohio. While there he created for himself a reputation as a writer, lecturer and speaker on the Shaker articles of faith. This was just before the Civil War and when that great struggle began, he quickly forgot all his Shaker doctrines and went South to fight in the cause of freedom.

Realf's military career was one of great honor. No one can ever question his ability and courage as a soldier. He entered the 88th Illinois Infantry and served in the battles of Stone River, Perrysville, Chickamauga, Lookout Mountain and others. He participated in the battle of Franklin and served under General George H.Thomas, and then under General John F.Miller until the end of the war. General Miller served as the executor of the poet's meager estate, doing this at the poet's dying request.

Sometimes some one refers to Realf as a "soldier of fortune." This is not a correct description of him and his convictions as a soldier. He never showed any but the deepest interest in the cause of the North during the Civil War, and throughout his career he showed the deepest antip-

athy towards the institution of slavery. He was twice named in general orders for his gallantry. The first time was at Mission Ridge, where he carried the regiment's colors under a heavy fire. Later, at Franklin, where his entire regiment was in the thickest of the fight, he won the admiration of his superior officer. He received an honorable discharge from the army and the deepest spirit of gratitude from his fellow-soldiers for his meritorious career.

Some have expressed amazement at the fact that Realf, an Englishman, was in an American army. He wrote in regard to this fact as follows: "I hold that he alone is an American who is true to the idea of the American Republic. There are many alien natures born on these shores; many American hearts that drew breath beyond the seas. And I think that by and by among the many lessons we shall have to learn will be that our estimates of the basis of consanguinity, as well as nationality, are a good deal wide of the mark." He wrote at another time that, as he was "born in the faith of Cromwell and nurtured on the genius of Milton," he could not be anything else than a lover and a defender of the nation assailed by slavery and secession. The letters of Realf written during the war showed that he was patriotic to a high degree. These letters have a high literary quality and evince the deepest spirit of the right kind of citizenship.

The story of Richard Realf has an Indiana connection. The only woman to whom he was really married, Sophia Emery

Graves, was of Maine, became a teacher and came West to live with a sister in Porter County, Indiana. This sister was Mrs.Furniss, and lived at Furnissville, Miss Graves as Mrs. Realf afterwards wrote the story of her married life. She was a relative of a Colonel of the 88th Illinois and through that fact met Realf. The acquaintance ripened into something deeper than friendship and they were married. Realf then went South again, for this marriage did not take place until 1865, to complete his military duties. His letters to his wife were everything that they should have been but they suddenly ceased and Realf disappeared. His wife did not secure a divorce and so Realf's connections with two other women were entirely illegal. He went to Washington in place of coming back to Indiana to his wife and disappeared. Later, he went through a form of marriage ceremony with another woman, and, later, he had a third partner who was the mother of his children.

It is not necessary to go into the details of his roving career thereafter. He showed an interest in enlisting as a member of the Oneida community in New York. He carried on a serious correspondence with one of the heads of that body of religionists, but he did not go to Oneida, as he was mustered out of the army and was later arrested in New York and charged with bigamy, and still later landed in South Carolina. This woe-driven son of genius made himself felt in South Carolina at once. He won political and personal friends. He was industrious and did what he could to help during that period of reconstruction. He taught a colored school but public opinion

drove him from that position. After various wanderings he left for the North and the next heard of him was through the daily papers in Indianapolis. The second woman whom he called his wife and whom he had deserted followed him every place in so far as she was able and did everything she could to embarrass him. He disappeared from Indianapolis and was later heard of in Pittsburgh. He became a convert to the temperance movement headed by Francis Murphy and soon became one of the stalwart supporters. He now entered on a period of some six years of successful living. He applied for and secured a divorce from the second woman with whom he had gone through a matriage ceremony. He made addresses and wrote poems. However, his divorce on appeal by the woman was reversed. He left the East and went to the Pacific coast. This woman proved, indeed, to be his evil spirit. There seemed to be nothing that she would not do to embarrass the man to whom she had been married(?).

It was during these years, however, that Realf produced some of his greatest work. His poems on "Loyalty and Charity," the "Song of Pittsburg,", "Introspection and Retrospection", "Symbolism," "Little Children," and "My Slain" are poems to attract attention anywhere. As an orator in the Temperance movement, he was ranked next to Francis Murphy. He spoke on subjects having to do with the Civil War. He had an oration on John Brown, another on Shakespeare, and still another on Poetry and Labor. There was no question at all of his capacity. Some defect in his character was the fate that always pursued him and made of his private life one long story of unhappiness.

After he went to California he found employment in the United States Mint, at San Francisco. The superintendent of this mint was General LaGrange, who had been a soldier in the Civil War and also a fighter in Kansas. Realf received the small pay of sixty dollars per month and he was a common laborer, but his presence soon attracted attention. The woman who always pursued him found out through thepapers where Realf was and came to California. She arrived in San Francisco on October 26, 1878, went to Realf's quarters while he was not there, and stayed until the poet appeared. He went some place else to live and soon decided that the time had come for him to end his life. He wrote letters to his friends, giving directions as to the disposal of his little property, and then he took the poison that spelled the end of his life.

In closing this paper I quote a few paragraphs from a biographical sketch written by Richard J.Hinton, who, like Realf, was foreign born, served with John Brown, was a soldier in the Civil War, and, while not a poet, had considerable literary ability and capacity for appreciation. These paragraphs follow:

> " Then followed, during the breathing spells of military activity, two fine poems to Abraham Lincoln, "A Soldier's Psalm of Women," published in the CONTINENTAL, (N.Y.) June, 1864, and "Io Triumphe," a superb and ringing outburst. The sonnets of the war period include three

superb ones dedicated to Abraham Lincoln, two to "A lady who chides him for not writing," (Mrs,Cramer, of Chicago), and another to the same after she wrote of her infirmity of deafness. The sonnet "Vates," written to General Lytle, author of "I am Dying, Egypt, Dying," is one of his most widely known efforts, owing largely to the tragic circumstances following its writing. Realf was in the brigade commanded by General Lytle, serving as a non-commissioned officer. Both men met as such when duty permitted, and became warm friends. During the forward movement which closed for the time in the occupancy of Chattanooga and the great battle of Chickamauga, General Lytle made a speech at Bridgeport, Alabama. "Vates" illustrates its effect on Realf, and expresses also the admiration he felt. The MS. of the sonnet was in the General's vest pocket, and was penetrated by the bullet that killed him during the early hours of September 20, 1863, when directly in front of the regiment of which Realf was sergeant-major. It was the second day of the Chickamauga fighting. The sonnet and the MS.copy of "My Sword Song," were soaked with Lytle's blood. Another poem, personal in character, "Not a faultless seeming face," was addressed to some lady correspondent who sent the soldier her photograph. It was probably Miss May J.Jordan, as I received from her the portrait of Realf in fatigue dress which is found in this volume. Mention has been made of an Ode to President Lincoln, written and published at Nashville immediately after the assassination, but I have never been able to trace it or find

a copy. "Io Triumphe" was evoked by the surrender at Appomattox, and "Emancipation" followed the memorable 1st of July, 1863. These poems were published in Harper's and the Atlantic Monthlies, ~~or in the Harper's and the Atlantic monthlies~~, or in the Harper's Weekly and the Independent. He does not seem to have directly addressed any poems to his future wife, Miss Graves, except an early version of "Love Makes All Things Musical;" but was in the habit, as she wrote me, of forwarding manuscript copies of all he sent for publication.

"The period following his mustering out of the 88th Illinois, in June, 1865, and his renewal of service in the colored troops and southern reconstruction duty, up to the date of his leaving Vicksburg as a citizen again, in March, 1866, was fruitful in a number of fine and virile lyrics, most of them, however, touching on dominant topics of the day. During the summer of 1865, "Hasheesh,"-- certainly one of his most remarkable poems, one in which he touched the deepest of esoteric meanings,- was written. One thinks of Joaquin Miller's reference to Burns, in reading it, as "one who knelt a stranger at his own hearth, seeing all, yet unseen, alone." He began also at this time what was designed to be a long and sustained poem, but a fragment of which has been preserved.

"Realf's prose is as marked in its rhetorical power and finish as are his poems for their rythm, melody, deep insight,

and oftime spiritual grandeur. He was gifted as an orator, and his prose had much of the swing, affluence, and passion of his fervid speech. Yet, as an editorial writer, he became recognized for terse, direct power, epigrammatic capacity and grasp, homely illustrative faculty, and a sharp, logical grip on facts and statements.

"His war letters, however, are to me the most attractive and valuable of his prose. There remains in my possession material sufficient to make another volume, which would be an effective prose contribution to current American literature. His lectures and orations were almost overpowering in their eloquent tension and graduated power. His voice was an exquisite tenor, deepening to a light baritone. It was the organ of an orator, the timbre fine, and the tones musical and well modulated.

"Richard Realf looked like the traditional poet-- even to the day of his death. His handsome head, face, and body were a fit receptacle for his handsome soul and brilliant mind. Short of stature, being not over five feet five in height, he was very boyish looking when I first met him in November, 1855. Time dims memories; yet, though forty-three years have passed, I still remember the figure that passed into my life as that of a beautiful Greek, an Apollo that Phidias would have chiseled into immortal marble. The young form was slight and graceful, though not weak, hands and feet small and perfectly formed. The rounded, perfectly shaped head sat well on a fitly proportioned neck.

I recall the ensemble: brown, wavy, and plentiful hair, a slight silky mustache, a broad, white forehead, perfectly shaped face and features. His eyes were a light hazel, deepening to a dark brown, or lightening to a keen gray, his nose well-shaped, broad at the root; finely pencilled, arched eyebrows and a rounded, sensuous chin, completed the handsome face of Richard Realf.

"What thing more remains to be said of Richard Realf? Intellectually and spiritually, judging of him as a true poet, whatsoever had been the failures of his objective life, he remained true to his finest moods and subjective ideals. His own measure of himself, as the Poet, may, perhaps, be found in the following sonnet, written early in his Pittsburg days, and entitled by him

THE SINGER.

"O high, impalpable spirit of Song which dost
Yield only, evermore, most palpable pain,
It is so hard and bitter that I must
To all thy silent sanctities attain,
And not thy sweet serenities; so hard
To wear thy keen revealing crowns, which prick
Till the brows quiver, and to be debarred
Thy kisses, which thrill also to the quick,
Cleansing our lips for singing. But I am
Even in dumb paths renunciative content;
Content beneath thy solemn oriflamme,
Albeit thou treadest not the hard ascent
With me, since only from such dimmest height
Can man conjecture of God's Infinite!"

(End of Quotation)

MY SLAIN

This sweet child which hath climbed upon my knee,
   This amber-haired, four-summered little maid,
With her unconscious beauty troubleth me,
   With her low prattle maketh me afraid.
Ah, darling! when you cling and nestle so,
   You hurt me, tho you do not see me cry,
   Nor hear the weariness with which I sigh
For the dear babe I killed so long ago.
I tremble at the touch of your caress;
I am not worthy of your innocent faith,
I who, with whetted knives of worldliness
   Did put my own child-heartedness to death--
Beside whose grave I pace forever more,
Like desolation on a ship-wrecked shore.

There is no little child within me now,
   To sing back to the thrushes, to leap up
When June winds kiss me, when an apple bough
   Laughs into blossom, or a buttercup
Plays with the sunshine, or a violet
   Dances in the glad dew-- alas! alas!
The meaning of the daisies in the grass
I have forgotten; and if my cheeks are wet,
It is not with the blitheness of a child,
   But with the bitter sorrow of sad years.
O moaning life with life irreconciled!
   O backward-looking thought! O pain! O tears!
For there is not any silver sound
Of rhythmic wonder springing from the ground.

Woe worth the knowledge and the bookish lore
   Which makes men mummies; weighs out every grain
Of that which was miraculous before,
   And sneers the heart down with the scoffing brain.
Woe worth the peering, analytic days
   That dry the tender juices in the breast,
   And put the thunders of the Lord to test
So that no marvel must be, and no praise,
   Nor any God except Necessity.
What can you give my poor starved life in lieu
   Of this dead cherub which I slew for ye?
Take back your doubtful wisdom, and renew
   My early foolish freshness of the dunce,
Whose simple instinct guessed the heavens at once.

LOVE'S MARVEL.

I think that Love makes all things musical,
  As, melted in the marvels of its breaths,
Our barren lives to blossoming lyrics swell,
  And the new births shine upward from old deaths,
Witching the world with wonder. Thus today
  Watching the crowding people in the street,
  I thought the ebbing and the flowing feet
Moved to a delicate sense of rhythm alway,
And that I heard the yearning faces say,
  "Soul, sing me this new song!" The Autumn leaves
Throbbed subtly to me an immortal tune;
And when a warm shower wet the roofs at noon,
  Low melodies seemed to slide down from the eaves,
Dying delicious in a dreamy swoon.

VIOLA'S SONG

Do you remember how, a day ago
You broke into a mellow Tuscan hymn?
And how your spirit's passionate overflow,
In waves of jubilance did grow
And greaten all around you, till the dim
And shadowy parlor trembled to and fro
With shining splendors, as though the cherubim
Waved their white wings above it? O, dear tones
Of that rare singing! O, the subtle voice
Which shook me to the marrow of my bones,
And clenched and held me till I had no choice
Save in bowed reverence to follow it
Along its starry pathway-- thrilled and lit
With radiance of far incandescent thrones.

"V A T E S."

(Written to General Lytle, author of the poem, "Antony to Cleopatra," (I am dying, Egypt, dying"), who was killed at Chickamauga, the bullet passing through the original manuscript of this sonnet. Orderly Sergeant Realf served in Lytle's Brigade, and the two poets were friends.)

"Vates," I shouted, while your solemn words
Rythmetic with crowded passion, lilted past;
"That land which, thrilled with anguish, still affords
Great souls all coined in one grand battle blast,
Like this soul and this singing, shall not fail
So much as by a hair's-breadth, of the large
Results of affluent wisdom, whereunto
Across the bloody gaps our blades must hold,
And far beyond the mountain and the maze
We pass with bruised limbs that yet shall scale
The topmost heights of Being! Therefore, thou
Lead on, that we may follow, for I think
The Future hath not wherefrom we should shrink,
Held by the steadfast shining of your brow!"

MY SWORD SONG

Day in, day out, through the long campaign,
I march in my place in the ranks;
And whether it shine or whether it rain,
My good sword cheerily clanks;
It clanks and clanks in a knightly way
Like the ring of an armored heel;
And this is the song which day by day
It sings with its lips of steel:

"O friend, from whom a hundred times,
I have felt the strenuous grip
Of the all-renouncing love that climbs
To the heights of fellowship;
Are you tired of all the weary miles?
Are you faint with your swooning limbs?
Do you hunger back for the olden smiles,
And the lilt of olden hymns?

"Has your heart grown weak since that rapt hour
When you leapt, with a single bound,
From dreaming ease to sovereign power
Of a living soul world-crowned?
Behold! the aloes of sacrifice
Are better than radiant wine,
And the bloody sweat of a cause like this
Is an agony divine.

"Under the wail of the shuddering world
Amoan for its fallen sons;
Over the volleying thunders hurled
From the throats of the wrathful guns;
Above the roar of the plunging line
That rocks with the fury of hell,
Runs the absolute voice: O Earth of mine,
Be patient, for all is well!"

Thus sings my sword to my soul, and I ,
Albeith the way is long
As soiled clouds darken athwart the sky-
Still keep my spirit strong:
Whether I live, or whether I lie
On the stained ground, ghastly and stark,
Beyond the carnage I shall descry
God's love shine across the dark.

LIFE AND LOVE

There is something to live for and something to love
  Wherever we linger, wherever we rove
There are thousands of sad ones to cheer and sustain
  Till hopes that were hidden beam o'er them again.

There is something to live for and something to love
  For the spirit of Man is like garden or grove,
It will yield a sweet fragrance, but still you must toil,
  And cherish the blossoms, and culture the soil.

There is something to live for and something to love,
  'Tis a truth which the misanthrope ne'er can disprove,
For tho' thorns and thistles may choke up the flower,
  Some beauty will grace the most desolate bower.

Then think on it, brother, wherever thou art,
  Let the life be for men and the love for the heart.
For know that the pathway which leads us above
  Is something to live for and something to love.

RECONCILIATION

No man can climb so close to God
But needeth to beseech Him,
Nor lapse so far to devilhood
That mercy can not reach him.
We stand, with all, on level ground,
In equal human fashion,
Encompassed by the blue profound
Of infinite compassion.

Shake hands then on the rusted swords,
O blood-bedraggled nation!
Smite down the past with sweet accord
Of reconciliation;
Walk brotherly and lovingly
The upward paths of duty,
And let the kings and tyrants see
a people's kingly beauty!

INDIRECTION

Fair are the flowers and the children, but their
subtle suggestion is fairer;
Rare is the roseburst of dawn, but the secret that clasps
it is rarer;
Sweet the exultance of song, but the strain that pre-
cedes it is sweeter;
And never was poem yet writ, but the meaning out-
mastered the meter.

Never a daisy that grows, but a mystery guideth the
growing;
Never a river that flows, but a majesty sceptors the
flowing;
Never a Shakespeare that soared, but a stronger than
he did enfold him,
Nor ever a prophet foretells, but a mightier seer hath
foretold him.

Back of the canvas that throbs the painter is hinted and
hidden;
Into the statue that breathes the soul of the soulptor is
bidden;
Under the joy that is felt lie the infinite issues of
feeling;
Crowning the glory revealed is the glory that crowns
the revealing.

Great are the symbols of being, but that which is sym-
bolic is greater;
Vast the create and behold, but vaster the inward
creator;
Back of the sound broods the silence, back of the gift
stands the giving;
Back of the hand that receives thrill the sensitive
nerves of receiving.

Space is as nothing to spirit, the deed is outdone by
the doing;
The heart of the wooer is warm, but warmer the heart of
the wooing;
And up from the pits where these shiver, and up from
the heights where those shine,
Twin voices and shadows swim starward, and the essence
of life is divine.

WRITTEN ON THE NIGHT OF HIS SUICIDE.

"De mortuis nil nisi bonum." When
For me this end has come and I am dead
And the little voluble, chattering daws of men
Peck at me curiously, let it then be said
By some one brave enough to speak the truth:
Here lies a great soul killed by cruel wrong.
Down all the balmy days of his fresh youth
To his bleak, desolate noon, with sword and song,
And speech that rushed up hotly from the heart,
He wrought for liberty, till his own wound
(He had been stabbed), concealed with painful art
Through wasting years, mastered him, and he swooned,
And sank there where you see him lying now
With the word "Failure" written on his brow.

But say that he succeeded. If he missed
World's honors, and world's plaudits, and the wage
Of the world's deft lacqueys, still his lips were kissed
Daily by those high angels who assuage
The thirsting of the poets-- for he was
Born unto singing-- and a burthen lay
Mightily on him, and he moaned because
He could not rightly utter to the day
What God taught in the night. Sometimes, nathless,
Power fell upon him, and bright tongues of flame,
And blessings reached him from poor souls in stress;
And benedictions from black pits of shame,
And little children's love, and old men's prayers,
And a Great Hand that led him unawares.

So he died rich. And if his eyes were blurred
With big films-- silence! he is in his grave.
Greatly he suffered; greatly, too, he erred;
Yet broke his heart in trying to be brave.
Nor did he wait till Freedom had become
The popular shibboleth of courtier's lips;
He smote for her who God Himself seemed dumb
And all His arching skies were in eclipse.
He was a-weary, but he fought his fight,
And stood for simple manhood; and was joyed
To see the august broadening of the light
And new earths heaving heavenward from the void.
He loved his fellows, and their love was sweet--
Plant daisies at his head and at his feet.

No. 2.

RESOLUTIONS OF THE MEMBERS OF THE TERRE HAUTE LITERARY CLUB IN REGARD TO THE LIFE AND DEATH OF PRESIDENT EMERITUS WILLIAM WOOD PARSONS, OF THE INDIANA STATE NORMAL SCHOOL.

The members of the Terre Haute Literary Club were greatly grieved recently to learn of the death of President Emeritus William Wood Parsons, of the Indiana State Normal School. While his death was not unexpected, because of the serious phases of his illness, yet it was a distinct shock to the members of this Club to learn that President Parsons, who for so many years had served so well his school, his city, his state and his nation, had passed on into the Greater Life.

We wish through these resolutions to express our great regret over his death, and to extend to those who were near and dear to him the consolation that may come from knowing that all those who knew President Parsons appreciated to the fullest extent his life and his work in the world.

President Parsons joined the Terre Haute Literary Club on January 21, 1884. After serving fourteen years as an active member, he was made an honorary member on February 7, 1898. During his career as an active member he contributed the following papers:

May 11, 1884- The Philosophical System of Herbert Spencer.

February 25, 1886- Spencer's Data of Ethics.
January 24, 1887- The Religious Element in Education,
January 23, 1888- Metaphysics in High/Education.
April 9, 1889- Moral Instruction
January 6, 1890- Witches and Witchcraft.
January 12, 1891- The Nature of Human Thought.
March 7, 1892- The Place of Socrates in the History of Thought.
February 23, 1893- Present Tendencies in Education.
January 8, 1894- "Hamlet."
February 4, 1895- The Central Thought in Hegel's Philosophy.
February 10, 1896- Herbartianism in Education.
April 11, 1898- Some Fundamentals in Education.

The records of the Terre Haute Literary Club show that the attendance of President Parsons was unusually regular. He gave great care and study to the preparation of his papers, which were always of a high character. Everything he produced was cordially received and enjoyed by the Club. In general, his discussions were always fair and illuminating. He was cordial to all the members of the Club and always socially popular with them.

President Parsons always treated those in the discussion with the utmost fairness and consideration. There was never any doubt in the minds or those members who were associated with him during his active connection with the Club that he was a distinct asset to this organization. All the testimony that we have received shows that fact. We can readily hold up his record as a model for those of us or a later generation

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who are in active connection with this organization.

President Parsons enrolled as a student in the State Normal School on the day that this institution was opened, January 6, 1870. He acquitted himself with credit as a student and then went out into the world to pursue his career as a teacher. After teaching a short time elsewhere, he returned to the State Normal School as a member of the faculty. He, later, was elected vice-president of the institution, and still later became its president, in 1895. He filled this high and honorable position for thirty-six years, or until September 30, 1921. Always he was vigorous in his work and rugged in his fine character as a school man. His relationship with his friends, his fellow-workers and his students was always of the finest kind. We join with all who knew him in expressing our grief at his going.

W.H.Wiley)
L.J.Rettger) Committee
L.N.Hines)

No. 3.

Wade

MOTHER HUBBARD.

Dear Mother Hubbard:- What shall we do with Robert? His school is out and he is driving us wild wanting to do something. He wants to sell papers, run errands or something like that. He has even wanted to go out and pick berries or mow lawns. He is only ten years old and we do not want him to do such things. His father's income is ample to furnish him with everything he needs or wants, and we feel that it would be disastrous to our social position to allow him to do these awful things. He does not seem to realize what it means to his father and me, and insists upon doing something at least during vacation. What shall we do with him?

His Mother.

Dear Mother:- By all means let him do it. Give him enough money to start him in the newspaper or some other business and then make it your business to see that he succeeds. If necessary, go yourself and make all arrangements an see to it that he gets started right. Too many boys are brought up in idleness by foolish parents. Encourage him to do something and make it your chief business to assist him in selecting it, and do not let him fail to make a success of it. If you belong to a social set that would look with disfavor on such a plan, you will be better off to drop them at once and make your boy's training your chief aim in life. What do you care for social position, if you make a man of your son?

Mother Hubbard.

Dear Mother Hubbard:- What shall we do with Helen's temper? Our little girl is only four years old, but she has such an ugly temper that we can hardly live with her. We have tried whipping and it does not seem to do any good. Her father whipped her for it every day for more than a week and she seemed to be worse than ever. She has a temper just like her father, and we do not know what to do. Do you think if we just kept whipping her until she gave in, that we could break her of her bad temper?

Helen's Mother.

My dear Foolish Mother:- I should say not. Quit whipping her and use the whip on her father and yourself. It is not any wonder she was worse at the end of a week's whipping. How can you be so cruel and have so little knowledge of children? If you undertake to whip her until you break her temper, you should be imprisoned the rest of your lives, for you would ruin, and possibly kill the child. Your child inherits her bad temper and it has been cultivated, and made much worse by her parents whipping her. Of all children she should never be whipped. There are so many ways to teach her that she must learn to control her temper. Tell her that children who become so enraged are ill and must go to bed and stay until they get well and are able to control themselves. If this remedy is followed carefully and consistently, it will finally win and you will have no serious trouble with her temper. It occurs to me that the first temper to be mastered is that of her father. A father must expect his child to do what he does and he has no right to insist or expect a child to control its temper, when he allows his to go on a rampage.

Mother Hubbard.

Dear Mother Hubbard:- What shall we do with our little boy? He is just starting in his second year at school and we have discovered he is quite untruthful. We cannot understand what has caused this, as he used to be so truthful. He must have learned it at school. For a while, we thought we had him broke but he seems to have grown worse this summer. I never caught him in an absolute falsehood until a few days ago; when I heard him talk saucy to an agent when she insisted that he call me after he had told her I was too busy to look at her wares. I had specifically told him always to tell the agents that I was not at home. After she finally left, I asked him why he was saucy with her. He denied it all, and when I told him I had heard just what he said, he became sullen and ugly. What would you do with him? We think it would be awful if he should grow up to be untruthful.

His Mother.

Dear Mother:- Begin at home. Hunt the root of the disease. I fear you have a great handicap to overcome. Your little boy has evidently had several years training in falsifying, and it will take a long time to get it weeded out. No, he did not learn it at school. You see, you specifically told him to tell those agents that you were not at home, when in fact you usually were there. I think he is to be commended for substituting the truth for the falsehood you had told him to tell. He only resorted to your teachings when he was caught and was to be scolded for trying to tell the truth, in spite of his training. Sit down dear mother, think it over, and see if you cannot figure out where to begin. You may see the distinction in the officious and malicious falsehood but they all look alike to your little boy.

Mother Hubbard.

Dear Mother Hubbard:- What shall we do with our boy who steals? He seems to have inherited an inborn disposition to steal and we can't understand where it comes from, for none of his people on either side have ever done the like. His father is a good, honest, hard-working man who makes enough to furnish our home with everything we need, and the Lord knows I am honest, for I spend most of my time in the service of the Lord. I attend all the meetings at the church and the home prayer meetings. I spend most of my time in the service of the Lord and we have long sieges of prayer, and we never give it up until he repents and promises the Lord he will never do it again. However, I am getting discouraged for he seems to grow worse as he grows older, and I fear something awful is in store for him. He has several brothers and sisters, but he seems to be the worst of all. The only excuse he offers when he is caught is that the other boys with whom he plays on the streets do such things. What would you do with him? I am becoming greatly worried.

His Mother.

Dear Mother:- You certainly have a hard problem and it is well you are becoming greatly worried. I would get the boy away from his associates and keep him in off the streets. I believe it would be well for you to give more of your time and service to your family. I fear you have misread the call to the neglect of your family. The boy should never be allowed to play with those boys on the streets and I do not believe there is any amount of prayer that can take the place of the early training in honesty, that none but a mother can give her son, and, which I fear yours has missed.

Mother Hubbard.

Dear Mother Hubbard:- Do you believe in summer school for small children? We have a little boy and girl and they want to go to summer school, but we are undecided. You see, they are just little children and have been in school for nine long months, and we are afraid we will overwork them. I think they should spend this summer just loafing around and playing with the other children of the neighborhood. Their father thinks they should work. He says if he had a farm, he would put them out there, and let them learn to work. What would you do? We have an opportunity to send them to six weeks' half-day summer term.

Their Mother.

Dear Mother:- If they are normal healthy children, send them to summer school. Tell their father his notion is all right and better than yours, but it is much better that they go to school. Do not be afraid of working them too hard if they are healthy and properly classified. You should keep a close supervision over them and if they show any symptoms of illness or overwork, have them carefully examined by a competent physician, but as a general rule, children are indulged too much in idleness. Inquire of the inmates of our penal institutions and you will find many attribute the beginning of their downfall to habits formed in these idle summers at unsupervised play with the other children of their neighborhood. I believe the summer school and the supervised play are wonderful improvements over the old method of idleness.

Mother Hubbard.

Dear Mother Hubbard:- What shall we do with our little girl and her teacher? Our little girl is past seven and in the Fourth grade, but she is having an awful time with her teacher. The girl is doing average good work, but, coming from another state, has not had as much drawing and music as the other children and her teacher scolds her for it and one day said that she was too young to be in that grade and at last struck the child with a ruler because she was unable to do some drawing from dictation. There is no better behaved child in the school, and as she was never struck before, this was a tragedy to her, and this teacher is making her school life a torture. What would you do?

Her Mother.

Dear Mother:- It is most unfortunate that our public schools have such teachers as the one over your little girl. Such teachers should never be allowed in a school room. I think, the best thing you can do, is to go to her and have a heart to heart talk with her and see if you cannot learn where she thinks is the trouble. Be very careful not to go as a fault finder, but if you are diplomatic you may be able to get her to see that the child should not have such treatment. If, this method fails, I would then take it up with the Superintendant or other school officials and have the matter investigated. And last, if all these fail, I would take her out of school, if the law will allow it, and, if not, I would then resort to the courts. But, if the facts are as you say, and the fault is not with you or the child, it is a crime to send her to such a school. The days of Squeer's School are past.

Mother Hubbard.

Dear Mother Hubbard:- Do you believe in corporalpunishment? We have a baby at our house and we would like to bring him up without whipping him if we can do it, but he is now nearly two years old and we cannot make him mind. How can you teach him to mind without using a switch?

His Mother.

Dear Mother:- That is very easy if you have any tact and plenty of patience. No, I do not believe in corporal punishment. A child may be so badly trained and mistreated, that corporal punishment is necessary, but that is always the fault of the parents or teacher and never the fault of the child. No normal child that has been properly treated ever needs corporal punishment.

First, teach the child there are certain things he must not do, and then consistently and firmly insist onhis observing these lessons. If he insists on helpinghimself to sugar or preserves or other things at the table, contrary to good manners and good behavior, you should entirely deprive him of such things, and, if necessary, remove him from the table until he can behave and eat and act as he should. Consistent, patient training of thi s kind will teach any normal child good table manners, and the same method should be applied to every other child problem. Every time a parent or teacher strikes a child, he commits a crime and admits his deficiency. The time will come when the law will hold it as great an offense for a parent to beat his child as it now does for him to whip his wife.

Mother Hubbard.

Dear Mother Hubbard:- I am a teacher and should like you to advise me what to do with John. John is in the Fifth grade and an average bright boy but he will not work. I have been all year trying to make him learn his multiplication tables but he just will not do it. Last week, I wrote his mother explaining the situation and asking her assistance. I told her it was absolutely necessary for him to master them and if he did not, he would not be promoted. And, to my surprise, the next morning, John proudly brought me a letter from his mother in which she said she thought I was entirely too exacting of John and that she did not care whether or not he was promoted. Now, what would you do with John?

John's Teacher.

Dear Teacher:- Indeed, you have a most perplexing problem. Poor John is to be pitied. How can he ever amount to any thing with the handicap of such a mother? That, however, makes the call for your help all the greater. Since John is an average bright boy I would stick by him and redouble my efforts to help him. I believe I would forget his mother and make a special study of John and work out some plan. John has some vulnerable spot and if you will gain his confidence you can influence him and he will learn those multiplications tables in spite of his mother. Where do such mothers come from? Go after him in this spirit and see if you do not meet with success.

Mother Hubbard.

Dear Mother Hubbard:- What shall we do about our girl dressing as other girls do? I do not believe I am exactly old fashioned but I think the manner of dress of the High School girl of today is highly ridiculous. My husband is rated as wealthy and we can afford to dress our daughter in her silks and satins but, to me, it is utterly absurd for a High School girl to go to school as though dressed for an evening party. Yet, that is the custom where our daughter attends. Most of the girls are from homes of moderate means and it is a great burden on their parents to keep them up to the standard, as the girls are quite snobbish about it. Our daughter is one of about three girls in the entire school who ever appears in a wash dress. The other two girls are daughters of widows of very limited means and she tells me it is pathetic to see the way these girls are snubbed by the other girls. Last year I learned of a sensative, timid girl, whose father was poor but honest and honorable, who was literally driven from school by this snobbishness of the other girls. What would you do? My dauthter naturally wants to dress and be as the other girls with whom she associates. She says the boys do not appear to make so much difference but there is a clique of girls who openly talk it and some wear a different dress every day and always of the most elaborate and expensive material.

Old Fashioned Mother.

My Dear Mother:- It is too bad we do not have more mothers of your type of old fashioned No, you are not old fashioned. You just have a lot of the old fashioned good, common sense, so essential to great mothers. It has been said, "All great men had good mothers." May we have more mothers with the good, common

sense that you have. By all means stick to your standard. Talk to your daughter, explain to her your position, tell her she can afford to take a firm stand against this absurd snobbery and that her stand will not only mean a lighter burden for many a poor parent, but, literally an education for many an honest, fine, but less fortunate girl. A little heart to heart talk of this nature with the daughter of a truly great mother will solve the situation in your school. It is with such mothers as you that lies the hope for the girl of today and the mothers of our great men of tomorrow. Would that we had more such old fashioned mothers.

Mother Hubbard.

Dear Mother Hubbard:- We have a boy just ready for school and I am almost afraid to start him in school as there are so many evils that seem to be waiting for him. Personally, I fear the cigaret evil most of all. The boy's father does not use tobacco and he laughs at my fears and says that no boy with as sensible a mother as my boy has, is ever going to smoke cigarettes. What would you do?

Anxious Mother.

Dear Mother:- I would listen to his father and acquire the same belief. If you are the mother your husband thinks you are, there need be no trouble about the cigarettes. Get your boy's confidence and then in a careful manner, instill into his very being the necessity of a pure, clean, healthy body and mind. Do not preach nor lecture him, but see to it that he understands and then he cannot be dragged into the cigarett habit. With the example of his

father before him, you should have no cause to worry. Check it up to his Dad, also. Give him to understand that his conception of a mother is all right, but that he must remember the father has his responsibilities as well as the mother. Just a little intelligent team work will handle the situation.

Mother Hubbard.

Dear Mother Hubbard:- What shall we do with James and his mother? James is a little fellow about two years old, who lives two doors from us with his father and mother, neither of whom appear to be twenty years his senior, and they have an awful time with James. James appears to be a very bright and active little fellow but his screams may be heard at all times of the day and until late at night and often accompanied with the sounds of the switch and the angry voice of his father or mother. They both appear to love him devotedly but evidently are trying to beat prompt obedience into him. It has gotten on my nerves, until I am almost wild. What shall I do? The only amusing thing about it is the fact that James and his mother carry on their duet in the same pitch and it is often diffacult to distinguis the screams of James and his mother in their continuous tragedy. A few nights ago, we heard the father beating him at a very late hour, trying to make him quit crying and go to sleep.

A Neighbor.

Dear Neighbor:- I think I would call on James and his mother and spend a great deal of time discussing the problems of children with her. I would make repeated visits and see if I could not get her interested in some good books or magazines that discuss the problems of children. Tell her that you heard

of a case in California where the parents beat their child until it lost its mind and that the doctors claim it will never be right again. If these methods all fail, I think I would appeal to the authorities and try and rescue this little fellow from the criminal ignorance of his child parents.

Mother Hubbard.

Dear Mother Hubbard:- I am a boy nearly fourteen yoears old, and I understand you give advise to parents and teachers, and I am wondering if you will not also help a boy. I do not think any body ever told you a boy's side and I am going to tell you what a hard time I have. I have a good home and almost every thing I want andnI like my parents all right, if they would not treat me so badly some times. Sometimes, when I don't do any thing, or do something that don't amount to anything, they just call me down and say awful things to me. I try to explain to them that they are all wrong and that other boys' parents don't treat them that way, but I can't make them see that they don't treat me right. When they act that way, I can't do any thing but just go off to bed or some place and think how bad they would feel if I should die or some thing awful were to happen to me. One night, I went out to the garage, climbed up into the back seat of the car, and had an awful good time thinking it all over, but finally went to sleep. They sure enough had excitement hunting for me, and they might never have found me, if my Dad had not come out to get the car to go for help to hunt me. They were mighty glad when they found me and did not treat me bad for a long time. Now, what would you do if you had parents like that? Sometimes, I feel just like I wanted to run away but it seems too lonesome when I

get ready to start. Besides, I have to have an education and I am afraid I can't find a good place where they will allow me to stay and go to school. Please write and tell me what to do.

George.

Dear Goerge:- I read your letter with a great deal of interest, and I agree with you that you have a very important problem to handle and I am glad to know you are giving it so much careful thought. I also have no doubt but you will be able to work it out, with the assistance of your parents. I suggest that you talk it over with them frequently and maybe you and they can figure out the trouble. Also, if you have a good man friend, who understands boys pretty well, it might be well to talk it over with him. No doubt, your father could suggest some good man to whom you could go and talk it all over. I think you are quite sensible in staying with your school and I agree with you that you would have a hard time finding a place where they would allow you to stay and go to school. I believe after you have looked around and thought it all over, you may decide your home is not the worst a boy ever had. Go right ahead, George. I believe you are a good boy and, if you will do your best and go to your parents, at times when they are treating you all right, you and they will be able to straighten out your troubles.

Mother Hubbard.

Dear Mother Hubbard:- Our boy has reached the boy scout age and is running us crazy to join. What shall we do? He has always been a model boy and never been away from home but he is wild to join the Boy Scouts, and go with them on a two weeks' camping trip. I do not see how I can spare him, I am so afraid something might happen to him. He might drown or take up the habit of swearing, or smoking,

or something else awful bad. His father is opposed to his going too, as he says he does not want him to go swimming nor camping without him. Yet, he never went swimming with his son in his life, and I am sure he will neger go camping or fishing with him. I would like him to go if I could just be with him, or if he could just be home every night. I wish you would tell me what to do.

Anxious Mother.

Dear Anxious Mother:- By all means have the boy join. His father has no right to have any thing to say in the matter, as he never helped his son in the past. Every boy has an inalienable right to some ofthe privileges offered him by the Boy Scouts, and no father has a right to try to deprive him of them. I think the Boy Scout movement is one of the greatest steps for future manhood that has originated in the past century/. There may be some boys, whose fathers join them in these necessary expeditions, who do not need the Scouts, but, too many boys have fathers, like yours, who are too deeply engrossed in business to half-way do their duty as a father. The dangers you fear are mostly immaginary and not half so dangerous as the lack of them. You cannot make a baby of him and keep him at home all his life. Allow him to join immediately and go on their camping trip.

Mother Hubbard.

15.

Dear Mother Hubbard:- What shall I do with Jaunita? Jaunita is my niece and rearly nine. Her father and mother are separated, and her mother, my sister, is trying to care for her alone, because the father will not help. I am single, but have a good position and a comfortable home. My sister and Jaunita lived with me for a year, but her mother had to go to work. She has a position with a private family where she sees Jaunita only once a week. We got along nicely until very recently when I changed my plans, decided to join a girl friend in a little appartment where there isn't room for Jaunita, and notified my sister she would have to find another home for the child. She had difiaculty but finally located a very nice place with a sweet old lady, who loves her dearly and is glad to have her.

The thing that troubles me most is that my niece seems to idolize me and her mother was not tactful in explaining to her, and the poor thing cried for two days when she learned that I did not have room for her. Of course, I could keep her, but it would so interfere with our plans. We expect to do a lot of entertainingtthis year, and it would be nearly impossible for us to do so if Jaunita stays with me. She isn't my child, and don't you think I have done my part when I kept her nearly a year? Yet, I nearly cry some times when I thinkkhow much she loves me and how long she cried when her mother told her I did not hqve rook for her. I wish you would advise me what to do about it. She has a very good place to live and I am going to help pay her board. Yet, I feel awfully bad when the little thing comes to visit us and looks so sad all the time. It is really making me quite nervous.

Her Auntie.

16.

Dear Auntie:- You have described a very sad situation, but I cannot understand how there can be any doubt in your mind as to what you should do. Your criticism of your sister is unjust. There is no diplomatic way to tell a child she has lost her home any more than that she has lost her mother. She can never fully recover from either. No wonder Jaunita cried for two days and looks so sad all the time.

A sweet child is the dearest treasure on earth. It never occurs to children to whom they are indebted for their home. Like their parents, it is just there, and, if it is a pleasant one, they are happy, and grow into lovely men and women. Mother and home is every thing to a child. Jaunita is indeed fortunate that the sweet old lady loves her dearly, and is glad to have her. She will develope into a better woman than would be possible with two selfish old maids, where she would be unwelcome, and always in the way.

I have read of such cases as you have described, but thought they existed only in books. I seriously expect it to end, as it so often does in the books, with the sweet child, a fine grown-up lady, with position and wealth, who, out of the goodness of her heart, takes care of her selfish old aunt, whose good position and comfortable home are things of long ago.

Mother Hubbard.

Frank C. Wade, October 26th, 1925.

No. 4 -1-

C T Malon.

EDUCATION FOR LEISURE TIME IN A DEMOCRACY

Education is an ever changing ideal; hence our concepts of educational values and methods are always in a state of reconstruction. As progress is made, our aim of education must necessarily change. At one time education was valued for its contribution to religion, again as preparing a favored few for leisure and leadership, and at another time for its enlightenment, discipline, or culture in the life of the individual. Education to-day must relate itself immediately to the concrete and vital experience of all as they carry out the activities that constitute their life process. Education is, therefore, a social function ~~and~~ the values of which are to be measured in terms of social efficiency. The individual and society are the two fundamental elements in the educational process, therefore, education for leisure time is a most important factor in the development of powers and capacities of the individual which will enable him to fit into the social process. It has been within recent years that we have realized to what extent our schools were undemocratic in their form and organization. The last few years we have begun to realize the great mass of people must be given the opportunity to prepare for efficient living as well as the well-to-do classes.

Leisure is a term probably as difficult to define as the term culture. Chancellor, (in his book on School Administration,) defines leisure in the following manner: "To read poetry and philosophy, to hear and think music, to see art, to play, to travel and to observe, to make articles of beauty, to discover truth. In such leisure, the vision is created anew. Then the soul gains power of loyalty to the great principles of truth, righteousness, beauty, and

friendship. Then the mind discovers the difference and characteristics of the good and the bad, the better and the worse. In this leisure, the higher vision grows clearer, and the spirit is regenerated. It is the mountain air of the soul; it is the upper view of the wide world." Snedden, in his book, Educational Sociology, defines leisure by stating the different objectives of education. He says, "The word leisure suggests a special education for avocations hobbies, travel, and the elevation of tastes in reading, music, and nature study. Likewise it points the way to certain useful outcomes in adult life of early habituations to outdoor recreation and indoor social diversions." Inglis, in his book, Principles in Secondary Education, says, "The individualistic avocational aim of secondary education involves the preparation of the individual for those activities of life whose primary object and controlling purpose are development and personal happiness and through worthy use of leisure." Some one else has said, "The two uses of leisure are to get health and keep it, to get a mind and use it."

There are several terms applied to this type of education. The term avocation is the more common, ordinarily understood to mean a side line, a hobby, traveling, reading, music, art, nature study, etc. One's avocation may be some one's vocation and vice versa.

The necessity for an avocation, or a means of spending one's leisure time profitably, has a sound psychological basis.

The play time of child is not only a preparation for later life, but it constitutes a real life experience. "We do not play because we are young," says Goos, "but we are young that

e may play and thus receive the inheritance that comes to us through that channel." Plato said, "the play of children and adults has the mightiest influence on the maintenance of laws," and Schiller observed, "that man is man only when he plays." Froebel declared, "Play is the highest phase of child development and the most spiritual activity of man at this stage, and at the same time typical of human life as a whole,- of the innerhidden natural life in man and all things. A child that plays thoroughly will be a thoroughly determined man, capable of sacrificing for the promotion of the welfare of himself and others. The spontaneous play of the child discloses the life of the man. Injure the child at this period, and you may mar his life." The poet, Tennyson, said, "Knowledge comes but wisdom lingers." This truth suggests a vital principle. World progress has been due rather to thought than to work. The thoughts, plans, and inspirations which come during leisure moments generally and in wise activities. The common saying, "All work and no play makes Jack a dull boy," has its bearing upon this point, also. An avocation or recreation of some kind is instinctive. The impulse to recreation and play is deep-seated in the race and the individual cannot be robbed of the opportunity for its expression without serious injury to his development. This statement can easily be proven by watching children coming from factories where child labor is employed. If we should trace back the history of the dull and brutish men of to-day, we would find in most cases the playless men of yesterday. The child needs play in order to develop his brain, promote bodily growth, etc. The adult also needs the change and rest which comes through avocations as much as the child. The fagged brain and listless organisms are the result of running too

long in one groove, of playing too long and steadily upon one string, as one author puts it. Play has been found as one of the most educational factors in child-life. Play aids him in the development of his mental powers for solving problems, meeting crises which probably will be typical of the problems and crises met in later life.

The mind must be relieved from the daily routine or it will become stagnant, and a decline in mental power will result. It is not hard thinking, but thinking along one line which drains the mental powers. To work without decreasing the mental power, a certain amount of fun and recreation must be had.

In the days of our grandparents, we could say that life was divided and sub-divided into parts and definite activities, such as, school life, home life, community life, etc. To-day, all of these varieties of activities have united more or less into one unit or whole, or at least closely unified. Our motto for the present school day is, "work-play-study." The old idea of education was to prepare for life. This philosophy of life has been discarded somewhat and the tendency now is to enjoy oneself while preparing to live. Social efficiency being our educational aim, the training for leisure is going to play an important part in our social process. The average individual has one fourth to one fifth of his time for leisure. His actions during his leisure time is as important a matter of concern as his actions during the rest of his time. As society grows in wealth and economic pressure lessens, leisure begins to play a more important part in the social process. It is almost, if not as high an art to use one's leisure time well ~~in his avocation~~, as to employ his work time well in his vocation.

Since the working day has decreased in length, a greater amount of leisure time is to be spent in some method, either helpful or detriment to society. Some standard must be set for avocations as well as for vocations. A great number of people think the freedom from toil means the liberty for the indulgence of low tastes and bestial impulses. Such a use of leisure as this is a menace to society, for it breeds debauchery and crime. It is not only a social menace, but it saps the individual's energy, lowers his tastes, and sends him back to work depleted physically and depressed mentally. The increasing problems and complexities of government brings another demand for education of this kind.

The average length of school life is slightly more than four years for the American youth, according to a substantial report in a periodical of the Atlantic Monthly. This being the case, the school cannot hope to educate the youth; but they can at least give him the minimum essentials to fit him for economic self protection and social usefulness. The problems of government in a democracy are continually growing and becoming more complex with the increasing population. If we expect to produce from our schools informed and intelligent citizens, it will only be to the degree in which we are able to lead them to employ their leisure time in gaining civic information. The last and probably one of the greatest demands has been due to the rapid development of machinery. Modern machinery, except for the simplest manipulation, runs itself. "The majority of youths, both male and female, no longer need be taught how to earn a living. Three days after the law that sets limits on child labor leaves them free to work at machinery ~~there~~ they will be earning ~~big money~~, practically as much as they will ever earn," says Mr. Arthur Pound. Thus

it is clear to be seen why a great part of the child's education need be for leisure time.

In all the changes that come about in our social institutions, due to social and industrial causes, perhaps none has held as permanent a place as the home. Many of the activities in the home which offered opportunities for proper use of leisure have passed away. The growing and glamoring city has caused numerous problems in undermining our social organizations. It has cast its spell over the young people of to-day, and is at least partly responsible for causing the decay of the home, America's greatest social institution, and first among our civilized agencies. The home of to-day has become unattractive, so we cannot justly blame the children for leaving the home at night and during their spare moments. The home of to-day has become a place primarily for sleeping and eating, probably once a week, Sunday morning breakfast, the entire family will have a social hour together. The home must be made a place suitable where children can invite young friends. There must be provisions made for employing the leisure hours in legitimate pleasure. A home library is one of the most attractive means for properly employing some of the children's leisure moments. Here is the opportune time to instill in the child the habit of reading. To bring the growing boy and girl into close relation with good books and reading matter is a fine art, and one which parents and teachers may lend themselves with the assurance that such training adds materially to the sum total of human life and human happiness. As one half of the children leave school before the age of twelve, the library habit, or the reading habit, should be instilled into them, not only from the standpoint of a pleasant

way of using leisure time but as a means by which his education may be furthered.

The modern and up-to-date school system has opened ~~their~~ its eyes to the problem, and has gone no little distance in meeting the demand which has been thrust upon ~~us~~ it. It not only has given a great deal of attention to the physical activities of children by the multiplication of playgrounds and gymnasiums, but has organized collateral activities that call into play musical, literary, and other social and restful forces. High school athletics are narrow and intensively organized. Here only a select few participate in the activity. Of course, they furnish exhibitions and create mass enthusiasm, but it does not give any recreational activity to the on-looker, and tends to establish a habit of spending hours unwisely that could be spent profitably as well as pleasantly. There is a constant danger that high schools and colleges will become professionalized by highly specializing their athletic activities.

The church at the present time has done very little in the way of organizations to provide for leisure time. The institutional church which came into existence some years ago has not realized the hopes of its founders. This probably has been due to counter attractions stronger than the social program of the church. In the country this has ~~not~~ likewise been true. It seems as though the country church has failed to see its duty to the community as a whole. In a survey of 76 churches in one county of Indiana, it was found that among those that were organized for social and recreational life, 65% were found to be growing in membership, while those that were not organized for social and

recreational life, only 12% were found growing. The church that would flourish must adjust itself to this new demand and provide opportunities to satisfy the instincts and longings for social companionships.

Theodore Roosevelt has said, "No Christian and civilized community can afford to show a happy-go-lucky lack of concern for the youth of to-day, for if so, that community will have to pay a terrible penalty of financial and social degradation in tomorrow." The community movements are tending toward a better appreciation of how to employ the leisure and activities of children and adults. The organization of community centers, properly supervised dance halls, historical pageants, etc. is a great step taken by the community movements. Revival of the old singing school in the country communities has had stimulating and unifying effects.

Among the most pronounced changes in American life are those noted in connection with vocational and avocational experiences. As stated before wealth accumulates and economic pressure grows less, leisure assumes a larger place in the social process. If leisure is not wisely used, the connumity will reap the harvest of debauchery and crime. For the home, the school, the church, and the community there lies in this direction an unparalleled opportunity to promote the happiness and general welfare of "all the children of all the people."

If we were to name all of the different avocations, we would find about as many as there are varieties of human interest. But avocations may be roughly classified under four heads: (1) physical, (2) mental, (3) social, and (4) incidental.

The physical avocations would be those growing out of instincts for conflicts, involving strength and skill. Under this would be listed the competitive games as football, basketball, baseball, etc.

The mental avocations are closely related to the physical avocations in so far as the fundamental impulses prompting them are concerned. The chief difference is that the physical exercises are dropped and the play of the mind takes the center of the stage. The stimuli of competition, public opinion, social appreciation, are the motives that spur on the mental avocations as well as the physical. The play of the mind in the mental avocations has more of an end in itself than that of the physical avocations, for example, scientific pursuits, etc. We also have mental games as well as physical, as conundrums, puzzles, checkers, etc. These tend to develop mental quickness, memory, invention, successful judging, etc.

Social avocations have their origin in the gregarious instinct. This instinct prompts people to assembly in groups where they receive their diversions and amusements. The social instinct is present in the avocation mentioned above, but there is the tendency for groups to flock together in large classes and different classes than those in which we play games. In a group assembled for social diversion or amusement, the rules of the game are no less strict than in physical and mental games. The social avocation includes all classes and ages of people, children beg for their parties, old settlers have their reunions, etc. All these result from an outgrowth of the desire for people to mingle together in their fun and amusements. To satisfy these desires, millions of dollars have been spent on amusement places,

public parks, theatres, etc. It is inevitable that young people will have some form of social amusement. Schools have tried to meet the problem of guiding the social impulses of their students in various ways. Some have been successful in their attempts and others have failed in their efforts.

Under the incidental avocations would be classed those avocations which rest chiefly on personal and subjective impulses which prompt the individual to take up some line of work purely as a diversion. Whether it is a vocation or an avocation cannot be told by the nature of the activity, but by the motive and spirit which is behind the activity. The incidental avocations are of great value in that they: (I) lead to a change and variety without idleness; (2) causes one to forget their vocation with its perplexities and worries; (3) they develop ~~s~~ of permanent and worthy interests in lines of activities that may result in personal growth or satisfaction. There is no limit to incidental avocations for most any avocation under the right conditions may become one's vocation. Probably our educational aim touches the incidental avocations less closely than the other avocations but it is by no means divorced from it. It is the business of the school to cultivate as broad a line of permanent interests as possible. Some of these interests should lead to vocations and others of them should serve to point the direction for a desirable avocation. It is not a rare occurence for a line of activity taken up early in youth as one's avocation to lead an individual to accept it as his life's vocation later.

If the schools are to fulfill their obligations they will

be compelled to recognize the training for leisure as an important part in their educational aim. After recognizing the importance of training for leisure, they must increase the means and method of instruction for the special training. Different forces are brought to play in the instruction for leisure time, that are not used in instructing students for vocations. What are these forces? They are the forces which come into control with men, women, and children during their leisure hours, says W. D. Ross, in his article on "The Right Use of Leisure Time." They are the spontaneous instincts, interests, passions, social demands; they are the emotional nature of man, as distinct from purely intellectual nature. And what are the additional agencies that must be employed in our schools to enable and lead these forces to function properly in life? The school must be more of a leisure institution; it must come to have a closer relationship with life, it must have a great appeal to spontaneous interests. In short, it must be a place where children will want to go instead of a place where they are compelled to go. To be more specific: Reading must be taught not merely for the use the student will have for reading in carrying on his vocation, but for the pleasure he will obtain from reading during his spare hours. If the school fails to teach reading from this standpoint, they have failed to a certain degree, because the taste for reading offers the most pleasurable and profitable of all means for the employment of leisure. Along with the importance of reading, Ross would place social science and civic information. Along with the above, he would develop in the child, through the school, original expression, constructive thinking, organized play, music and art.

The school must help the student to distinguish clearly between the vocational and the avocational. Work is not play any more than play is work. Work and play must therefore not be confused. An attempt to make education result from a set of play exercises is not only doomed to failure, but will lead the student to have the wrong attitude toward work. The school should teach the child suitable avocations and try to cultivate in the child a love for them. To do this, it must afford an opportunity for the child to take an active part in the avocations suitable to its age and development. Above all, the school should stand for true sportsmanship, for absolute honesty, for a spirit of generosity and an appreciation toward opponents. J. George Becht, in his article, "Training Children to a Wise Use of Their Leisure" says, "the great need in American life today is a proper balance of work and leisure; and leisure so employed that it will minister to a continued growth of character."

We are living in a machine age. Each year sees semi-automatic machines develop toward automatic perfection, each month sees the scope for skill in industry lessened, particularly in those basic industries which concentrate large numbers of workers in given centers, and so exercise a determining influence upon social relations. We have seen how the shift of vital function from the man to the machine is the key to many problems. We have seen machinery break down the barrier of apprenticeship, pull the negro north, turn the footsteps of the peasant of Europe westward and in a measure shift woman hood from the home to the mill.

Moreover, machinery has shifted the trend of labor downward, for many automatic machines can be operated as well by a child of

twelve as by his parents. In fact, the tender of automatic machines reaches his or her highest economic power early in life, in mere youth, when the nerves are steadiest. The operator does the same thing over and over, amid rhythmic sounds, in an atmosphere frequently stale with oil or dust. The majority of youths no longer need to be taught how to earn their living, for three days after the law that sets limits on child-labor leaves them free to work at machines, they will be earning big money. Then they will turn to buying their pleasures in their leisure hours and then it is that trouble begins. Our lawlessness is carried on during our leisure hours. One judge commenting of the situation said, "My court is the scene of a procession of individuals who have not been taught or advised and who have never learned how to use their leisure hours.

Another phase of this question is the fact that the number of leisure hours is increasing. The physician no longer remains at his office from seven o'clock in the morning until 10 o'clock at night, nor does the attorney, preacher, teacher, or business man work indiscriminatingly, but each sets hours for himself. Even more true is the length of day shortening labor's ranks. As production becomes more and more automatic the wants of men can be supplied with less and less labor. It has been stated by some great captains of finance that the world's work can be done in six-hour days, working five and one-half days per week.

A shorter working day manifestly means greater leisure for the masses. Now it is a common observance that the great bulk of human mischief is done in spare time. There is precious little chance for original sin, or any other kind of sin to manifest itself under the strict regimen of a modern factory. While human

beings are at work, they are perforce reasonably decent: the employer sees to it that the time he buys is not wasted; but a man's unbought time, his leisure is his own to dispose of as he desires.

The problem then, it seems to me, is to train folks and especially youth for the right use of leisure. Why spend so much time teaching youth how to work when their chief need is to know how to live? And this is precisely my point, that education for leisure should be the prime motive of our churches, our educational institutions, our government and our community life. The attendant of automatic tools does not live while he is on the job; he exists, against the time when he can begin to live which is when he leaves the shop. We all grow mentally through enforced work but we probably grow more in our leisure hours if we have been trained to use our leisure hours properly. The workman works at his machine in order that he may buy leisure, and in that leisure, however it may be used, is when he lives. It is then that he lives in his sports, at the movies, at the prize-fight, at the blind pig, in the gambling den, the brothel, the speak-easy, as well as at the theatre, the lecture, the library, or the park.

In general it is true that leisure is the cream of life. We have tried to build up an immunity to leisure, with our gospel of work for work's sake. There is great glory in work, especially creative work, but even that becomes painful and wearisome. All labor produces sooner or later, weariness and pain, nature's signal to quit and go a-playing. When does the farmer live his fullest life, when he plods the endless furrow, or when at evening he sings his songs, dances or prays? When does the laborer feel his manhood soar highest--when he is chasing a screw with a cold chisel, or when he is taking the fresh air in his garden or visit-

ing with his fellows in some corner pool-room? When is the business man better company, when he is chasing a golf-ball or when he is chasing a profit? Is the banker best satisfied with himself, when he is figuring interest, or when he is hip-deep in the stream figuring trout. And so we might go on noting various kinds of activities in which people are engrossed, which in this surging and throbbing life of ours does not bring out the best in the individual. I think that the men of the best sort reach their farthest north in life, not in the hours they pay for life, but in the hours they spend in living.

What is the first requirement for the right use of leisure? Self-restraint, putting it negatively, it seems fair to say is the right use of liberty . Leisure is liberty from an exacting, definite control. In leisure one is subject only to the state. When the worker, lawyer, minister, physician, teacher, business man, or laborer leaves his work he passes from a positive control to a negative control. While at his work he is required to do certain things, outside, he is not required to do certain things, although, if he does them, no penalty may follow. Thus, we see that it is immensely more difficult to train human beings for life and leisure than for toil, and that in America, only odd and unusual persons get very much out of leisure. This spirit of self-restraint, if properly developed, will lead to thrift instead of the spendthrift. We have criticised youth for the wild use it makes of its leisure hours, but the wonder is, not that some of these youths go wrong, but that ~~many~~ do not do so, considered the opportunity offered them in their leisure hours. This spirit of self-restraint, if properly inculcated, will not need to be watched by a police force, nor

will they look upon a policeman as an enemy, but we will look upon the policeman as a friend, one who is ready to give us directions, one who is ready to protect and with that view-point there will be a recognition that laws exist to protect the weak from the strong, the just from the unjust, the person of good intent from the swindler.

But self-restraint is not, as Arthur Pound points out, all that a man needs in order to make something out of leisure. A man may be ever so self-restrained, and yet be desperately bored by spending an hour in his own company. Self-restraint is merely the brake upon the individual, it will keep the individual from running amuck in society but it will not start anything. Its power is negative. What the individual needs in leisure is full something upon which he can travel, progress, and journey into new realms of thought or activities. The best fuel for the purpose is a combination of interests in the present, understanding of the past, and sympathy withthe future. History, literature, science, religion, music, art, games, walks, and all outdoor activities give to life meaning and to leisure inspiration; a reasonable concern in all that man has done, is doing or is about to do. To sow that seed is the first duty, not only of churches and schools but it is the duty of every American citizen who desires a citizenship that will cherish the rich heritage of the wisdom that men have gleaned from living experience and many sacrifices.

Let every American citizen who conceives of his citizenship as being something more than merely what he gets out of life, that the welfare of our people and the preservation of our

institutions depend upon our educating adult and youth to use reasonably and gloriously the growing leisure which the common use of automatic machinery has in store for us.

Right living is an art and cannot be learned efficiently except as other arts are learned, which is by practice. Our education should train us to take part during our leisure time in the affairs of the community as responsible, independent citizens who are always ready to take the initiative and to do team-work for the public welfare. Too long has our education trained us as mere subjects, as irresponsible subjects, I may say, of a monarchy rather that responsible citizens of a republic. What we need is an inculcation of the fundamental principle of life if we are to attain higher levels that, "I came not to be ministered unto, but to minister unto others."

No. 5

J B Risely

Windy

SOFT EDUCATION

Paper read before The Terre Haute Literary Club
Tuesday Evening, November 17, 1925.

A few preliminary statements will perhaps prevent misunderstandings with regard to the intent and meaning of this paper. I do not think and I do not mean to say that the world is growing worse every day. On the contrary, I think there never has been a century of civilization which was not superior to any century of civilization preceding it. There have been dark periods. Still I think we may say with Tennyson:

"Yet I doubt not through the ages one increasing purpose runs,

And the thoughts of men are widened with the process of the suns."

I believe with Henry Ward Beecher that:

"In inorganic and material nature, there is an impulse, whatever it may be, by which things unfold and work steadily toward higher excellence. It is with immense waste, it is circuitous, slow, with something of retroaction; but the unfolding of nature by this mute and latent tendency to go toward a better future leavens the whole like yeast, and develops it as well. This is the spirit of the ages, the genius of the univers All creation is on the march. The stars are revolving. The dead crust of the earth feels the necessity of moving. The whole vegetable kingdom is moving onward and upward. The animal kingdom, too, keeps step, unconscious of the impelling cause. Man, as if he heard the music drowsily and afar off, ~~forme~~ knew the strange procession, and struggles on and upward also.

It is a strange march of creation, moving to unheard music, with unseen banners, to some great enterprise. When it shall finally encamp and hang out the banners of victory, no one knoweth but Him who liveth in eternity, before whom a thousand years are as but one day, and one day as a thousand years."

Civilization is surely a little farther along on this strange march today than it ever was before. The world has more of truth; society has gone forward along every line of progress; scientists know more of the sciences and inventions; philosophers have a clearer conception of the things of mind, thought, spirit; artists know more of music and art; social workers, preachers, social scientists understand society and its problems better today than ever before. Our great institutions: the family, the church, government, the school, and industry are all on a higher plane than ever before. Christianity has not failed; the family is not degenerating; government is not steadily becoming more corrupt; the school of today is undoubtedly much more efficient in every way than the school we attended in our school days; and the young people of this generation are, potentially at least, on a higher plane, mentally, morally, and physically, than the young people of any preceding generation.

We cannot escape the substance of these conclusions if we accept the doctrine of Tennyson and Beecher as set forth in the preceding quotations, which are in accord with the teachings of most of our great thinkers and teachers; and if we do not accept this doctrine, we must fall down into the depths of pessimism and despair.

That we have not yet reached the camping ground, we will all admit--only a few weeks ago, I heard a great student and thinker along these lines say that in the field of science, we have only

lifted aside a corner of the curtain enough to give us a mere glimpse into the wilderness of undiscovered things; whereas into the realm of mind and spirit, we have scarcely had a peep.

Having said so much to guard against misapprehensions, I wish now to say that in discussing the subject, "Soft Education," I am not thinking of the education afforded by the school alone; nor am I limiting the process to children. We receive our training, not from the school alone, nor while we are yet children. The home, the church, the state, society are all our teachers, and much of our education is obtained after we leave the school.

Carlysle, in his essay, "Await the Issue," says that the heaviest will eventually reach the center, which is the same as to say that, in the long run, truth and right will prevail. He says, however, that the heaviest, in sinking to the center does not follow a straight course. It has its deflections, its resiliences, its reboundings. "Whereupon," says Carlysle, "some fool will be heard to exclaim, 'See! your heaviest does not sink! It floats!' But all the time it is sinking, slowly but surely sinking, down, down to the center, where by an immutable law of nature it is destined, sooner or later, to arrive."

I think it is fair to say that, since about 1912, civilization, the heaviest, has been in one of these states of rebounding or deflection. It has done the same thing many times before, in the Middle Ages, the French Revolution, etc. During these deflections, resiliences, reboundings, many are ready to say, "your heaviest floats!"

It would seem so now. Law and order are largely disregarded. We have a crime wave. Bandits infest the land. Bank bandits, automobile bandits, highwaymen, crooks, yegs, burglars, and bootleggers ply their trade and do not hesitate to take human life when

it stands in their way. City officials, police departments, railway officials and employees, enforcement officials, are found to be in league with them. Human life is cheap and murder and suicide are common.

There seems to be a lack of personal responsibility and a strong desire to get something for nothing. Many will not work and the class of conscientious industrious, honest people is becoming smaller and smaller. "The world owes me a living," is a popular slogan. Selfishness reigns supreme and the people join in the mad rush after luxuries, ease, amusement, entertainment, thrills. Extravagance has become a national sin.

The worst feature of it all is the prevalence of this spirit among young people. Mere boys and girls seem often to be hardened criminals. They fill our public dance halls, our roadhouses, and our gambling rooms. Even among those who do not go so far, there are low standards of morals, more or less drinking, and lack of serious purpose in life.

We cannot brush these things aside. With the Loeb and Leopold case fresh in our minds; with the Stephenson trial in our own state; with "Buck" Anderson scarcely buried beneath the sod; with half the police force of Chicago under indictment; with the officials of Bicknell in the pen; with the City of New York under martial law, while high-powered automobiles, equipped as fighting arsenals, with radio sets, machine guns, tear bombs, and rifles patrol the streets twenty-four hours of the day; with the President of the United States admonishing us that American parents are failing in their duty to their children by not exercising proper control over them and leaving to the schools the discipline and training that really belong to the home; with Dr. Glenn Frank's severe criticism of colleges for not doing their duty by their students, surely we cannot escape the conclusion that civilization today, on its

way to the center, is bobbing up and down like a cork in the 65
water, but we may feel sure, I think, that this wobbling is only temporary. Tomorrow the heaviest will be on its way to the center.

What causes these deflections, these reboundings, these resiliences? Of course they are not desirable. Every time the heaviest rebounds or is deflected from its course, it is with great waste, as Beecher says, It is our business to keep civilization on its straight, smooth course to the center.

Many different people have assigned many causes for theseeming chaos in which civilization finds itself floundering at the present time and almost as many different remedies have been suggested. The World War, prohibition, the automobile, the divorce evil, the broken family, degenerating religion, failure of the schools, are a few of the causes of the world debacle frequently discussed. F. A. Mitchell-Hedges, noted explorer and lecturer, thinks it is all due to our lack of masculinity or the rule of women.

No doubt there are many contributing causes, but I wish to confine this discussion to what I have called "soft education" in several fields.

First of all in the school, I think we have entirely too much play and not enough serious work. I am not now thinking of athletics alone, though I believe we have gone very much to the extreme along this line. We have gone so far that our athletics, especially in our high schools and colleges, have become work. I have seen high school boys play in these basket ball tournaments until they staggered on the floor. If industries worked men in their employ as high school boys work in these tournaments, oftentimes in the fetid air of a crowded gymnasium or hall, the labor unions of the country would rise in arms, and they would have the sympathy of the public. Besides, athletics both school and college, are permeated

66

all too often by a vicious spirit and a determination to win at any cost, even if opponents have to be crippled to put them out of the game. Fair play is too often disregarded, and an atmosphere of trickery and gambling too often envelops all kinds of so-called sports. In my humble judgment, the commercializing of baseball has set back the moral tone of the people of the United States at least half a century.

In the actual work of the school room, as well, play has entirely too large a part. So much emphasis has been put upon the idea that children must be happy, entertained, amused; that they should not be asked to do hard, disagreeable, unpleasant things; that they must be spared all drudgery or they will come to dislike school work, study, books, teachers; that we have well nigh lost all spirit of work. Any person who would make anything more difficult for a child than it need be is a brute. Children should be happy in school and everywhere else. No right-minded person could wish to see a little child unnecessarily worried or troubled.

However, obtaining an education is a serious business even for the child; and anyone who thinks he can accomplish it without hard work and much disagreeable drudgery simply deceives himself. I don't mean that children's imagination should not be called into play and developed; I mean that there is no easy way of mastering the multiplication table and that it is absolutely necessary to master it. Of course every good teacher admits that it should be made as concrete and easy for the child as it is possible to make it.

It is a debatable question whether or not anything worth while can be taught entirely through play. In teaching English we use perhaps more games than in any other line. Aside from the use of dramatics as an aid in teaching reading, I think it is largely a

waste of time.

We have taken most of the initiative and originality out of children even in their play, by supplying them with all kinds of equipment: sand piles, swings, slides, horizontal bars, horses, and what not. I heard an old farmer once say that when he was a boy, he walked a mile to school every day through fair weather and foul. "Now," said he,"we haul children to school in busses and then build expensive gymnasiums in which to exercise them."

Children are pampered and coddled and shielded and taught to take the line of least resistance in the home much the same as in school. There is little restraint. They are rarely brought face to face with the inevitable, the eternal No. They are allowed to follow their own sweet wills. Is it any wonder that when they become young people, they are interested only in thrills? Poor amusement sated, entertainment paded, youths! It takes a powerful stimulus to give them a thrill. Nothing less than robbing a bank or murdering an innocent child will satisfy their craving for excitement. Life is one round of joy riding, roadhouses, smoking cigarettes, drinking, cabarets, and dances. Not all these things are done by all young people, it must in all fairness be admitted, nor by a majority of them; but the minority is so large as to be alarming. What kind of citizens in a democracy will such young people make? Meanwhile, as Dr. Carolyn Hedger of Chicago says, "American parents are spineless."

There is no sure way to any kind of worth-while success in life nor to any true character except persistent hard work. If children are not trained in the home and in the school to work with their heads and hands; if they are taught always to follow the line of least resistance, to look for short cuts, they are going to have a hard time when they get out in the struggles of

life for the world is not build that way. 68

The church too has its soft education. The limits of this paper will not permit me even to enumerate the many ways in which the church has gradually softened in its teachings and its discipl Most of these changes in teaching and policy are, I think, a part of progress; but in making any change from the old to the new, we are apt to lose control because we are prone to go to extremes. We are not careful to hedge ourselves about with the elements of truth inherent in the old. We let go all holds.

One example from the field of religion must suffice. The church used to tell the sinner that if he did not repent but died in his sins, he would go to hell and burn forever in a lake of fire and brimstone. Now we have abolished hell. There is no lake of fire and brimstone with a fiendish devil and his imps, all dressed in red, with pitchforks in hand to stir up the fire and prod the sinner. We now emphasize love, forgiveness. That is right. "God is love!" The lake of fire and brimstone should have been abolished. It was never more than a figure of speech anyway. God is willing and anxious to forgive the sinner; but in telling him this, we neglect to say that there is no power anywhere, not even God Himself, that can shield the sinner from the consequences of his evil deeds. Forgiveness, remission of sins, does not include the prevention of the consequences of the evil deed. So it is not surprising that our sinner just goes on sinning, assuming that at any time, he can ask forgiveness and his sins and their evil consequences will all be washed away.

And what shall we say of our courts, courts of justice as they are called, with their folderol, technicalities, tweede-dee and tweedle-dum; with their remission of fines, suepended sentences, indeterminate sentences, paroles, and pardons? Sophists and sentimentalists so work upon the minds of juries and judges that about

the last place in the world we may expect to find a criminal is in jail. How many, many times we read of an atocious crime and find at the last, "ex-convict" "out on parole" "had done time in Leavenworth"! One word tells the whole story. When we think of what money will do to keep a man out of the pen, and how many ways there are of getting out after one is once in, is it any wonder that so many men are willing to take a chance? The effectiveness of punishment lies not in its severity but in its certainity. Thus with this soft education our courts are training criminals. 69

However, of all the teachers in the world who practice soft education, I think scientists are most fundamentally culpable because their work underlies all soft education in other lines. Scientists furnish us the basis for our thinking in other lines, especially in Education, religion, and government, notably in the judicial functions of government. Look back fifty years at the changes in these fields and see for yourself how largely science is responsible for them.

Scientists, we should say in all fairness, are not responsible for soft education in the home, the school, the church, and the court, for they deal only primarily with the material or physical; what can be known through the senses. Whenever a scientist begins telling us what the fact of evolution means in religion or in education, he is out of his field. He is no longer a scientist <u>per se</u>; he is a philosopher. Most scientists, be it said, to their credit, do not venture so far afield.

There was a time not so very long ago when psychologists, for example, had no standings with scientists. When I was a student in college, psychologists were just beginning to think of surrendering to science or basing the psychology of the human mind on scientific facts and experimentations. My teachers of philosophy in both Michigan and Indiana University were just beginning to

talk about Helmholtz and Wunt, and to try very gingerly a few simple experiments in experimental psychology. 70

Now psychologists have completely gone over to scientists; they have a much better rating with scientists; we know much more about the human mind than we ever did before; there is no doubt about this; but we know very little yet; but how much nearer the truth with regard to the human mind we are; or how much psychologists have been led astray by their desire to be classed as scientists; how much too much of the material they have confused with the mental or the spiritual; these are questions yet to be answered/

- However this may be, scientists and psychologists have so emphasized the importance of heredity and environment in humen life and conduct as almost if not altogether to take away from the individual the opportunity of a choice.

I have here a quotation taken from a book entitled, "The History and Prospects of the Social Sciences." It was written by seven eminent scientists from different fields, in collaboration with the editor, Clark, and is published by Albert Knoff, New York City. The quotation is as follows:

"We know now that man's every act is controlled by inherited tendencies, by glandular and metabolic actions, by crowd and environmental pressures, from birth to the grave. There is not, for any human being, one iota of choice in any act he performs between birth and death."

Now of course every one is ready to grant that heredity and environment are very powerful influences in human conduct. I haven't time to emphasize the importance of these powerful forces in human life. However, if every person in the world would accept this statement at its face value and actually act upon it, civilization would be doomed. For if there is no choice, there can be no responsibility. If the individual is not responsible for his

conduct, he should not be punished for it or held responsible for it.

Then Clarence Darrow is right. Man is a mere machine. He responds to external stimuli in his environment. The machine is responsive but not responsible. Loeb and Leopold were no more responsible for murdering the boy than is a cornshredder when it tears and mangles the operator's hand. Given their heredity and environment, the boys could do nothing else.

If so, then why in the name of common sense should Darrow plead for mercy for any criminal whom he may be defending. The judge is a machine. The jurymen are machines. Darrow himself is a machine. They have no choice. Being merciful involves a choice. The case is decided before it is tried. The judge and jury are helpless. Darrow himself is powerless.

One might think that we need not worry. It would take a long time for this doctrine of fatalism to percolate down through the masses of humanity and affect civilization. We should not be too sure of this. There are too many alienists testifying in courts of justice these days. One case like the Loeb and Leopold case, with its wide publicity in the newspapers, does much to spread the doctrine among the masses. Besides present day literature is full of it. People who want to be irresponsible catch it quickly.

Soft education in the home, the school, the church, the courts, and taught by those who are supposed to know most about the mind of man! Is it any wonder that civilization wabbles? However, I close as I began. We need not fear the outcome. It is all a part of this strange march of creation. Poor boys and girls, handicapped by all kinds of adverse circumstances, heredity, and environment will continue in the future as they have in the part to rise steadily to the top because there is a power in every normal human being sufficient to overcome the handicap of adverse heredity and environment. We should go back once in a while and read Milton's

Comus. It would give us confidence in believing that in the end the heaviest will reach the center.

--John B. Wisely.

No. 6.

Dr. Hoeltzell.

HEALTH & TEETH

Nutrition or lack of nutrition is the most potent factor in health or disease. Man is the reflection of the food he eats. In the animal kingdom the weak and undernized animals are known to be the product of improper and inefficient diet. Improper diet,lacking in wholesome nourishment produces a poorly developed individual, lacking in energy to compete in the battle of life with his fellow man. Sunlight, sleep, rest, exercise, proper diet and cleanliness constitute the prescription for a healthy body and strong teeth. The lack of any of these is inviting decay.

Only in recent years has the matter of diet come before the dentist so persistently as a vital element of tooth development or decay. So essential is sunlight to humanity that the genius has produced an electric machine, that produces what is called the Ultra Violet Rays, similar,if not exact, in effect to the sun. This Ray is the tanning and burning variety and yet does not produce heat, as the glass that the light passes through is practically cold. This Ray is being used extensively by the medical profession in treating cases where they wish to stimulate cellular activity; also by some of the Dental proffession in post operative pain after extraction which offers welcome relief.

Dental caries is the result of the habits and diet of the patient but to instruct the majority of your patients as to their diets would be assuming the guardianship of the patient,as the laity does not regard the food they eat and the way they eat it of much consequence. The impressed idea of the majority of the layety is not health, but wealth and speed. There seems to be in general, since

the World War, a laxity of enforcement of the pure food laws. So frequently can you find pies and cakes on counters without covers. Meats without screens, milk served in bulk. No one seems to have time to hardly notice these health violations.

I must note an experience I had some time ago. One of my young patients, a girl of 12 tender years, whose teeth was in bad condition and whose health seemed impaired and as the patient was anxious to help hereself, I advised a diet for her of wholewheat bread, plenty of raw vegetables and fruit of all kinds, regular sleep, plenty of exercise, and less sugar. I was promptly told by the mother, when the daughter arrived home, that she had been a graduate nurse in her former years and that she knew what her daughter needed to eat. Thus you will observe that assuming the responsibility of the health of your patients is quite an uncertain job. It seems that pleasure and excitment of the present day is the wish.

I had advised the cutting down of the amount of sugar as the amount of sugar consumed per capita in 1924 was 108 pounds, when it should only be about 30. It matters but little how much filling we do to the teeth if there is no notice of diet taken, or the teeth are not kept in a sanitary condition. The proper food must be consumed and the teeth must be able to masticate this food properly. An unsanitary mouth is, without question, the vilest of all filth. I have seen mouths that I questioned the integrity of supposed educated people. As long as the four or five anterior teeth look reasonably presentable there is but little notice taken of the posteriors.

Nursing mothers with decayed teeth and sore gums is quite common and unnoticed by many of the intelligent people. While it is no disgrace to have an unsanitary mouth, yet it is a disgrace to keep

it so when soap and water is so cheap.

I consider soap the next thing to Godliness, as soap means cleanliness. Soaps are sodium and potassium salts of the fatty acids and are alkaline in reaction, and has never been known to do any harm ever when used in the mouth. The only reason why soap is not generally used in dentifrices is on account of the disagreeable taste, but the world knows the taste of soap is preferable to the smell, much less the taste of an unsanitary mouth.

The child with its temporary teeth is not an exception to the adult as to cleanliness and care of the teeth. Filling should be inserted when needed as most of these fillings are of cement which lasts as long as the teeth, and is of material benefit.

I would venture to say that the needed work in the mouth of this audience would keep a dentist busy a month. Your teeth should be thoroughly cleansed five times daily; namely, after each meal, on arising and before retiring. You should visit your dentist for examination four times a year. Especially mothers. The tooth that gives the most trouble to the dentist in youth is the six year old molar. This tooth erupts at the age of five to six years, yet while the child has his or her temporary teeth being the first permanent tooth to erupt. This tooth is often looked upon by many parents as a temporary tooth and that the patient will shed this tooth with the temporaries, but to the surprise of all concerned when they find that this tooth is a permanent tooth, and the extraction on account of decay is the only recourse; this is why so many adults have lost their six year old molars from the lack of care and proper food.

It is just as essential to keep artificial denture clean as it is the permanent teeth, so far as health is concerned. I presume

you wonder if any one ever does wear artificial dentures without cleaning them. I wish to say they do. I was confronted not long since with a case, a lady 55 years old, of a clean, self-possessing appearing, who I had made a full upper and lower denture six months previous. She came to me complaining that the dertures had become rather uncomfortable, saying she was so delighted with the teeth that she had not even had them out of her mouth since I had set them. In such cases there is little hope of ever teaching some of the layety to care for something they do not see or that does not afford them a thrill, so to speak.

I have many times extracted teeth that the patient would not pick up in their fingers after it was extracted, yet they tolerated it in their mouth with but little, if any, annoyance. I say extract because the extraction of a tooth is simply an extraction. The so-called surgicly removing of teeth is a man-made name for gain.

Not all teeth cause disease even though ill-kept. Not all teeth are desirous even though well kept. Impacted teeth, either extra or otherwise, that may or may not have a blood supply that is causing pressure on a particular nerve, will cause an estimatable amount of trouble. Any tooth producing pus is a detriment to any patient even though they feel no discomfort. The X-ray in these cases, while not always correct, is a great help in diagnosis and should be used. The X-ray is of great assistance to the Dentist, not only in determining the condition of the roots of the teeth, and the bone of the jaw, but in locating dental caries, such as are found between the teeth.

These cavities when small are not visible to the eye or noticeable to the patient. In this particular part of the work the X-ray has not had a great deal of publicity as practical films have not reached the market. Consequently, those using the X-ray for diagnosis of this particular work has had to use improvised films of their own construction.

There has been so much said about dental health in public schools that I will not try to cover any part of this subject as the subject is so large it would require a full paper to give any intelligent explanation of what it is, and what can be done. But I will say Dental examinations of the pupils in every school system are all important.

Provision should be made in every school system that such examinations may be the privilege of every pupil. I do not say that these examinations should be compulsory as there may be conscientious objectors who should not be compelled to submit to the examinations, simple as it is. As the writer realizes that the public schools is no place to teach or practice dentistry, yet for a pupil to know why and how to keep the mouth clean is all important.

A small amount of dental health information can be given out in such an attractive form that it would be of profit to both teacher and pupil.

I hear some one say the schools are already crowded with things that does not teach English, or spelling. True it might be, but does it not require a healthy body to be able to grasp this knowledge when it is presented?

Dental health is a step in the law of progress. Educational material of the public school type must, and will be produced, and

provided in sufficient quantities to meet the needs of the communities in question.

TOOTH DEDAY

Dental caries are symptoms of some primary trouble. While the writer knows he is treading on treacherous, or disputable grounds, I do not hesitate to say what I think is the primary cause of tooth decay.

I have said symptoms, because dentists only treat symptoms of a disease and not the cause of bone destruction when we fill teeth. I do not intend to minimize in any way or manner the importance of skillful dentistry, keen appreciation of which is not wanting by the writer.

The human family is under fed in mineral food salts, and the flourmills of the first patent flour variety is in a great degree responsible, as they are busy eliminating iron, phosphorus, sodium, potassium, calcuim, and in fact, most all the mineral salts while sending out food material rich in heat units but lacking in energizing and tissue building materials.

One of the elements almost extinguished by the so-called first patent flour is bran. There are three layers, so to speak, of the hull of wheat all of which contains larger portions of cellulose or fiber than the interior of the grain. The two outter layers contain more phosphorus, calcium, and iron products, while the innermost layer contains a special kind of protein, which is the seat of indespensible vitamines lost in the milling of white brend.

Calcium is necessary for the strength of the bones, the hardness of the teeth, for the firmness of the muscles, tone of the nerves, for the coagulation of the blood when necessary, for the

digestion of the food, and even the kidneys only function well when well supplied with calcium.

It has been said by good authority that the lioness of the circus fed on meat alone brings forth cubs with cleft palates, for the reason there is not sufficient calcium in meat alone.

The poultry producers have noted that when the hens are not fed a certain amount of calcium they will lay soft shelled eggs and in time will cease to lay at all.

The dog not fed a supply of calcium, such as bones, or some other form will suffer with tooth decay. Thus we are forced to believe that calcium in some form plays a great part in tooth decay in the human race as well as in the animal kingdom.

Thus we find dentists filling teeth, prescribing tooth paste, and mouth washes, administering profalazis, and at the same time, ignoring the primary cause of tooth destruction.

When there is a lack of calcium in the food we eat, the body goes to the only available source of calcium supply (the lime of the teeth and bones). This supply gradually consumed to such an extent that it weakens the tooth structure until it leaves but a shell of fluride enamel over a honey comed structure.

The fact that maternity is so frequently followed by tooth troubles, is the result of the demand of the unborn upon the mothers tissues for bone building calcium. This probably accounts for the quotation among some parts of the country, "With every child goes a tooth".

The writer questions, if not in some degree the teeth and the causes of ill health is not responsible for a least a portion of the crime wave and a percent of insanity cases. I have in mind one case of my own observation, a man of robust health, who was super-

intendent of the Car Shops at one time, came to me suffering from what might be termed as he called it, Neuralgia of the side of the face. On close examination I found a blind abscess under the upper left first molar, of considerable size. An X-ray examination disclosed the fact that the abscess had traveled, so to speak, to the adjoining second molar. After extraction of the two molars the patient told me of some of the things he had done while he was suffering from this pain. He said he had drank almost a quart of whiskey, and while he knew he was drunk, yet he felt the pain in his head and had at the same time a desire to re-write the ritual of the Shriners degree of the Masonic Lodge. The patient was a member of the lodge in question and was well informed and when not under the influence of liquor was as quiet and pleasant a gentleman as you would wish to meet. About a year from this occurrence, one morning just at the beginning of the World War, in walked this same patient with an alarm clock under one arm and a gallon can of varnish under the other. Dumping the bundles from under his arms, he immediately climbed into my dental chair and demanded that I place a crown upon one of his teeth that was badly decayed, explaining that he was going to war and that he had joined the air force and that I would stand in a specified place and do the work, at once. This was my first notice of his derangement. While I protested, I was compelled to do his bidding, for when I would stop to answer my phone he would go also fearing I would escape. When he was not smoking he was continually repeating a ritual of some order or some secret work that I was not familiar with, but it bore on my mind the similarity of his previous visit when he told me that he desired to re-write the Shriner's ritual.

I did his bidding and was glad when I was through. However, when he was arrested and declared insane by a medical board, I was

allowed to extract the crown and tooth and found much the same condition that I had found a year previous, a blind abscess on the end of the root of the upper right cuspid. This patient died a year later in an asylum. I saw this patient once after he was in the asylum and advised the extraction of all his teeth and told my experience. I do not know whether his teeth were taken out or not.

Pyorrhea alveolaris is a disease of the peridental membrane around the teeth. This subject has been discussed by so many and of such wide difference of opinion that one hardly knows what to do or say; other than give what his experience might have been.

Most every dental chemical laboratory in the country has a formula for the cure of pyorrhea. In their instructions they all say clean the teeth thoroughly of tarter, polish the tooth after scaling where the pockets exist; before applying the medicine. I doubt if it was always possible to clean the teeth thoroughly of tarter, and polish where the pockets were, and if it would be necessary to use medicine at all, as it has not been decided where or what is the cause of this most filthy disease.

The symptoms are that the tarter accumulates around the teeth slightly under the gum, and as it increases it travels farther up or down as the case may be, on the tooth's root until in some cases the tarter has covered the apex of the root, and the tooth becomes very loose and will finally drop out, yet the tooth may not have any signs of decay otherwise.

The writer is aware that some dentists claim that they successfully treat pyorrhea. This may be true literally, but it is a question who was the most successful, the dentist or the patient. Prophylaxis well done will, beyond a doubt, prolong the life of teeth

suffering from pyorrhea. I have seen some mouths that had been treated by some of the best men in the country, and my experience has been that extraction was the end.

What seems so strange is after the teeth are extracted the mouth shows no signs whatever of any irritation, and the patient's gums and tissues heal as readily as the patient who has never had pyorrhea. Thus indicating the disease is of a secondary nature.

H. S. Hickman. 1927.

No. 7

THE HANDICRAFT MAN

A Paper

by

Curtis G. Shortridge

Read Before

THE TERRE HAUTE LITERARY CLUB

December 7, 1925

Typed

by

Olive E. Carnahan

of

Gerstmeyer Technical High School

Class of '25

Table fourteen (Exhibit C)
a study of 3,048 Chicago Working-class families.

Number of members of family	No. families	% of fam.
1	106	3.3
2	559	18.3
Highest → 3	718	23.6
4	609	20.
5	400	13
6	293	9.6
7	178	5.8
8	97	3.2
9	55	1.8
10	15	.5
11	12	.4
12 or more	6	.2

Condition of Mine Workers' Homes
idle all over the United States

No. of Children under 5		%
0	—	13.1
1	—	14.4
#→ 2	—	16.8
3	—	15.9
4	—	13.4
5	—	10.6
6	—	7.4
7	—	4.3
8+	—	4.1

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did not count single men.
counted all members of the family

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The Handicraft Man

This past summer, I had the pleasure to go with my wife and daughters on a long motor trip through New York and the New England States. We visited many places noted in history and literature. These scenes have a special appeal to the teacher of history and literature. I shall reluctantly turn from that phase and come directly to some things we saw which will apply to the title of this paper. The drive down the Classic Hudson which we crossed over the Great Bear Mountain Bridge; the beautiful buildings at West Point; the sky-scrapers, monuments, sub-ways and under-ground haunts of Chinatown of New York will be passed. The day in New Haven where we visited historic Old Yale with its ivy-covered buildings, its famous quadrangle and the Old Colonial Church with its basement tombs was an enjoyable one. Narragansett Pier and gay Hyannis in the midst of the bathing season, we passed. On beyond Chatham we skirted the Ocean around Cape Cod, and there we came up on the life of primitive New England. They were still plowing with oxen. Their tools and implements looked like they might have been brought over in the Mayflower. One night was spent at Provincetown, far out at the point of Cape Cod. There, as if it had been ordered for our benefit, came a violent storm that shook the ancient building and then hurried out to sea. Some

of the guests were out in fishing smacks and their wives and daughters looked sadly out to sea and refused to retire until the fishermen returned. As I lay and listened to the storm, fragments of verse came drifting into memory like driftwood cast up on the shore. Among them was this couplet

"Men must work and women must weep,
Though the harbor bar be moaning." The sunset it's over, the sunset me sleep

Two days were spent at Plymouth. Here in Pilgrim Hall may be seen tools, furniture, shoes, guns and other things that were used in the lives of the early Pilgrim families. There on the hill are the tombs with their rude monuments and quaint epitaphs, slowly crumbling into dust. The mechanical work of the Old Constitution now resting in Boston Navy Yard; the House of Seven Gables; the interior woodwork of the John Hancock home were very fascinating to me.

But the hours we spent in the Biological Museum at Harvard where we saw those wonderful creations in glass, seemed to mark the last word in handwork.

In those two weeks in New England we saw the evolution of handicraft in America. From the home-made tools of Cape Cod to the Woolworth Building and Bear Mountain Bridge may be seen all stages of American workmanship.

"In the earliest time, to be ignorant of the use of tools, to be unable to work out for himself the varied problems about his homestead, was an uncommon, even a shameful thing. To know the joy of edged tools, to be able confidently to set one's hand

to a mechanical job and leave it well done, to experience the quiet triumph of skilled craftsmanship--these things offer a rock of refuge in our present whirlpool of manual incapacity."

The age of specialization in which we live has its blessings, never-the-less, the system lowers the average man's ability to do things for himself. Necessity no longer drives, so our ability to do things has become atrophied.

We have gained in convenience, in comfort; we have lost heavily in self-reliance and well rounded manhood. We are victims of the biological law which says "use or lose" the powers given to us by nature.

Who is the really educated man? Some one has said "the one who reacts most favorably to his environment." If that be true, not only should his mental powers be developed but his muscles should be brought under intelligent control. Dr. Wiggam quotes some one as saying that intelligence is that power which enables one to succeed without education. Education is the power which enables one to succeed without intelligence.

Recently I heard a prominent educator say it was embarassing to him to attend a banquet because he was naturally left handed and was so awkward with his fork in his right hand. Was he educated? What about the teacher who reaches that high state of intelligence which warrants his lack of ability to write so that his pupils cannot read his assignments. It is somewhat different with a physician. No one is expected to read his

prescriptions except the nurse and pharmacist. It is still different with a lawyer. He may want to read it one way today and another way tomorrow.

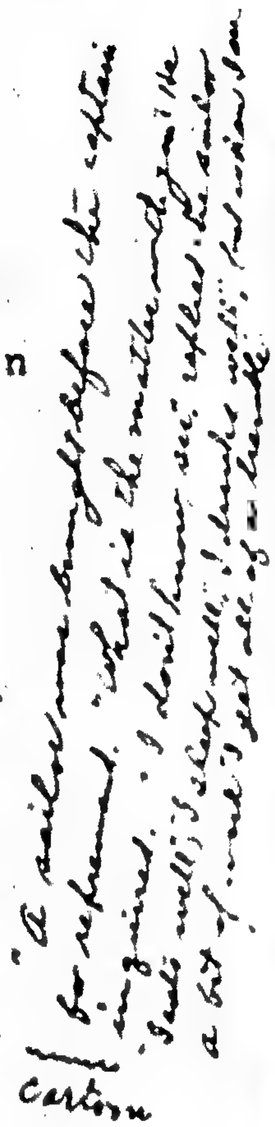
Unceasing application to a vocation may be productive of specialization to a degree that former generations have not touched, but it is a consuming flame, that requires the very life of those who will not or cannot break away from its tyranny.

Much has been said of the man who stands at a bench eight hours a day and screws a standardized nut on a standardized automobile axle. He becomes a machine and almost a "nutt" himself. I ask you what about the professor who goes, day after day, year after year, to the same desk, hears the same paradigms, or classifies the same groups of words, corrects the same errors in English; applies the same laws and formulas to phenomena, or rehearses the same historical facts; or works over the I.Q's, M.A's, C.A's; A.A's and A.Q's. Is it any wonder that ten percent of our standardized jokes are at the expense of the absent minded professor? What about the dentist who looks, day after day into mouths, described by a member of this club as "the filthiest place he had ever looked into"? What about the physician whose only chance for rest and recreation is to get clear away from the scenes and sounds peculiar to his profession? What about the minister, whose life is spent in highest tension to keep himself unspotted from the world? What about the "weary lawyers with endless tongues

#5

longing for "peace and quiet and living words"? Are not these men machines, only of different kinds? What do they do with the six hours spoken of by Prof. Malan in his excellent paper on "The use of Leasure in a Democracy"? "Many are turning to golf, tennis or some other form of play. Why not, if they have not, try a change of occupation that leads to other work, rather than merely from work to play. He who finds recreation of his body in mere sport gains but that one by-product of his enjoyment. He who by preference finds recreation of his body in work loses nothing in enjoyment and has the additional reward of material accomplishment". "The fruits of eighteen holes of golf are pleasantly tired muscles and a relief from care. The fruits of an equality of time spent in some form of craftsmanship are pleasantly tired muscles, an equal relief from care and a more or less gratifying product of the work of one's hands." — Saylor

I am only saying that every man's work leaves its stamp on him.



The shift from business or profession to a work hobby can be made for even a few otherwise wasted moments, or for a few hours in the evening, whereas the shift from business to outdoor play is seldom possible except on Saturday afternoon or Sunday.

It is an accepted fact that short and frequent periods of rest are far more beneficial than are longer periods of rest at greater intervals. A yearly or even a weekly vacation cannot take the place of daily rest. Some one said "Two jobs a day keep the doctor away." If one is so constituted as to be able to get real joy and healthful exercise out of working with his hands and

"We do many things because they are called pleasures, which we should hate, if they went by any other name."

and in a different and lighter vein with his brain, he is ready to take up some form of craftsmanship as an avocation. If he has a son or sons he may get a kit of to ls, set up shop in basement, attic or garage, and as pals and coworkers begin creating things from wood.

Visit Gerstmeyer Night School.
"Five boys make needle cases."

If we turn from handicraft as an avocation to craftsmanship as a vocation, the difference is not so great as one who has tried neither may imagine.

Now we are confronted with the question, how does the craftsman acquire his skill? Well! one will say "by practice". But what will he practice? His practice may lead him farther and farther away from the desired end. We are thus lead to believe that there is a right way to gain manual skill. We know that the first acts must be entirely voluntary. By correct repetition, these acts become involuntary and thus a habit is formed. This is probably true in the mere manipulations of the tools. But the time never comes when the skilled workman can do his acts involuntarily. In fact one great difference between an expert and a botch is that the expert can keep his mind on his work. Can you imagine a sculptor cracking away at his piece of stone without thinking each stroke? A butcher might skin a beef and have his mind on the next base-ball game, but the trained surgeon must think where and when and how deep to cut. So, there is more in acquiring skill than in merely forming a habit.

#7.

The best authorities say, and one's own experience in gaining skill will verify that there are four well defined processes in gaining skill.

1. Demonstration (a model)
2. Imitation
3. Criticism
4. Drill

In mechanical pursuits, in painting, in penmanship, in typewriting in telegraphy and in instrumental music these steps are vital.

Here, as in no other case, is the educational fact--"that no one can teach what he does not know" more pronounced. The first step must be taken first and it must be accurate. Would you expect one who could not play a violin to be able to teach violin? Do we employ teachers of penmanship, who cannot write? Would you expect one to teach your boy how to manipulate a saw, a plane, a chisel or a brush who can not manipulate the tool himself? Arthur Dean, of Columbia University says "teach the boys to saw like a carpenter". How can one do that if he is unable to saw like a carpenter himself? Suppose one knows these four steps and can do only the last three. The learner will start with an incorrect model and according to the law of habit formation he will get farther and farther away from his objective the longer he continues.

But suppose the first or demonstration lesson is given by one who knows and can do. Then the imitation, criticism and drill will lead to a successful end.

#8

May I illustrate these steps in acquiring skill with a few pages from my own experience. I must necessarily assume that I have have acquired skill in somethings. My ancestors as far back Heredity Doyle as we know were mechanics and are said to have a natural aptness for music. Can mechanical skill be transmitted to an off-spring? Dr. Wiggam hints that perhaps it may. My father was a fine cabinet maker, carpenter and painter. His shop was a model for neatness. His tools were always bright and sharp and were just where he wanted them. He learned his trades as an apprentice. It was a family custom that every boy should learn a trade "to fall back on" as they said. Like most other fathers he wanted his children educated so they would not have to take the hard knocks that he had known. So, as soon as we were old enough, he set us to work in his shop or on buildings that we were erecting. If any of us showed an aptness or desire for some other trade he found a place where we could learn it "from the ground up". So, of the seven boys in our family there was a blacksmith, a pattern maker and a machinist who follow their trades as a vocation. The others are, myself, a University Professor, a Minister, and a train dispatcher. Each of these could, if necessary, take a kit of tools and go out and hold a job for a chosen craft.

Father was a teacher of mechanical work because he knew and could do the things he taught. How careful he was to show me just how to manipulate the various edged tools in order to do the maximum of work with the minimum of effort and at the same time to protect myself from injury. I can remember my first awkward

#9

movements followed by his sympathetic criticism. Then drill, drill, drill, till after many trials and errors, I learned to saw and plane and chisel with ease and accuracy. In order to rest my right arm I developed my left until now I can use most of the bench tools as well left handed as right.

I had a great desire to be a musician. It was arranged for me to go to a Mr. Postlewaite who was a fine teacher. True I had to walk five miles there and then back after each lesson. But father wanted me started right. This man knew his job. How he insisted on the correct position of hand, wrist and ~~bow~~ fingers. He stood by with a little switch to snap me on the wrist when I slumped into the incorrect form. He was following the steps.

Can mechanical ability be transferred? Yes, for the transition from violin to mandolin, then to guitar and banjo were quite easy. I have sent a few of my pupils on violin to Schellsmitt and Hugh McGibbiny. In each case they were commended for the positions and rendition of scales, which is the foundation for any instrumental music. F. W. Wells

I made my first trip away to school when I was seventeen. I attended the S. I. N. C. at Mitchell. At that time the Spencerian System of writing was very popular. I saw there for the first time those wonderful scrolls, combinations of letters, and that beautiful bird. Everybody must be able to pen that bird. I went at it in earnest and followed the practice drills carefully. At the end of ten weeks I could pen the bird. I had all kinds of birds

on the blackboards of my country school house the next year.

A traveling artist came through teaching crayon work. Here was my chance to become a portrait painter. I entered his class and in six weeks I took home to my mother the life sized portrait of her son done by himself.

To return to mechanical work. Father taught us to do the job correctly first, and then to speed up. Accuracy before speed. So, we grew up with the idea that the job was more important than the clock, because we had a real interest in the job.

In one corner of father's shop was the old township library and in our home were good things to read. I had read every volume in that library including "Sparks' Biography", "Gibbon's Rome" and a history of each of the thirteen original colonies, Humes' England" and "Letters to Mothers" before I was fourteen years of age. Longfellow, Holmes, Whittier and Bryant were read, enjoyed and forgotten, to be remembered often in curious places and under strange circumstances.

What effect would these lines have on a workman, if he were about to slump?

"In the ancient days of art,
Builders wrought with greatest care,
Both the seen and unseen part
For the gods were everywhere." "Pickwick Building"

Or, if he were high up on a scaffold working on a cornice, hot and thirsty, and he was tempted to slight a joint, would not these lines inspire better work:

"Truly shape and fasten these
Leave no yawning gap between:
Think not because no man sees
Such things will remain unseen".

Or while constructing the false works to carry trains across a river till the new bridge was put in, if he should have these lines for a motto:

"Build me straight, O'worthy master
Staunch and strong a goodly vessel
That with wind and wave shall wrestle
That shall laugh at all disaster".

The fact that I was trained to think more about the job than about the clock made me unpopular among union men. The following incident occurred in Indianapolis: I was putting the cap on a church spire and had about twenty minutes more work to do when the five o'clock whistles blew in the nearby factories. I worked on intent on finishing the job. I heard a voice from below and looking down I caught these words from Old Bill Jones. "Come on down, you damned ejit, don't you know the whistles blowed"? "Let 'em blew, you spatter-faced son-of-a-salamander", "go on home, I aint coming down till this is finished." I replied in the only language that he could understand.

A few days later I was told to take half of the gang and go over to a large department house and do the inside finish. The manager asked me if I could use Bill Jones, who was standing near. I replied no-p!

#12

"I want lean hungry looking men about me,
And such as read at night.
Yon Bill Jones is a fat, sleek-headed chap
He drinks too much."

So, by doing the job, I was made a foreman and given the nice inside finishing to do. Old Bill was put to tearing down scaffolds, a job that every carpenter hates.

Bill Jones is of the type to whom his job is a drudge. He sees only the pay envelope and he tries to get it with the least possible effort. They are described by Berton Braley in his poem, "Such Stuff as Dreams are Made of".

He does his job without a single thrill
Or any vision of the end in view,
He toils because his needs compel him to
And there is rent to pay and mouths to fill.
He gains in time, a sluggish sort of skill
To save his strength, that when the day is through
He may be human for a while and do,
Within his limitations, what he will.

He does not know, nor, knowing would he care
That he is vital to all splendid schemes
Of grace and beauty. He would dumble stare
If you should tell him he was building dreams
In steel and stone. He works because he must;
The drudge, without whom all our dreams are dust!

The Bill Joneses do not know, nor knowing do not care that when Jesus was to be fitted for his great work on earth, the years in "which he waxed strong in body and mind and grew in favor with God and man" were spent as a craftsman working at a carpenter's bench, following a craft that requires accuracy, honesty, interest and vision. A craft in which one can work and dream and create. How beautifully does Dr. Van Dyke portray this kind of

#13

Craftsman in his "The Gospel of Labor"

"But I think the King of that country comes
out from his tireless host,
And walks in this world of the weary, as if
he loved it the most;
And here in the dusty confusion, with eyes
that are heavy and dim,
He meets again the laboring men who are
looking and longing for him.

He cancels the curse of Eden, and brings
them a blessing instead:
Blessed are they that labor, for Jesus
partakes of their bread.
He puts His hand to their burdens, He en-
ters their homes at night;
Who does his best shall have as guest the
Master of life and of light.

This is the gospel of labor--ring it, ye bells
of the Kirk--
The Lord of Love came down from above
to live with the men who work.
This is the rose that He planted, here in
the thorn-cursed soil--
Heaven is blessed with perfect rest, but the
blessing of earth is toil.

There are men who go to their daily jobs without interest or enthusiasm. They look forward to quitting time. They are not always to blame. Some foremen hide the blue prints. The men are not allowed any initiative or originality. Ambitious men cannot endure it. As a foreman, I always called the men about me, showed them the blue print and explained it so that every man had a mental picture of the finished job from beginningto end. I assigned each man a certain piece of work and made him feel that the responsibility of that job was his and that honor of its successful finish would be his and that I

#14

would notify the manager. It payed. I had the good-will of the men. They whistled and sang about their work. They did better work and more of it and were more saving of material. I tried to be the kind of foreman described by Edgar Guest in

"If the Foreman Could Explain"

Suppose the foreman said:

"Here's a chance to get ahead
If you do your best this morning
With this task I'm giving you;
If you do this small thing neatly
And you finish it completely
I shall come again and give you
More important work to do."

Suppose to make the rhyme
That your foreman had the time
With each order which he issues
To explain it, through and through
And should seriously say:
"Now don't throw this chance away,
This is not a box you're making
Its a thing which stands for you."

"As a toiler or a shirk
We shall know you by your work,
'Tis your future your are building.
Here's the chance. Now go ahead."
Would you throw it all away
Merely drifting through the day?
If, with every task assigned you,
All of this each time is said?

Now, the foreman cannot drop
All his duties, just to stop
And tell you now important
Is the work you have to do.
But there's not a task so small
Which to you perchance may fall
But it shapes your fame and future
And it leaves its stamp on you.

This is what I meant by saying that to close application to any job or profession will make a machine of the one so engaged.
- It is useful to go fifty years on a single track, no matter how broad the gauge.

#15

So, there is poetry, enthusiasm, vision, idealism, and religion in the life of a craftsman.

But unfortunately the craftsman has to eat. He must provide for his family, feed, clothe and educate them. He must provide for the time when he has not job, or for sickness, insurance and old age. As all good things come to an end, so the craftsman has to die. It has been said that a laboring man cannot even afford to die. I remember well, as the son of an undertaker, along in the 80's our highest price including hearse was $50. Our territory was at least a circle of 15 miles radius and there was no competition. NoUndertaker's Association had yet been formed to stableize prices and secure payment. One incident that brought my father severe criticism was because he refused to allow a man to take a casket out of the shop for his second wife until he made arrangements to pay for the one his first wife had been resting in less than six months.

All of that is changed. Now, everything is ruled by agreements and organizations. The grocers, the realtors, the merchants, the doctors and even undertakers all have their combinations in "restraint of trade." It is right that they should.

Then why should any one deny to the craftsmen the right to organize for mutual benefit in regard to wages, hours, conditions of labor, old age pensions, safety appliances and compensation laws! Should labor be treated as a commodity? Many or all of our text books in economics consider it so. Dr. Paul H. Douglas in his recent book on "Wages and the Family" has made a study of this important question in Europe and America and deals with it as if Craftsmen were horses or mules. Economic laws may force that treatment. He classifies wages under the following four headings:

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1. The Poverty Level.

   (a) Wages which barely sustain life.

   (b) Wages required in American cities $1000 to $1100 per yr.

2. Minimum of Sub-sistence Level.

   (a) They are self supporting during health.

   (b) They live in three rooms.

   (c) They are undernourished, if they have any recreations.

   (d) Wages from $1100 to $1400 per yr.

3. The Subsistence-plus or Minimum health-decency level.

   (a) Live in five rooms.

   (b) They have sufficient food.

   (c) They have a Sunday suit.

   (d) They can have some recreation and amusement.

   (e) Wages from $1500 to $1800.

4. Minimum of Comfort Level--or "American Standard of living".

   (a) They own their own home of ample size.

   (b) They have better clothes.

   (c) They can carry insurance.

   (d) They can have recreation, amusement and a short vacation.

   (e) Wages from $1800 to $2400.

In discussing the "Living Wage" he shows that the "family of five" idea is false, although it was used as a basis of settlement of the Bituminous coal strike in 1919-20 before the U. S. Bituminous Coal Commission. Dallas, Texas, New York City and several other cities valuate the labor cost in their budgets on the "family-of-five" basis. The Railroad Labor Board is the only body definitely to

Two reasons for adopting "Family of five basis"
I. Most statisticians excluded bachelors, etc. - women, children in industry
II. Family included all who lived at home.

#17

repudiate that basis. By statistics, Dr. Douglas shows that the average number depending on one worker for support in the whole United States is only three and a fraction. I was completely surprised, since reading Dr. Douglas' Book, when I investigated more than one hundred families that send boys to my shop, to find the average was three and one-third per family here in Terre Haute. - Exhibit C

This family of five average is lowered because (forty-eight per cent of wage earners are batchelors, wives or children in industry. During the coal strike of 1919-20, I was teaching Elementary Economics to the senior class of a high school in a mining town. A large part of our class discussion was taken from actual problems. We studied the coal strike as it was reported day by day. The class was made up of sons and daughters of both miners and operators. Four of the young men in the class were coal diggers themselves and carried the union card. The question of the "Living Wage" was up for discussion and at times became heated. Finally, they asked for my personal opinion. I told them that we would supply all data, but that they must form their own judgments.

The next day I read a story to them that I had written the night before. The title was "Peachie".

Peachie was a daughter of a miner. She was a member of the graduating class and stood a good chance of being valedictorian. She naturally wanted the same nice things for commencement week that Flossie, the operator's daughter was sure to have. Joe was a sophomore, a member of the team, was popular with the girls and was anxious to stand high in their estimation. Jamie was a typical lad of ten.

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The father was paying for a home in the local building and loan association. Mother was an active worker in the church and Sunday School. She did her own work including laundrying, When the story was finished, I asked what wages should the miner receive to be able to support his family of five on the scale of living indicated in the story. The problem was taken as a challenge and they began investigating. The whole town took up the question. It was discussed in the post-office, in the grocery store, in the dry-goods and clothing stores, in the banks and in the company-store and in the homes. Every item was considered carefully and pronounced fair by all members of the class. The final result as we worked it out is given here, and it settled the discussion. The U. S. Coal Commission reached a decision based on the "family of five" average soon afterwards.

Family Budget

General Expenses			
	Rent	216	
	Insurance	40	
	Taxes	5	87
	Dues	8	20
	Fuel & Light	129	10
	Sickness	25	
	Amusements	75	
	Charity	5	
	Books & Papers	30	
	Church	13	50 — 447.67
Clothing--			
	Father	93	50
	Joe	95	
	Jamie	50	
	Mother	100	
	Peachie	200	— 538.50
Provisions			
	Meat & Lard	200	
	Bread	73	
	Groceries	15	
	Fruits etc.	145	
	Vegetables	68	20
	Dishes	50	
	Beds	30	— 581.20

Brooms, brushes	8 50	$101.00
Sundries	92 50	
Total	$113.37	

That was in 1919-20. The same standard of living might be maintained now for $1900. — Drives. "How wages may be increased: lessening worker (College with things to them.)

What have the unions done for the craftsman here in Terre Haute? In 1906 when I came here the scale was 35¢ per hour for a 54 hr. week. The last regular work that I did was on the government boat that was built here in the spring of 1909. We received 50¢ an hour for eight hours and quit at noon on Saturday. Since then wages have gone up by leaps until now the union scale for carpenters is $1.00 per hour, an eight hour day, Saturday a half holiday, time-and-one-half for overtime, night work or Sunday work. I believe the limit has been reached because business conditions do not sanction a higher price.

4 hr. day
Development in physical science and Chemistry.

What is to be done?

In order to force the price upward many of the crafts are limiting the number of apprentices, ~~as~~ that a monopoly exists. Work is sometimes slowed down because another job is not in sight. "Two men doing a one man job." Counteracting these methods are two that seem effective. Many men who have held white-collar jobs, being attracted by the high wages have taken up the craftsman's jobs. They further their fitness for them by attending night schools and part time schools. Vocational training is increasing the earning power of many so that the monopoly may be broken. So many more should be in night school.

#20

A plan that is coming rapidly to the front is by forming what the Russian's call the ARtel. A number of good mechanics, carpenters, painters, plumbers, electricians and others of the building trades form a partnership and contract or sub-contract work from the ones who are building. This plan is fought by Union Officials because it has a tendency to lessen their influence and separate them from their salaries. This movement together with the continued use of the strike seems destined to wreck the building crafts' unions. This will be bad for the crafts in general for only a small percent of the workers are able to go out and get a job and put it through to a successful end. They cannot "carry on" without the union officials. "Check-off"

Dean Pound has been quoted as saying that "while we work, we exist, but it is in our leasure that we live." I think he is wrong. Many men have sought by going down (or up) and living a short time with the ones who work, and then in poem or oration try to interpret the life of a laboring man. It cannot be done. Instinct tells the worker that he is being studied and immediately he withdraws within himself and his real life remains a sealed book. Carl Sandburg Ralph Waldo

Who do you think is the happiest man? Who do you think is the best man?

The happiest man I ever knew and the best one was a skilled craftsman, whose work was always in demand because it was accurate, honest and beautiful. Can one do beautiful work and not think

#21

beautiful thoughts? Can one think beautiful thoughts and live a debauched life? Have you ever known a highly skilled mechanic to break up another man's home, to turn highwayman, become a defaulter or forger? I have not. These things are done by dreamers whose stuff to work with is fancies and vile imaginings.

The craftsman expresses himself in material substances. His product may be seen. His life is an open book.

"A thing of beauty is a joy forever."

No doubt I have said too much of self in this paper. I realize that partial success has come to me as a musician, a carpenter, a painter, a decorator and I hope as a teacher. Yet I must plead guilty to being a "Jack of all trades" and must have payed the penalty by becoming neither renowned nor rich in any of them. I can appreciate Louisa Fletcher's poem entitled "The Land of Beginning Again"-- which I love.

I wish there were some wonderful place
Called the Land of Beginning Again
Where all our mistakes and all our heart ackes
And all our poor selfish griefs
Could be dropped like a shabby old coat at the door
And never put on again.

I wish we could come on it all unaware,
Like a hunter who finds a lost trail;
And I wish that the one whom our blindness has done,
The greatest injustice of all,
Could be at the gates, like an old friend that waits
For the comrade he's gladdest to hail.

We would find all the things we intended to do
But forgot and remembered too late,
Little duties neglected, little promises broken
And all of the thousand and one
Little duties neglected that might have perfected
The day for one less fortunate.

No.8.

Mountain Due

H N Bynner
12/11/1925

" Don't you want to go ginseng digging with us today, John?"asked Thomas Wagner as his brother came down to breakfast on the second day after his arrival at home for his September vacation.

"I don't cnre if I do", answered John."I haven't been in a real forest for two of three years and I believe that a little tramping around will do me good. Where are you going?"

"Over in the river hills", answered Tom. "We did pretty well over there last week one day."

" You won't get tramping in those hills. It will be climbing," said their father who had overheard John's remark.

"I supposed all the ginseng had been dug long ago," said John. "How much did you get last week?"

"O, we must have had seven or eight dollars worth apiece, It doesn't take very much to make wages when you can get fifteen dollars a pound."

"Well, I'll take two dollars for all I get before I start" said John.

They ate a hurried breakfast and dressed in overalls the two brothers were soon in the old Ford rattling down the road toward the east. When they had gone half a mile they stopped fot their cousin, William Shields and then continued their journey.

As they drove along John told of his experiences at the university where he had been a student for the last three years."No, I didn't go in for football," he said in answer to a question."I wouldn't have had time even if I had been good enough for the team. Football in the large schools is becoming so highly developed that in order to be on a team a man must have a natural talent for the game and must then spend many hours every day in practice. Unless he is a genius or has a snap course

his work is bound to be below standard."

"You don't seem to have a very high opinion of the great American college sport." said William.

"To tell the truth,I am afraid that college football is getting far away from the ideal of sport.There is a tendency for the game to be played not by students whose main purpose is to get a college education and who play football as a side issue,but by football players who are taking a minimum of college work on the side."

"Is it true that most players are paid?" asked his brother.

"I don't think that many of them are exactly paid in money,but there are many inducements offered to likely looking high school graduates.If a boy does not have money to put him through college and is a good athlete there are plenty of good jobs open to him that pay him good money for very little work.The feeling that a team must win most of its games is responsible for most of the athletic evils.It causes most of the school's energies to be concentrated upon a few students while the vast majority get their exercise by sitting in the rain waving their hands and shouting themselves hoarse.It causes the successful athlete to be held in much higher honor than the student who makes a good record in the things he is supposed to be learning.It causes successful coaches to be paid more in some cases than college presidents. It makes it very difficult for a coach to consider the best interests of the men under his control,for he must win games or lose his job.A coach who has winning teams need have no fear of any unpopularity due to the ruin of a students health,but his position is in jeopardy if he loses a few games while trying to look out for the best interests of his men."

"But athletic contests do have some good,don't they?" asked William.

" "Yes,they have done and are doing much good.If they were properly handled I think nothing in college life would be capable of doing so much good to so many students.If athletics were placed in charge of broad minded men whose standing was made to depend upon their success in building up the best there is in students rather than in winning games,men who realize that an athletic contest is only a means to an end rather than an end in itself,if that were done athletics would rank as one of the most valuable parts of the curriculum."

"But you did do some athletic work last year,didn't you?"asked Thomas as he turned the car into a side road leading to the south.

"Yes,I went out for cross country running",answered John,"and I got a lot of good out of it.That branch of sport does not attract much attention and there is not much tendency for it to be overdone".

While they were engaged in this conversation the car had traveled several miles and they were now in a country very different from that around their home where wide valleys lay between the gently-sloping hills and only here and there were patches of woodland to be seen. The road ran along the top of a narrow ridge on each side of which steep-sided ravines fell away,their bottoms quite hidden from view by the dense growth of trees and underbrush.

Not a house nor cultivated field was to be seen and save for the narrow road and an occassional rotting tree stump there was nothing to show that civilized man had ever passed that way.Now and then,as they looked down one of the wider and straighter ravines,they caught glimpses of the valley of the Ohio far below and the dim outline of the Kentucky hills far beyond.

When they had followed this road for a mile or more they came to a place where they could get the car out of the road and here they stopped."Let's try this hollow here to the east,It looks pretty favorable," said William.

" Yes,I see some maples and walnuts down there,"said Thomas."That is a sign of the right kind of soil for ginseng.If we are lucky enough to strike a spot where it hasn't all been dug we may make a good haul."

They took a drink from their water jug,got out their short-handled hoes,and plunged into the woods."Let'skeep close watch and count the hollows we pass?" said Thomas."This is about the easiest place in the country to get lost,next to Indianapolis.Last week we tried to come back up the other side of a hollow from the one we had gone down and when we finally did strike the road we were more than a mile from where we thought we were.

"I'll tell you I haven't any desire to get lost in this wilderness,"said John."I move that we all stay within hearing of each other."

"Yes,that is what we must do,"said William."Tom,you go along next to the bottom and I will go higher up on the hill.John can take the ground between us and he will not be likely to stray off if we all keep the same speed."

In this way they proceeded along the side of the ravine crossing a number of other ravines that opened into it and gradually getting lower and lower.After a time they came to a point where the ravine opened into a wider valley which apparently led off to the river.The sides of this did not look favorable,so they decided to go back up the other side and then cross into another ravine.Thomas and William had found a number of stalks of ginseng,but John had little to show for his efforts.

"I almost believe there is something in that story of the hillside cows of Crawford County," he said as they started along the steep side of the valley."If a person should climb along the side of a hill like that very long I am sure that his leg that was on the lower side would be stretched out longer than the other.Let's go down the other side of the next hollow and give our right legs a little stretching too."

They climbed slowly along the side of the ravine having slightly better luck than before and after about an hour they came to the top of

main ridge and tired and thirsty they hurried out into the road,but the car was nowhere in sight."Just as I expected,"said Thomas."I thought I had counted the same number of side hollows going up that we passed going down,but I must have missed one or two.The car may be a mile away and no telling which side of us it is."

It's south of us," said William who had been examining the road. "Here are the tracks."

"How do you know that they are our car's tracks?"asked John."Don't all Fords make about the same kind of tracks?"

"I can tell by the pattern of the treads.It is not likely that another Ford with a Goodyear tire on the right wheel and a Kelley on the left would have come along this road this morning."answered William.

"I guess you are right.You are missing your calling by not becoming a detective," said John.

They walked down the road and after traveling a half mile came to the car.They refreshed themselves with water and apples and then decided that there would be time enough to search another ravine before noon. They walked down the road fifty yards and plunged again into the woods. When they had descended a considerable way into this ravine they found that the ground about half way up the side was more favorable than that lower down, so they made their way along the side about a hundred feet from the bottom.

When they had proceeded in this way for some distance and had crossed a number of side valleys William,who had been highest on the hill came down and joined the others."I think by the time we work back up the other side of the hollow to the car it will be time to eat,I don't think so much of this hollow anyway," he said.

When they came to the bottom they found a well-worn path leading up along the little stream that came trickling over the rocks."I wonder where this path leads", said Thomas."There surely isn't any house up this hollow and it must be too far to the nearest one down the hollow for anyone to be carrying water from the spring up there."

"Maybe it goes to a moonshiner's place of business.There isn't much water in these hills at this time of year and if there is a spring up there it would be a good place for a still" said William.

Without giving the matter more thought they climbed part way up the other side of the valley and started back towards the car.They had not gone far when they came to a place where,near the bottom of the hill the soil for quite a distance had slid down leaving the shelving soapstone rock bare.This forced William,who was near the bottom to come higher up to pass the obstruction.Not far above this was a dense thicket of briars and bushes probably due to the falling of some large trees.This thicket forced Thomas to come down the hill somewhat,so that all three were brought very close together.They were about to separate again after passing the obstruction, when a dozen roughly dressed men stepped out from behind trees and pointing guns at the three young men commanded them to throw up their hands.They did obeyed promptly and three or four of the men laid down their guns and coming forward they soon had the prisoners bound hand and foot and stretched upon the ground.

About this time John,who like the others had been too much surprised to utter a sound,found his voice."What does this mean?"he asked."What do you fellows think you are doing anyway? We aren't doing any harm."

"Oh no,of course not"said the man who was tying his feet giving the string a vicious tug."You wasn't snoopin'around tryin' to get evidence to send us to the pen."

"You are mistaken",said John earnestly."We were hunting ginseng. We had no idea that anyone else was within miles of us."

"Shore,that's a good excuse.Anybody can prowl around the woods pretendin' to hunt ginseng or squirrels.Two of you was in this neighborhood about a week ago."

"Like as not they was the ones that got Bill Westfield sent up", said another of the men."I'll bet they won't snoop around here any more after we get through with them."

"Listen,men",said Thomas."WE are not prohibition agents and we are not trying to get anybody into trouble.Let us loose and we wil not say anything about what has happened."

"I guess we can fix it so you won't say anything",said one of the men with a sinister laugh.

Seeing the hopelessness of further appeal the captives lapsed into silence.Their captors gathered together at a little distance and seemed to be holding a conference as to the disposal of the prisoners. They made no special effort to keep their words from being heard and the voices of some of them came clearly to the ears of the three who lay anxiously waiting for the decision.

"I tell ye dead men tell no tales."said one of the roughest-looking of the men,striking the ground with the but of his gun and spitting a mouthful of tobacco juice viciously in the direction of the prisoners.

"No,but there will be plenty of live ones huntin' for these if they don't show up at home,"objected another."I think we are in bad enough already without havin' a murder charge against us.Let's give them a coat of tar and feathers and chase them out of the neighborhood. I bet they won't be anxious to come back soon and maybe others will take a warning from what happens to these."

"I don't believe it," rejoindd the other."They know where they found us and they'll be back with a whole regiment as soon as they can get them together.What if others do hunt for them? We can knock them on the head and fasten some good heavy rocks to their carcases and drop them in the river.How's anybody goin'to find 'em?We can hide the still and everybody lay low for a while till all this blows over."

"I've got a better scheme than that."said another."Let's drop 'em in the middle of the river without hittin' them and without any rocks.We can leave their clothes on the bank and then everybody'll think they went swimmin' and all drowned.Then there won't be any need to be searchin'the country for them."

"That's a good scheme,"said a man who had not said much before but who seemed to hold some sort of position of leadership among them, "but I don't think we had better do anything till we see what Big Jake thinks about it.Bill,you go get your flivver and drive up to town and find him.Bring him along if he can come.If he can't ask him what he thinks we'd better do.He and Jim and Joe will stay here and watch these birds and the rest of you go home and get something to eat.Get back by one o'clock,Bill ought to be here by then."

This plan seemed to meet with general approval and the men soon disappeared through the woods leaving only the three guards.They sat down by the trunk of a fallen tree and lighting their pipes prepared to spend the time comfortably.

During the conference the three prisoners had shuddered at the bloodthirsty proposals but John's mind was not idle.A few years before he had witnessed a preformance by the handcuff artist,Houdini,and had amused himself and his companions by trying some of the stunts he had seen.He had found that he could make his hands almost as small as his wrists so that he could slip off almost any kind of bond that his friends could put on him.Thinking that this ability might now be of some use to him he cautiously tried the rope that held his hands and found that it would be easy to release himself.Pretending to be seeking a more comfortable position he squirmed around'till he could observe the three guards.They were all well built and muscular the leader appearing to be

about forty years of age while the others were much younger.They had set their guns against the log and John noticed that they were shot guns and not rifles.If he could once get sixty or seventy yards away he felt sure that the small shot with which the guns were probably loaded would not do him serious injury and he was confident that he could soon distance the men if he could once get to running.

He squirmed around more and finding that the guards paid little attention to him,evidently feeling sure that he was securely bound,he slipped his right hand out of the rope and into his pocket where his knife rested, for the men after a hasty search had shown that they were not armed,had not emptied their pockets.Assuring himself that he could free his feet in a moment if he desired to do so he studied the surroundings.

On the opposite side from where the guards sat and about ten feet away were two beech trees of considerable size.If he could reach these he thought that he might by keeping them between him and the guns reach the shelter of the edge of the thicket which was not more than fifty yards away.But with the three men watching and their guns close at hand he knew that it would be impossible for him to reach the trees,so his chance of making a successful dash for liberty seemed very small indeed.

He was beginning to think that his freedom from the rope would be of no use to him when an accident favored him.Twenty feet behind the guards a dead limb,probably dislodged by a squirrel, fell to the ground with a crash.The men turned to look in the direction of the noise. John was not slow in seizing the opportunity thus offered.To slash the cord that bound his ankles and to spring to his feet was the work of a single moment.The next instant he was dashing toward the trees and before the guards had realized what had happened he had gained their temporary shelter and was rapidly increasing the distance which lay between him and the guns which he knew would soon speak.So startled were the men by the suddenness of John's movements that they did not think to step to one side so as to bring him into view,and not a shot was fired until he was nearly forty yards from the trees and had reached a point exactly opposite the corner of the thicket which lay some ten feet from the path which he had marked out with his eye as the road of safety.In order to reach this shelter it was necessary to cross this narrow strip whose he knew he would be in full view of the men,so summoning all his energy he turned sharply to the left and dashed for the thicket.Three guns roared and John felt the sting of shot in his left arm and side.The guns spoke again but he was now out of sight behind the corner of the thicket and,while shot tore through the bushes near him,none struck him.

Then the firing ceased and he could hear the men cursing as they ran toward the spot where he had disappeared.John's heart was now pounding painfully and his breath came in gasps as he tried to maintain his speed up the steep slope.He soon realized that it would not be possible for him to get far up the hill before the men came in sight again,for it was so steep that speed was out of the question.What was he to do? He could turn to the right and run along the side of the hill but that would soon expose him to the fire of his pursuers at a range which would make it decidedly dangerous.He could plunge into the thicket of bushes and briars at his left and be safe for the moment,but the men would be almost certain to find him eventually,for it would be impossible to make his way through the tangle either with speed or with silence.The men were drawing near the corner where they would have a fair view of him and John was about to decide that he must take a chance on hiding in the thicket when he noticed ten feet in front of him what looked like an opening into the thicket.Summoning the last of his failing strength and praying that it might not be a blind alley,he struggled forward and turned into the passage just as the report of a gun and the whistling of shot told him that the foremost of his pursuers had come in sight.

He was now safe for the moment,for he knew that his pursuers, burdened with their guns would not be able to make much speed up the steep slope which he had just climbed with such exertion.But as he hurried along through the opening which seemed likely to lead through the thicket,the thought suddenly came to him that one of the men might have turned back to wait for him at the other side.If he should do so he could shoot him down as a hunter shoots a rabbit when the dogs chase it around.The thought made him pausein his course and look about him.He was now in the heart of the thicket but as he looked up the hill he saw that it was not so dense in that direction as it was lower down,so he resolved to try to make his way through.His breath was coming easier now and his heart pounding less violently,so he plunged into the bushes and briars and began to scramble upward as fast as he could.There was no hope of getting through without making noise enough to betray his position,so he devoted all his energy to making speed.

He had climbed fully fifty yards he thought and was beginning to feel safer when he heard again the report of guns and heard shot tearing through the brush entirely too close for comfort.He know that they could not see him but were firing at the spot from which the noise seemed to come.He crawled silently to one side for about ten feet and lay still for a few moments recovering his breath.Ten or twelve shots were fired without doing him any damage except that a few shot,their force almost spent by passing through the bushes,stung his back but did not penetrate his clothing.Then he heard the men plunge into the thicket after him.Springing up he struggled upward again and after a short time to his great relief he found himself at the upper edge of the thicket."ith only an occasional greenbrier to impede his progress he hurried on toward the top of the ridge which he could see a hundred feet above him.His second wind had now come and he was soon at the top .He could hear the men near the edge of the thicket,so placing the crest of the ridge between them and himself he hurried along in the direction in which he thought the road lay. He had now fallen into the swinging stride of the cross country runner and felt certain that his pursuers could not get within rangeof him again.It was not long until he arrived at the road but the car was not in sight.A glance at the road showed him that he was north of it,he could not tell how far.Not daring to waste any time searching for the car and remembering that the main road lay to the north he set out in that direction."hen he had gone half a mile he came in sight of a small house but there were no telephone wires,so blackening his pace to a walk to avoid arousing the suspicions of the inhabitants who ,he thought,might be friends of the moonshiners he went on past.Once out of sight he broke again into a run and soon came to the main road . Here he found a gasoline station with a telephone and was soon in communication with the sheriff who promised to send aid at once.

"hile he waited John had an opportunity to examine his wounds. He found that three of the shot had buried themselves in his flesh, but there was very little bleeding.He decided that he could easily wait until his brother and cousin had been rescued before having medical attention.

In a remarkably short time two large cars filled with armed men drew up at the filling station and they were soon speeding down the road toward the scene of the adventure."hen they arrived at the car it was decided that three of the men should make a detour and come to the main valley some distance farther down and wait there in hiding so as to cut off the retreat of the moonshiners.The rest after waiting a while for their flanking party to reach its position entered the

ravine which John thought was the one in which they had met the outlaws, but a careful research revealed nothing. They went through another valley with no better results, but in the third they came upon the two young men still lying on the ground. They said that they were sure that their captors had escaped, for after following John a short distance they had returned and after kicking and cursing them had hurried off down the valley.

Following the stream to its source the posse found a well-equipped distilling plant, but its operators had made good their escape. A visit to some of the houses down the valley revealed the fact that their owners had gone on a fishing trip down the river and their families professed to have no idea as to when they would return.

" I'll tell you this," said John as they rattled homeward in the old Ford after the doctor had extracted the shot from his arm and leg, "if those Chinese have to go without their ginseng until I dig it for them they'll get mighty hungry for it".

Ms 1
H W. Bynn
Read Dec 14, 1925

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AN OLD SKIPPER'S TALE

Northern Michigan has long been a popular place for summer resorters, and in the past few years it has became increasingly more so, and this fact is causing many changes in the appearance of the resort towns and of the highways. Petoskey, a thriving city on Little Traverse Bay, is the center of this resort country. It is situated at the inner point of the bay and affords a beautiful view along both shores of the gradually widening bay with ~~its~~ motor boats, sailboats and steamers. The last census report gives Petoskey a little over 5000 population, but the casual visitor would estimate its population twice that, judging by the number and the size of the houses and by the extent and expanse of the city. And his estimate would probably be as nearly correct as is that of the census report, for the number of the resorters in the city during the summer months easily surpasses that of the permanent residents. In winter Petoskey is "dead", but in summer its streets are lined with automobiles and the sidewalks are crowded with shoppers. Highways lead out into every direction, built largely for the accommodation of resorters. One of these roads follows the shore of Lake Michigan to the north and is called the Scenic Road. This is one of the beauty spots of Northern Michigan. For miles at a stretch the road follows the high bluffs within a stone's throw of the clear blue lake extending westward as for as the eye can see. Most of the x time the lake is in view, but at times one's view is obstructed by the thick forest through which one passes. Here there are no fences and for long distances no signs of human habitation. The tall pines, hemlocks, birches, and oaks line the road like mighty sentinels extending their great roots under your very feet

and intertwining their huge branches above your head.

As you drive north gradually it becomes lighter on your left and you can see water in the distance. Soon the trees seem to sink down and you are peering at the lake through their topmost branches: then suddenly you come to a bridge over a ravine, and you are standing on a bluff which you are ready to swear is four hundred feet high, towering above the tops of the trees fringing the beach, but if one of the mounted patrol happens along, he will tell you that it is about 125 feet, then if you decide to go down th the beach through the trackless underbrush or along the soft gravel deposited by the water flowing down the ravine in wet seasons, you will decide that the mounted patrol doesn't know what he is talking about and that even your first estimate had been too low. But you will feel repaid for your trip by the beautiful view that meets your gaze on every side--the winding beach visible for miles in both directions, the roaring waves making ever-renewed attempts to reach your feet but baffled each time by the sandy shore which swallows up the water when their energy is spent: and finally the bluff covered with bushes and small trees and rising up apparently mountain high with heavy timber fringing the top.

When you have followed this road north for about 25 or 30 miles you come to the town of Cross Village, nestling on the very brow of the cliff. The houses are all small and old. If this had been Rip van Winkle's home, he might have come back after his long sleep and not have been conscious of any change except the growth of his beard. Standing on the bluff at the north edge of the village is a large wooden cross about 20 feet high, but without any ~~marbe~~ inscription or other indication of its significance. There it stands all by itself not a house or a building of any kind within many rods of it. Evi-

dently there is some connection between this cross and the name of the village, Cross Village, but what is the connection? That was the question Professor Bogardus and I were asking each other one day a year ago last September, when we saw an old man leaning against the fence in front of his house, which is the nearest house to the cross at the northern edge of the village, so we decided to go and ask him. As we approached he greeted us. We told him who we were and he said that his name was Mohn Wagley, that he was 82 years old and that he had been born in Cross Village and had always lived there. He is rather tall and slender and wears the sort of beard that was so common in the decades following the civil war. In consequence of his advanced age he moves about rather slowly supporting himself on his heavy hickory cane, but his sparkling eyes, erect posture, and his animated bearing show that he still possess es a will power which at one time must have made him the leader of any group of men with whom he chanced to associate. We instinctively felt that we had found just the man we were looking for th tell us about the cross, for we were sure it must have a history.

"Well", he said, "there has been a cross there as long as I can remember. Not that same cross, though, that one was put up only about 10 years ago, but there had been crosses there just like that one long before that. Now if you was to ask most of the people around here they'd tell you that was the place where Father Marquette first worshipped when he landed way back long before my father could remember. Now that may be so, because Marquette did found a colony here.and convert the Indians, and most of them around here are Catholics to this day, but a man who had lived here long before I was born told me that a big tree used to stand there which had long branches ~~stickin~~ stickin' out on both sides that

made it look like a cross, and that the village was called Cross Village ~~xxxxxxx~~ from that tree. And I believe he's right about it. After the old tree was blowed over one day, they put up a big cross where the tree had stood, and that's the very spot where that cross is now."

Now that that point was settled, I asked Mr. Wagley what island that was we could see at a distance. Mr. Bogardus and I had wondered if it might be Beaver Island ~~or Hog Island~~ before we came over to the old gentleman.

"Well, sir," he said, "lots of people think that's Beaver Island, but it aint. There was a feller here last year who thought I didn't know what I was talking about when I told him that wasn't Beaver Island. He was one of them fellers that knows it all, and he insisted that that was Beaver Island even when I told him it wasn't an island at all, but a point of land running out there. He can believe what he wants to, but Beaver Island is 30 miles from right over in that direction" (and he pointed west) "and you can't see it from here. What you see there is Seven-Mile Point and it aint an island at all; it merely looks that way because part of the way out the land is low and you can't see it from here. I've walked out there many a time, and I've shot a lot of partridges, wild ducks and deer on that point; no sir, that aint Beaver Island, that's Seven-Mile Point."

After this a short pause ensued as the three of us looked out over the lake and watched the waves dashing against the beach, as there was a strong west wind blowing off the lake at the time.

Mr. Bogardus was the first to take up the conversation after the short pause by asking what those poles were we saw sticking up high out of the water so far out that we could hardly see them.

"Them's posts that the fishermen tie their nets to," Mr. Wagley said. "They generally go out there with motor boats now-a-days to set the nets, and to haul them in, but in my day we used to do it with mackinaws".

"What's a mackinaw?" I interrupted.

"A mackinaw is a big ~~sch~~ sail boat that's got ~~two~~ two sails and two sets of oarlocks. We had to use oars in the mackinaw when there wasn't any wind stirring."

"How lohg was a mackinaw?" I then inquired.

"About twenty-five feet," he said, "there is one down there on the beach over there near the fish house" and he pointed at an object about a quarter of mile away. We couldn't see it very plainly from that distance, but when in Cross Village on a later trip, I walked down ~~to the beach~~, or perhaps I had better say I climbed down the bluff to the beach, and then I saw that it was a boat agout 6 feet wide and 25 feet long, shaped much like a clinker row-boat with planks overlapping at their upper edges.

While we were standing there in the wind Mr. Bogardus and I had to pull our hats down from time to time, or to hold them on our heads to keep them from blowing off. Mr. Wagley didn't need to do this because he was wearing his winter cap, which I suspect serves him twelve months in the year. An incessant roaring sound of splashing water was striking our ears as the waves dashed against the shore. The surroundings were fit for a seaman's tale: and it was probably this situation which induced Mr. Bogardus to ask the question which brought us the thrill of the afternoon.

At any rate Mr. Bogardus struck a responsive cord when he asked the old gentleman if he had ever seen any wrecks on Lake Michigan.

"Yes, I did," he said, Then he paused, as if recollecting, dropping his eyes to the ground. At the same time he lowered to the ground his right foot which had been resting on the bottom two-by-four of the fence and raised his left foot to this position, which change necessitated also the transfer of his cane from the one hand to the other. Then when he was all set, he began his story, which I suppose he has told hundreds of times, because all the details are ready at hand and each falls into its proper place. I do not mean to say that he has made up anything to embellish his story. I believe everything happened just as he tells it, for I was familiar with life on the Great Lakes during my youth and I know many such disasters as Mr. Wagley relates have occurred. Only he tells his story with such a wealth of detail, and with the animation of one who has gone through the experience, that I feel now that any attempt on my part to retell his tale under so differedt conditions, must fall flat on your ears . But I was thrilled by the story at the time, and so decided to try to relate it to you for the information it contains about the life of a fisherman on upper Lake Michigan several decades ago, even if I should fail to bring out its interest.

So when Mr. Wagley had readjusted himself physically, and had relieved his mouth of an amount of accumulated saliva and had shifted his cud to the other cheek he slowly stroked his beard twice and then began his tale by repeating the words which he had uttered before.

"Yes, I did. It was in Oct. of 1872 or 73, I'm not sure which Me and five other men had taken my mackinaw and our fish nets and sailed down to Little Traverse Bay and were fishin' down there where Petoskey is now! At that time there wasn't even a village there, there wasn't nothin' there, not even a store where you could buy

provisions or tobacco. Well, we had been down there two or three weeks, and we were running out of provisions and tobacco; we didn't have any more flour to bake bread with, but we didn't mind that so much, we fellers could get along without bread all right, but we had run out of tabacco, and we had to have that. So I sent three of the men back to Cross Village with the mackinaw to get some provisions and tobacco.

"The weather was pretty fair the next two days, but the third night a terrible storm came up and I was pretty nervous because I didn't know if the boys had got to Cross Village yet by that time or not. But I went to bed and fell asleep all right. About 2:00 o'clock that night I felt some body pinchin' my shoulder and sayin' 'Go to Cross Village!' I jumped up out of bed, but there wasn't nobody there. So I thought it was only a dream, and went back to bed, and I suppose I went to sleep again, but I don't know; anyway I felt someone pinch my shoulder again and say, "Go to Cross Village!' So I jumped up again , put on my pants and shoes and was just goin' out the door, when the Indian woman who was our housekeeper, came out and asked where I was goin'. "To Cross Village", I said. "Why don't you wait till morning? Nothin's wrong You don't have to go this time o'night when it's too dark for you to see the path and you'll be losin' your way in the woods. You better wait till morning".

"No, I'm goin' now', I said.

"Well, then wait a minute till I get you a bite of breakfast and fix up a little lunch for you to take on your trip.

'No," I said, I can't wait. I'm goin' right along'. So I shut the door and run over to an Indian's cabin who lived about a quarter of a mile away and who I knew had a lively pony. When I got there I knocked at his door with my fist and I believe I kicked it with my foot too, in my excitement, because there were

somethin' tellin' me all the time 'Somethin's wrong. Hurry to Cross Village' Well, quicker than you could say"scat" the Indian had his door open and asked me ' Whats the matter?"

I'm afraid the boys who went to Cross Village the other day need me there', I said, 'Harness yourpony for me and let me drive him up there. I've bot to go there quick'. He had the pony saddled and ready in a minute, and I started down the road. People called it a road, but it wasn't the kind of road we have now. A horse had to watch his step or he'd stumble over roots of trees, and a rider had to keep dodgin' for fear he'd be knocked off his horse by some of the low branches of trees. But, we got along pretty fast because the pony had ofter travelled over this road and knew the bad spots. I just talked to him like to a person, and he seemed to understand.

"Just as we was comin' into Indian village about 8 miles down the road from here, an Indian that I knew, he died several years ago, came riding toward me, and when got near he stopped his horse and yelled: 'For God's sake, John, Hurry to Cross Village, they need you there. There's a big sailing vessel out in the lake there with 11 men on board and the storm is pounding her to pieces, and nobody knows what to do.' You bet I didn't let the grass grow under that pony's feet. I gave her the whip, though I hated to do it, because she was such a faithful creature and she had already come a big piece and was pretty tired. It was now about 8:00 oblock , and of course daylight, so she could travel faster than she had in the dark. Well, we clipped off them 8 miles in about an hour, as there was a pretty good road between the villages."

Mr. Wagley probably realized that he had our curiosity a-

roused to a high pitch by this time, and either to give us a pause in the story before he reached the climax or from physical necessity or want, he paused at this point shifted legs and cane again, spit out his old cud and replaced it by a fresh one, stroked his beard slowly two or three times and then resumed his story.

"Well," he said, "when I reached this corner right here where we are standing, I got my first sight of the vessel. She was right out there", --and he pointed out over the lake, "quite a piece from shore. It was a two-masted schooner with both her sails and staysail down or torn off by the storm. She must have been nearly full of water as she was foundered and layin' over on her side, while great waves were lashing her windward side and often sweeping over the whole vessel. I could see just five men all lashed to the masts, three on the forward mast and two on the aft-mast. That was all that man left of the eleven. Six had dropped".

At this point the old gentleman's voice began to quiver, and as I looked up I saw the tears were coming to his eyes. How I had misjudged this man. I had supposed that the vicissitudes of life through which he must have passed had hardened his inner emotions. But now I saw that beneath that rough exterior there pulsed as compassionate a heart as is to be found in a frail woman. How often are we mad wrong people by our snap-shot judgments!

It took Mr. Wagley several seconds to compose himself enough to go on, while Mr Bagnall and I stood by solemnly and waited. He then resumed:

"I stopped here only a minute then I drove my pony over there near where the big cross is, where there was a crowd gathered on the edge of the bluff watching the schooner. My father was the first of the crowd to see me , and I could hear him say to some of the men standin' near him,'Here comes John, It'll be just like him to try to do somehhin' to save them sailors and lose his own life in the attempt.'

"There they were, a crowd of men and women, looking on as helpless as children, not knowin' what to do, most of the women were cryin'. There were also several nuns there from a convent that used to stand up near that church. They ere counting their beads on their rosaries and praying. I jumped off the pony, never stoppin' to tie her. One of the fellers in the crowd took charge of her, but he wouldn't have needed to: she was tired enough to be glad to stay right where she was.

"I run up to my father and asked him if the boys in the mackinaw boat had arrived, and he said they had landed just a lillte while before the storm broke, and while he was tellin' me, my three pals was comin' over toward us. I saw the mackinaw pulled up on the beach where we always kept her, only they had pulled up her further up than we generally did, on account of the storm .

"I had my plans all made before I got there, my only fear was the boys had got caught in the storm and foundered, but I felt relieved when I found that they had got there safe. So I told one of the men to hurry and get me a strong team of horses somewhere, and then others to help him pull the mackinaw off the beach and out to the outer edge of the docks by drivin' the horses along the dock and towin' the mackinaw out against the wind and swells. Father was gettin' pretty nervous by this time and he said to me, 'Now, John,,you keep your shirt on.'You can't go out there in this storm'. I told him that he needn't worry. I'd get back all

right!' Then I asked him for the key to the store: you see, he used to own that first store you come to down the street there. He hesitated a little, but he give me the key all right. Then I turned to the crowd and said: 'I want five men to go out to that schooner in the mackinaw with me, and any of you's got the guts to go, come on up to the store. There was a little Frenchman in the crowd named Louis Beauvais: he said he'd go, and the three men that I had sent up for provisions said they'd go, and then there was a big husky feller there, Joe Moore, who said he'd go.. So I took them up to the store and fitted 'em all with rubber hip boots and oilcloth coats, and I put some on myself and we started back to the dock.

"They had the mackinaw pulled off the beach and were pullin' her out along the dock when we got there. I told the driver to stop his team, andthe fellers on the dock to put half a cord of wood in the bottom of the boat, while I pulled up the sails. Louis, the little Frendhman, who always thought he knew it all, tried to stop the men, and he said to me,'What you tryin' to do? Yo want sink this boat? Load her down that way and the first one of them big swells that comes along is goin' to swamp you. ' I told the men to go ahead and do what I said and they did. You see, I wanted that ballast in the boat.to get her keel down in the water so she wouldn't slide over the swells with the wind, because, I knew we'd have to tack. to get out to the schooner at all.

"When the wood was all in and the mackinaw was properly ballasted, I told two of my men to handle the sheet ropes of the sails, and two others to sit in the center of the boat and be ready when I needed them, and I told the Little Frenchman to get into the bow of the boat. You ought to seehim flare up then.. He said, 'No sir, I'm going to steer this boat.' I told

him, 'You'll do what I tell you to or git out of the boat right now and stay out.' I think my father sized things up about right when he said to him, 'Louis, you don' know that boy of mine. He can handle that boat, if anybody can. You'd better do what he tells you to.' Well, he went to the bow all right, and he didn't give me any more trouble after that.

"While we was gittin' the mackinaw ready somebody in the crowd on the dock yelled, 'There goes another man' and the mama and other and sure enough there was only two men left on each spar. He was gone, and I knowed it was no use to try to find him in that storm.

"We'll have to hurry men', I said, 'or another will drop before we can reach them. Reef down the sails to the bottom notch. We may have to pull one of them way down when we git out, but we'll start with both sails. So the men reefed the sails and I told some of the fellers on the dock to push off our bow with the poles that they had for this purpose. You ought to have seen that boat shoot away from the dock when the wind hit her sails. I headed the boat just as near into the wind as I could and we was headed just about northwest. But we was nearly swamped the first five minutes out, because the water is still pretty shallow at the end of the dock, and the big waves all broke at this depth. I tried to dodge the biggest ones, but we hadn't got ten rods from the dock when one hit us right square on the side, and filled the mackinaw half full of water. Two of the men used the hand pump we had and the other used buckets and had the water pretty well down before another breaker came over. Of course, spray was splashing over us every few seconds from the waves that would break a few feet off the side of our boat. The people on shore told us afterwards that they thought several times we was gone, when we was in the trough of the sea and all of the boat and even a part of the sails was out of sight. And it did seem for a time like the water was gettin' the best of us. Though the men pumped and bailed it kept gettin' deeper in

in the boat. But I encouraged them because I knowed we'd be all right when we hit the deep water, and that wasn't far out now.

"I didn't take very long tacks for two reasons, in the first place it would keep the men encouraged to see our boat always near by and gradually somin' nearer, and they would be more likely to hold on a lettle longer,aand in the second place, each time we would face into the wind, it would send us ahead a little further than we could go in the same length of time on a long tack. You see, them four fellers2on the spars wasn't having any easy time of it, and they had to be encouraged or they would give up and be drownded. They had tied themselves to the spars all right as I noticed when we got nearer, and as I had suspected they would do, that's always a sailor's last resort on a schooner that founders. Now, on a steamer they don't do that because the heavy engines and boilers pulls her down and she sinks, but a schooner will float and the spars are the safest place. The big waves that wash over the hull of the vessel would kill a man if he strapped himself down to anything on deck, but if he lashes himself to a spar he's out of their reach. These men was tied to the spars high enough up to escape the big waves all right, except for the spray that the storm carried over the hull and drench them with . That didn't hurt them, the danger was not on the windward side, but on leeward side. You see the schooner being waterlogged, her hull projected only a few feet above the water and she was listed about like that," he said, tilting his hand to an angle of about 45°. "Then," He resumed, "whenever a big wave would turn her clear over on her side and often even farther that that so that most of the spars would go under water. That 's where the danger was. Everytime the schooner would turn over that way, it would carry the men under water, and if they didn't take a long breath before goin' down they would be liable to strangle and if it kept up long enough they would surely

drownd.

"Well, after several tacks we was pretty close to the schooner. The wind was howlin' and two of our men had to keep bailin' all the time to take care of the water that come in over the side of our mackinaw. I hollered at the men on the masts to hang on just a little longer and we'd get 'em all right. They never said a word. I guess they was too exhausted to talk, but they heard me all the same, as they told me later. I then had two of my men take down the front sail entirely, so that I could handle the boat better. The next tack we passed within a couple of rods from the schooner. I then hollered to the men of the front spar to cut theirselves loose and to be ready to drop whenwe come by the next tack. I watched the schooner close and regulated the speed of my boat accordingly. When we was up right close the spar had just dipped under water, but the men who had cut theirselves loose was hanging on tight. I let the sheet rope of my sail way outto stop the boat then as the spar came up slowly I gradually pulled in the sheetrope again and we passed right under the men as soon as the spar was high enough for us to pasx under it. Then I told two men to stand ready and the sailors to let go and drop. They did it, and our men caught them just as purty as could be. Neither of them got a scratch.

"I then told the men of the aft spar to get ready and to have theirselves cut loose by the time we got back in the next tack. I wasn't quite so successful this time. I took only a short tack and tried to get the mackinaw under these men the same way I did under the others, but the wind had carried us off from the schooner too far to try to get them that trip. So I took another tack and come up slow again just as the spars was comin' up. So I told my men to get ready again, and the sailors to let go the spar and drop.

I couldn't get the mackinaw quite under them this time but the two men in the middle of ~~the~~ our boat caught the one nearest us right over the rail of t e mackinaw. He got his side and one arm scratched up a bit, but not bad. The other fellow dropped into the water, but I had just enough headway of the boat to swing her stern in toward the schooner by puttin' the rudder hard over. He was just comin' up for the first time, when I made a grab for him and caught his hair, I knowed then I had him all right. So I pulled him up to the side of the boat, and we soon had him in without a scratch.

"We then had the wind almost straight in the rear as I headed the boat for the dock. I knowed I would have trouble landing at the dock in this storm, so I ordered the men to pitch all the wood overboard, as I didn't need it any longer for ballast and wanted the boat as light as possible to run her up on shore. I set one sail on one side and the other on the other side, so we come in wing and wing. I'll bet we made nearly a mile a minute. Anyway we was in shallow water just in ~~in~~ a jiffy. I had most of the men come to the stern of the boat so that the bow would be light, making it easier to beach the boat. It didn't do much good, though, because two or three of the big breakers in the shallow water filled her about half full. So we got stuck on the bottom about ten feet from the shore. The team of horses was still there, and so I had one of my men with the rubber boots on jump out and wade ashore. He hitched the team to the mackinaw and the horses soon had us up far enough so that we jumped on the beach.

"You ought to have seen the crowd of people on that beach. I'll bet it was the biggest crowd Cross Viblage has ever seen. They must have come from miles around because there wasn't as many people as that in Cross Village.

~~There was~~ All the men, women, and children of the town, were there even women with little babes in their arms.

"I knowed somebody would take care of the sailors so I said to my men, 'Come on boys, lets take our coats and boots back to the store.' By the time we got back the crowd was all gone."

Later as we continued our automobile trip along the Scenic Road, Mr. Bogardus remarked, "I thought old John must have had some experience on this lake! and what I liked best of all was the modest way in which he ended his story. He didn't tell us how the crowd gathered around him, as they must have, and made him a great hero."

F. H. Newell

June 4, 1926.

No. 10

MOUNTAIN PEAKS

by
E. L. Abell

Terre Haute Literary Club
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It is four o'clock on a June morning somewhere in the Sierras, I am returning from a summer camp and for some two hours have been climbing the mountain hoping to reach the summit and make the descent on the other side before the intense heat of the sun should make the bare mountain trail almost unendurable.

Thus far the ascent has been made in silence and in darkness so intense that the small lantern which I carried scarcely served to light the trail thru the dense fog. But now suddenly a glow appears and a moment later I step as thru a doorway into another world. The mists are all below me now and the air is clear and fresh with the coolness of early morning. As I pause to rest I note the almost level appearance of the cloud mist. As far as I can see it extends in every direction a dull gray mass, with here and there a few mountain peakd rising above it. But as I watch the surface of the clouds becomes a lighter and lighter gray, until finally it becomes snowy white and looks like immense bunches of cotton rolling gently in the breeze. And now these rolling masses of whiteness begin to take on tinges of color, yellow and red and purple and off to the west one mountain peak becomes a dazzling blaze of light. Toward the east the beams of the rising sun seem to lie level across a sea of cloud. Observing this picture of sunrise in the mountains, a picture which no artist could ever paint, I was thrilled as I never had been before with the beauty of this world of ours. I remember thinking with pity of my friends still sleeping far down in the valley below me. And I pitied the thousands living in the distant cities for many of whom a real sunrise can never be.

On descending the mountain that morning I felt that I had been priviliged to observe a scene of rare beauty, and since that day mountains have had an ever growing charm for me. Years later I came to love Mt. Hood perhaps the most perfect of all, and Mt. Ranier with its massive dignity. Many a time I have climbed the bridge tower in Aberdeen just to catch a glimpse thru the surrounding hills of Ranier at sunset. Although seventy_five miles away on a clear evening no field glass is needed to enjoy the display of sunset colors on its summit. And the Olympics, deserving to be much better known, inspire the beholder with lofty sentiment.

"Olympics! stern guardians of a mighty strand,
Stretching thy rugged length 'twixt sea and sound,
Before the ken of man thy summits, crowned
With snows eternal, kept their watch o'er land
And sea- beyond our history's farthest bound
They rose majestic. Still unchanged they stand.

Still 'mong thy rocky fastnesses the wild
Beast makes his lair- the panther's fearful yell
Still frights thy echoes. In the peaceful dell
Deer feed, nor shun the path where redskin filed
Of yore, on eager chase or errand fell.
Through years unnumbered creatures fierce and mild
Have found, each suited to his nature's needs,
Within thy sheltering crags a home- and grave.

Unchanging, calm, while tempests shriek and rave
Thy peaks serene repose, nor storm they heed,
Nor lightning blast. Thy streams yet free to lave
The roots of forests undespoiled by greed
Of man, leap foaming on their seaward race.

. . . . . .

Olympics! range imperial, sublime!
Stern monitors, austere and high, - in deep
Hushed solitudes thy lonely summits keep
Their ceaseless vigil. Petty, soiled with grime
Of Sordidness, 'neath thy calm gaze we shame to creep-
To nobler heights and clearer views we fain would climb."

From the "Olympics" by Ida Abell Allen

In all ages men have revered the mountains, and building their homes among them have ever been ready to defend them with their lives. Something of the dignity, the grandeur and the sublimity of the mountains seem to enter into the heart of man. There is a story of a traveler in the mountain region of Scotland spending the night in a very humble cottage well up on the mountain side. He was much impressed by the sincerity and the dignity of the two old people who lived there. On rising early the next morning he saw the old man standing bareheaded on a projecting rock not far above the cabin. From this point a wonderful view of mountain and valley and stream extended in every direction. On seeing the traveler approach with a look of inquiry on his face the old man turned and said, " Young man, on this spot every morning for forty years I have bared my head to the beauty of the world."

We would not belittle the influence of other aspects of nature as they have made their appeal to man. He loves the prairies, the plains, the waterfalls, the rivers, the lakes, the ocean, and with Wordsworth would say, "My heart leaps up when I behold a rainbow in the sky."

And the works of man's building give inspiration and delight. Man is justly proud of his bridges, his highways, his temples and cathedrals, but in the presence of Nature's masterpieces he bows in worship. The Greeks had their Olympus, the Hebrews their Sinai and Zion, the Japanese their Fujiyama. And just as the mountains rise above the surrounding plains, so in the life of man certain of his experiences rise above the drab monotony of the commonplace, and give dignity and character to life.

It is necessary to remember at the outset that no two people are alike in their traits, and that experiences that have a decided influence upon one person may not so affect another. There are however certain classes or types of these that are common to most of us. We have hinted at the influence of nature upon man but at best this is trivial compared with the influence of other people. With the average person the influence of parents especially the mother is greatest of all. The child is quite likely to take this for granted and sometimes remains unconscious of its importance until later life. Yet during those early years the whole trend of life is being determined by the mother.

Some have never known the mother love and they too would say with the poet, "O, mother, come back from the echoless shore,
And rock me to sleep in thy arms as of yore."

And into childhood and youth came other influences, contacts with those who gave joy and inspiration to life. And someone befriended us when we needed friends most. Someone believed in us far more than we believed in ourselves and in retrospect perhaps we can only say, " He was good to me, he was," "He was good to me , he was."

And perhaps there were occasional chance visitors from the great far off world of achievement. Fortunate indeed is that child who catches frequent glimpses of great men and thrice fortunate is he who catches from them some spark that sets on fire the enthusiasm of his own soul. Note the eagerness with which Edward Bok as a youth sought the advice of the prominent people of his time and how richly he profited by it. Sometimes a short interview, a lecture, a book, a sermon, serves to change a whole life by changing its direction. Out on the Great Divide is the common source of two little rivulets which later become creeks, and later still large rivers one of which eventually finds its way to the Gulf and hence the Atlantic, the other of which leads to the Pacific. By the merest chance therefore a drop of water might be turned one way or the other, toward the Atlantic or the Pacific. And by the same mere chance at moments of decision a human life may be bent in one direction rather than another and the whole course of after life thus directed. Emerson said that our greatest need was someone to keep us at our best. We all remember with delight those precious moments when some master spirit enthused us with new ideals and new ambitions.

Some years ago it was my privilige to spend a day with J. Preston Bradley, the Chicago pastorx minister. By appointment we met at three o'clock one June morning at a lonely dock on the southern shore of Lake Superior. Taking a motor boat we hurried to the fishing grounds and arrived just in time to watch the lifting of the nets, and then on again for a glimpse of Pictured Rocks at sunrise and then to Grand Island that beauty spot of the North.

All day long we rode or tramped over the island now pausing on the summit of cliffs three hundred feet sheer above the lake, now winding our way through dense hemlock forests, now admiring waterfalls and now exploring caves, always seeking new beauties and always finding them. How well I remember the conversations of that day! We vied with each other in quoting nature poetry; we tested our knowledge of the wild life around us; we discussed some of the great problems of life; we talked of the years that had passed since we both had lived on the shores of Lake Huron. I have heard Dr. Bradley thrill great audiences with his oratory, but the man is at his best surrounded with the beauties of nature which he loves so well. To him it was a day of delightful freedom, to me it was a day of inspiration never to be forgotten, one of the mountain peaks.

On another occasion an hour spent with Francis Hopkinson Smith proved a most charming experience and worth months of common living. I mention these as samples from a personal history and as illustrations of one type of valuable influences.

Another type may be known as achievements or successes. From the little child who builds his first block house to the engineer who builds a bridge success acts as a great stimulus to further effort. To be able to form a purpose and to carry it out distinguishes man from the lower animals, and the progress of civilization is merely the accumulated successes of individuals and of groups. Sometimes successes lie concealed under apparent failures and men of genius have died in ignorance of their real success. Sometimes, too, the individual lives under the delusion of success while in the eyes of the world he has failed.

The world in what might be called a noble selfishness has come more and more to honor the achievements of those who labor for the welfare of the race, and probably success in some useful service to one's fellows gives him the greatest of all satisfactions. This service may be of many kinds- the great invention, the discovery of a cure for disease, the solution of some social problem or the composing of a master poem. Man's efforts occasionally rise to a climax which in the case of genius may give to the world Keats' Ode to a Grecian Urn, Inness' Midsummer, Beethoven's Fifth Symphony, or MacDowell's To a Wild Rose. Above the years of struggle, failure and unfulfilled purposes these successes rise like mountain peaks. Such a thrill as came to Mme. Curie on the discovery of radium, or to Columbus when he first sighted land, or to Archimedes on the success of an experiment, or to Balboa when from the top of a tall tree he first saw the Pacific-- these are the thrills that urge men forward.

One of the highest gifts of man is to foresee. The contemplation of the past achievements and the vision of what may yet be have always thrilled those who labor for the advancement of the race. Such foresight needs to be founded upon a knowledge of the principles that underlie human progress. Everywhere we are anxious to find evidence that higher and higher types of men are evolving. We are encouraged by every example of those who by a single deed or by a lifetime of service are raising the ideals of the race. Who can be unmoved by the life story of Dr. Grenfel of the Labrador, or by the heroism of Major Burt on the Titanic or by the courage of that ship's band as they stuck to their post to the last and went down playing, "Nearer, My God, to Thee" Or again by Florence Nightingale in the Crimea, or Paderewski at the Peace Conference or by the story of John Muir, the Wright Brothers, Burbank, Edison, Clara Barton, Frances Willard, or by the young soldiers in the Spanish American War who offered themselves and risked death in the experiment with yellow fever germs? Nor are the signs of progress limited to the heroic deeds of individuals. Groups of earnest workers are learning to cooperate as never before and societies without number are reaching beyond national boundaries and considering the whole world as a field for service. We have the World Eugenic Society, the World Conferences on Education, on religion, on charities.

in relief measures
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In great catastrophies like the Galveston flood, the San Francisco earthquake, the earthquake in Japan, the burning of Smyrna and in many countries the distress caused by the war in all of these we find evidence that sympathy, understanding cooperation are increasing among the enlightened peoples of the world. Disarmament conferences, World Courts, Peace conferences, League of Nations, all are evidence that the world is striving to bring about a better day.

"Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts in glad surprise
To higher levels rise."

From Longfellow's Santa Filomena

Th elevation of spirit which accompanies the climb to some lofty Nebo whence we can view some Promised Land is a continuous incentive to greater effort. Lives that remain in the valley are narrow and blind. In the words of the prophet, "Without a vision the people perish."

But the seeing of visions alone is not enough. Out of the vision grows longing and those deeper emotions associated with it. This mood may be aroused by human influence or by some aspect of nature. I remember with what keen delight as a boy I ran to the top of a high hill and flew my kite far, far away over the hollows and over the fields, always up towards the very clouds. And lying there in the cool grass alone save for the kite which seemed a thing alive, and feeling the steady pull of the string I would look at the clouds and give way to fancies, to dreams, to longings. "The thoughts of youth are long, long, thoughts".

Longing

"The setting sun fiery in the west,
The red glow, thevtrees' dark shadows on the pond,
A redwing blackbird rising from a marsh,
A soft breeze against my cheek,
A yellow moon above a vast expanse of wheat
Or behind a dark green pine.
A winding road,
Indian pintos startled at night
In the desert.
O, all of these and many more
Fill me, yet do not satisfy.
An unutterable longing
For what- I know not
Chokes me.
Moments of exquisite pain
Are these.
A yearning for the Infinite.
A vision of what might be.
Then back to earth
And what we are,

" Plodding our way like all the rest.
But moments like these
We cannot live without."

Anonymous

And akin to our longing and growing out of life experiences and a growing sense of values man climbs the mountain to worship, and he hears a voice saying, "Put off thy shoes from off thy feet for the place whereon thou standest is holy ground." And again on the Mount of Transfiguration we hear Peter say, "Lord, let us make three tabernacles, one for thee, one for Moses and one for Elijah." It is a long journey from the amoeba to the man who builds a tabernacle for his god. Out of worship have grown the desire to give, the longing to serve, the determination to lose oneself in some great cause. It is significant that the cross was erected on a high hill. Each life has its own mountain of sacrifices, devotion, worship- its own Holy Place and its Holy of Holies, within which it rises to its noblest and best.

According to Tennyson, "The highest is the measure of the man" Moments of exaltation, of insight, of inspiration, of worship, of purpose forming --- these are the supreme moments that guide and control the life of the common day. These in youth and middle life are incentives to action. What of old age? In the sunset time the traveler pauses to look back over the long trail. The deep valleys of toil and discouragement and failure are now only dark masses of shadow. Rising above them and glowing in the evening light are the hill tops, the mountain peaks of life, periods of achievement, of inspiration, of aspiration, of longing, of love. And during the long evenings the old man sits by the fire and dreams. Let us leave him there where he loves most to be-- with his memories.

If we turn now for a moment to a study of the condition of the individual during these moments of exultation we find chiefly a complex of sensations. The thrillsof the twelve year old youngster in the amusement park and those of the musician composing a symphony are not so different as one would suppose. Each is making a response to a stimulus in a way highly pleasing to himself. The difference seems to lie chiefly in the level of mental and emotional reactions involved and in the results attained. Man has always sought experiences that thrilled him. In early stagesof development they are childish and crude and give satisfaction for the moment only. In higher types of men those experiences are more often sought that have permanent value and that may be used in carrying out purposes. Witness the effort put forth sometimes to see and hear some genius. The purpose may be very definite-- to gain knowledge, courage, inspiration that will advance the individual in his own work, or give him heart to endure the struggles that lie ahead.

I have indicated but a few of the many types of experiences common among us. There are many others and each one has his own which may differ widely from the usual. Nor have I dwelt upon the monotony and the hum-drum existence which often lies like illimitable plains between the mountain ranges. I do wish to raise the question as to whether we can avoid the chance and haphazard uncertainty which seems so often to provide the great occasion. Is there a law which governs? In educating children can the environment be so controlled as to insure a great number of worth while experiences which do not depend upon chance? if so, will the absence of originality and spontaneity spoil the great occasion? Is life what others make for us? Is it what we make it? Is it both or neither?

It is this practical use of great occasions that I wish especially to emphasize. Is it not the philosophy of the happy life to seek frequently that sort of stimulation which will elevate and inspire? We must remember that our evaluation of our own experiences is constantly changing. Some circumstance which we once considered of great importance, when seen in the light of later years, seems to lose its value, and other occasions once thought trivial increase in importance when we consider their later influence upon us. Who can say which is right? How can we place correct values upon the determining factors in our lives unless we know just what the trend of life should be? What kind of life is best? And what is it all for? Man never truly is but is ever becoming. As an individual and as a group he is always seeking. Metaphysics, philosophy, ethics, religion serve to lure him on. As he seeks to evaluate life he learns to evaluate the elements of which life is made. He learns to appreciate. He realizes how many lost occasions should have enriched his life but did not. He realizes too that his soul needs daily food. Goethe must have had this in mind when he wrote,

> "Every day we should hear at
> least one little song, read
> one good poem, and look at
> one choice picture."
>
> From Wilhelm Meister.

Only as we seek and gain steadily from many sources that which will add to our understanding of life and give us a keener vision of its possibilities will every common task become a joy and every day become a holy day. And thus following the gleam man goes to the mountain and climbs. He does not wait for the mountain to come to him. A life of passive expectancy by the laws of chance in such a world as ours might occasionally be rewarded but for the most part great experiences must be sought,

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I have indicated but a few of the many types of experiences common among us. There are many others and each one has his own which may differ widely from the usual. Nor have I dwelt upon the monotony and the hum-drum existence which often lies like illimitable plains between the mountain ranges. I do wish to raise the question as to whether we can avoid the chance and haphazard uncertainty which seems so often to provide the great occasion. Is there a law which governs? In educating children can the environment be so controlled as to insure a great number of worth while experiences which do not depend upon chance? If so, will the absence of originality and spontaneity spoil the great occasion? Is life what others make for us? Is it what we make it? Is it both or neither?

It is this practical use of great occasions that I wish especially to emphasize. Is it not the philosophy of the happy life to seek frequently that sort of stimulation which will elevate and inspire? We must remember that our evaluation of our own experiences is constantly changing. Some circumstance which we once considered of great importance, when seen in the light of later years, seems to lose its value and other occasions once thought trivial increase in importance when we consider their later influence upon us. Who can say which is right? How can we place correct values upon the determining factors in our lives unless we know just what the trend of life should be? What kind of life is best? And what is it all for? Man never truly is but is ever becoming. As an individual and as a group he is always seeking. Metaphysics, philosophy, ethics, religion serve to lure him on. As he seeks to evaluate life he learns to evaluate the elements of which life is made. He learns to appreciate. He realizes how many lost occasions should have enriched his life but did not. He realizes too that his soul needs daily food. Goethe must have had this in mind when he wrote,

> "Every day we should hear at
> least one little song, read
> one good poem, and look at
> one choice picture."
>
> From Wilhelm Meister.

Only as we seek and gain steadily from many sources that which will add to our understanding of life and give us a keener vision of its possibilities will every common task become a joy and every day become a holy day. And thus following the gleam man goes to the mountain and climbs. He does not wait for the mountain to come to him. A life of passive expectancy by the laws of chance in such a world as ours might occasionally be rewarded but for the most part great experiences must be sought.

No. 11.

THE CONSTITUTIONAL CONVENTION

By

CHARLES E. PIETY

Read before The Terre Haute Literary Club

February 8, 1926

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NOTE

a recent edition of The Constitution of the United States by James M. Beck was published in 1924 by the same publishers. This new edition was not available to the writer but is recommended for reference instead of the 1922 edition in the above bibliography

THE CONSTITUTIONAL CONVENTION

The Constitution of the United States is the oldest comprehensive written form of government now existing in the world. (Beck, 10). The nation in which we now live has prospered mightily, and while many physical and economic facts are no doubt the direct cause of our present position, it seems equally clear that the action and interaction of those causes has been made possible in no small measure by our form of government. The writer, therefore, presumes to call your attention again to some of the history that caused the Constitution to be produced and also to some of the events in its production.

It is to be conceded at once that our Constitution did not originate in the Constitutional Convention, but rather was the result of an evolution which had its beginning in this country with the Charter of Virginia. The famous words of Mr. Gladstone that,

> "As the British Constitution is the most subtle organism which has proceeded from progressive history, so the American Constitution is the most wonderful work ever struck off at a given time by the brain and purpose of man",

are inclined to give the impression that the Constitution was made from whole cloth by the delegates to the Constitutional Convention in the four month's session at Philadelphia. Although the writer would not belittle the great work of the Fathers in framing the Constitution, as a historical truth their work was

the coalescence of many currents of political thought that had long been at work.

The period of our history which immediately preceded the Constitutional Convention was one of the darkest of all in our country's existence. Moreover, less is known about this particular period than about any other in American history. Benjamin Franklin's brain child, the Articles of Confederation, were in force from 1781. That government was our first attempt to formulate some sort of a relationship among the various states, which were intensely jealous of their respective power and authority. The Confederation was woefully weak, but it was a step in the right direction, and must be considered as such. One of its chief weaknesses was that it had no power to lay taxes. It was, therefore, solely dependent on the states to supply the funds for its maintenance. This source of revenue proved to be unsatisfactory, for when the government called on the states for money, money was not forthcoming. The credit of the nation was at the lowest possible ebb. Its paper money was notoriously of no value. Another serious defect was the lack of authority to regulate interstate and foreign commerce so that the different states were legislating against the products of their neighboring states, each making the most of its natural advantages to the detriment of the commerce of the states in general. It was the commercial and financial troubles that probably were the proximate causes of the new Constitution.

Some of the other weaknesses of the Articles were ~~the~~ the lack of an executive, the lack of a national judiciary, the lack of power in the Federal Government to protect itself against the encroachment of the states and the requirement of unanimity to amend the Articles.

The commercial difficulties were reflected in the acts of the masses as in Shay's Rebellion in Massachusetts, by which an attempt was made to overthrow the government of Massachusetts. The condition of the States was chaotic in the extreme and thoughtful men were wondering what ~~the~~ end could be expected but anarchy. Even the serene George Washington, to whom the nation owed, in a large measure, its independence, said in a letter to a friend in 1785:

> "I have seen without despondence, even for a moment, the hours which America has styled its gloomy ones, but I have beheld no day since the commencement of hostilities that I thought our liberties were in such imminent danger as at present. Indeed we are verging so fast to destruction that I am feeling that sense to which I have been a stranger until within these three months."

After a conference in 1785 between the representatives of Virginia and Maryland with General Washington, the House of Delegates of Virginia, on January 21, 1786, adopted a resolution appointing five commissioners and inviting a meeting of commissioners from all of the States ". . .to take into consideration the trade of the United States". (Madison 113). The immediate cause of this meeting, which was held at Annapolis, Maryland, was the realization that the proposed grant of power to

Congress to collect a revenue from commerce would fail. (Madison 113). Delegates from only five states--Virginia, Delaware, Pennsylvania, New Jersey, and New York--met on the 11th day of September, 1786. The meeting, or Annapolis Convention, as it is called, is noted for just one thing: a recommendation written by Alexander Hamilton, of New York, not yet thirty years of age, calling upon all of the states to send representatives to a convention to be held in Philadelphia the second Monday in May, 1787, "to devise such further provisions as shall appear to them necessary to render the constitution of the federal government adequate to the exigencies of the Union". (Madison, 116)

In order to simulate the appearance of regularity, the Congress of the Confederation was asked to make the call of the Convention official. After long delay, on January 21, 1787, Congress finally adopted a resolution stating that it was expedient to hold the Convention". . .for the sole and express purpose of revising the Articles of Confederation. .". The resolution also added that the amendments suggested would not be valid until adopted by Congress as well as by the States. Fortunately, these limiting provisions were not taken seriously by the Convention.

The Convention, according to the call, was to have convened in Philadelphia on Monday, May 14, 1787. Delegates from seven states were to be a quorum. Each state was unlimited

as to the number of delegates it might send because each state had one vote. A quorum was not present until Friday, May 25, 1787, at which time the Convention met in its first session.

Philadelphia, at the time, was a small town of some 30,000 population. It must be remembered, too, that the railroad, the telephone, the telegraph, the radio, the automobile, the airplane, and the steamship were not yet devised and that the facilities for transportation and communication were very meager. The thirteen states were more remote from each other than Maine ^ now is from California.

The personnel of the Convention is worthy of note. In all, 72 delegates were appointed. Of this number, only 55 were actually present, and only 42 were there at the last session. Thirty nine of the 42 signed the Constitution and 3 refused to do so.

The youth of the delegates has been commented on. Twenty-two of the 55 delegates were under 40 years of age. In this group were James Madison, Edmund Randolph, Charles Pinckney, Gouverneur Morris, and Alexander Hamilton. The average age of the delegates was about forty. The oldest delegate present was the venerable Dr. Franklin, whose timely tact saved the day on more than one occasion. He was 81 years old.

Twenty-~~two~~ four ^ of the delegates were college graduates. Thirty-one were lawyers. Of the lawyers, two had studied in Scottish universities, one at Oxford, 5 in the Middle Temple and 4 in the Inner Temple. Of all the colleges, Princeton contributed the largest number of graduates--9. ~~The professions~~

Business men and professional men as follows made up the Convention: ~~and the delegates represented here~~: merchants, financiers, farmers, doctors, lawyers, educators and soldiers.

The above brief comments about the delegates show that the members were interested in two things primarily: one, the preservation of personal liberty; and two, the preservation of property rights. ~~(It must be borne in mind that the Convention was composed of merchants, financiers, farmers, doctors, educators, soldiers, and lawyers.~~ The delegates to the Convention were practical men of affairs who were interested in maintaining the material things of life against the aggression even of a majority. If one supposes that the framers of our Constitution were idealistic political philosophers merely, he misses the whole significance of the Convention.

The first work of the Convention was to elect a President, and upon the motion of Mr. Robert Morris, of Pennsylvania, seconded by Mr. John Rutledge, of South Carolina, (Madison, 123) General George Washington was unanimously chosen for that post. Although General Washington entered into the debates of the Convention only once, (Madison 556), his influence in the meetings as one of the strongest men in the country can hardly be overestimated.

A committee on rules consisting of George Wythe, of Virginia, Alexander Hamilton, of New York, and Charles Pinckney of South Carolina, was appointed at once and reported May 28th and with additional rules on the 29th. (Mad. 124) Some of these rules are worthy of mention. The rules fixed a quorum to be

deputies of seven states, and a majority of the states represented were to decide all questions. That is, 4 states in accord with a bare quorum present could carry the day. The oddest rule, judged by our standards, was that reported and adopted May 29th, regarding secrecy. This rule was as follows:

> "That no copy be taken of any entry on the Journal during the sitting of the House, without leave of the House.
>
> "That members only be permitted to inspect the Journal.
>
> "That nothing spoken in the House be printed or otherwise published or communicated, without leave." (Mad. 126)

It might be added that this rule was enlarged by the tacit agreement of the members not to communicate anything, during their lifetimes, that happened in the Convention. And our dearth of information as to just what happened in the old State House at Philadelphia during those four fateful months is a commentary on how well the secret was kept. In our own day of "open covenants openly arrived at" this profound secrecy is a revelation; but who can say that an honest, intelligent convention cannot do better and more lasting work unharrassed and uninfluenced by the passing fancies even of a temporary majority?

The first plan considered by the Convention was presented on May 29th by Edmund Randolph. The Virginia Plan, as it was called, consisted of 15 resolutions which laid down comparatively abstract principles which were to be the basis of the new government. On the same day, Charles Pinckney,

of South Carolina, who, ~~it will be remembered~~, was only 29 years of age, presented a plan consisting of 16 articles. Pinckney's Plan was more concrete than the Virginia Resolutions and ~~is~~ was very close to the Constitution which was actually adopted. According to Madison, the original draft of the plan was not available, but the copy of the plan credited to Mr. Pinckney in Madison's Debates, was secured from the paper furnished the Secretary of State to publish the Convention's Journal in 1819. Madison apparently doubted its authority (Madison, 578-9) in ~~many~~ many details. May we not suspect that Mr. Pinckney's plan as published in 1819 is somewhat more nearly like the Constitution than was his plan of 1787?

The Convention had the good judgment first to consider ~~first~~ abstract principles upon which to base the new government, and to this end, debated the Virginia plan for two weeks in the Committee of the Whole, and on June 13th, Mr. Gorham made the report consisting of 19 resolutions. It was postponed until the next day to give an opportunity for other plans to be proposed.

On June 14th, William Patterson, of New Jersey, ~~York~~, asked for another day to complete a federal plan as contradistinguished from the national plan proposed. This request was granted, and on the following day, he offered the New Jersey Plan, which was the plan of the small states. The plan was in its essence a revision of the Articles of Confederation, rather than a plan for a new government having national powers. According to

Madison, (Madison 191) the small states desired this plan because of their fear of proportional representation. This plan precipitated a crisis in the Convention between the small states and the larger which was solved only by the ingenuity of the diplomatic Dr. Franklin. The compromise, which provided for proportional representation in the first branch of the national legislature and equal representation of the various states in the second, was presented July 5th. It was not until July 16th that the compromise was finally adopted.

Shortly after the New Jersey plan had been proposed by Mr. Patterson, and before the great compromise between the large and small states had been effected, Alexander Hamilton introduced a plan known as the New York plan. Although this plan had little or no influence, and was never debated after its presentation (Beck 76), it is worth considering to show what an element in the states thought our government should be and because it was introduced by Hamilton. The presentation of the plan was prefaced by a five hour debate (for which see Madison 198, et seq.) in which Hamilton adversely criticized the other plans for the weakness of the Governments they proposed to erect. Hamilton proposed a virtual elective monarchy. The head of the government, which he named governor, and the Senators, were to be elected by electors chosen by the people for that purpose, and were to serve for life or good behavior. On July 16, when the compromise representation plan spoken of before was adopted, Hamilton and the other New York delegates left the Convention, (Beck 85). Hamilton returned from time

to time but he had no great influence in the framing of our government. In fairness to Hamilton, it must be said that he submerged his own views when the Constitution was up for ratification, writing many opinion-forming articles in the famous "Federalist" supporting ratification and also using his influence and political skill in securing ratification by the New York Legislature. It is for this service and for his subsequent achievements as the Secretary of the Treasury rather than for his work in the Constitutional Convention that Hamilton's name will live long in the history of our Country.

Only one other point concerning the principles of our government need be considered. That is the one concerning the judiciary. One group in the Convention headed by James Wilson of Pennsylvania favored making the national judiciary, with the executive, a council of revision to pass on all acts of the national legislature before the same should become effective. This was brought up three different times and each time voted down. The fallacy of the proposal was shown in France ~~where~~ where such a Council of Revision proved unworkable.

If the writer may be permitted to digress from his subject for a few moments, he would like to remark that there is ample evidence from debates in the Convention that the Fathers intended that the Supreme Court of the United States

should have the power and authority to disregard ultra vires acts of the legislature. Or to put the name of this power in a less scientific way, the power to declare laws unconstitutional. It seems well to mention this fact for it is occasionally said that the Supreme Court in disregarding an Act of Congress is usurping power it never was intended to exercise. Let the writer quote from Madison's Debates, p. 151:

> "Mr. Gerry doubts whether the judiciary ought to form a part of it (the Council of Revision) as they will have a sufficient check against encroachments in their own department by their own exposition of the laws, which involved a power of deciding on their constitutionality. In some states the judge had actually set aside laws as being against the Constitution. This was done, too, with general approbation."

and also from the same source is James Wilson, of Pennsylvania, quoted, (p. 344):

> "It had been said that the judges, as expositors of the laws, would have an opportunity of defending their constitutional rights. There was weight in this observation; but this power of the judges did not go far enough. Laws may be unjust, may be unwise, may be dangerous, may be ~~distinctive~~ destructive, and yet may not be so unconstitutional as to justify the judges in refusing to give them effect."

Mr. Luther Martin, of Maryland, said according to Madison's Debates, p. 346:

> ". . .And as to the constitutionality of laws, that point will come before the judges in their official character. In this character they have a negative on the laws. . ."

The power of the judiciary to disregard unconstitutional legislation certainly was contemplated by the framers of the Constitution.

On July 26th, the Convention finished its work on the abstract propositions which became the foundation of our Constitution. On that day, the twenty-three resolutions were referred to the Committee of Detail to prepare the Constitution. The Convention then adjourned until Monday, August 6th, to give the committee a chance to do its work. (Madison, 374, et seq.)

The Convention convened on August 6 pursuant to adjournment and received the Detail Committee's report. From that day until Monday, September 17th, when the engrossed Constitution was signed by thirty-nine of the forty-two delegates then remaining, the Convention considered every proposed provision with care, and the Constitution as we know it is the result of their efforts. Probably the bitterest struggle during this portion of the Convention was on slavery. Owing to the fact that this problem has been finally settled, the writer merely mentions it. The closing day of the Convention was in a way very interesting. The venerable Dr. Franklin prepared a tactful and forceful plea to the delegates to sign the Constitution for their respective states. Owing to the Doctor's physical infirmities, Mr. Wilson read it for him. Some parts of this address are worthy of our attention by reason of their inherent wisdom as well as for their historical significance:

> "'I confess that there are several parts of this Constitution which I do not at present approve

but I am not sure that I shall never approve them. For having lived long, I have experienced many instances of being obliged, by better information or fuller consideration, to change opinions, even on important subjects. . .It is, therefore, that the older I grow, the more apt I am to doubt my own judgment and to pay more respect to the judgment of others. . .

"'In these sentiments, sir, I agree to this Constitution, with all its faults, if they are such. . .It therefore astonishes me, . . to find this system approaching so near to perfection as it does. . .Thus I consent, . .to this Constitution because I expect no better, and because I am not sure it is not the best. The opinions I have had of its errors, I sacrifice to the public good'". (Mad. 554)

Alexander Hamilton showed his greatness in his position, (Madison, 556)

". . .No man's ideas were more remote from the plan than his own were known to be; but is it possible to deliberate between anarchy and convulsion, on one side, and the chance of good to be expected from the plan in the other?"

The Constitution was then signed by all present excepting Edmund Randolph, George Mason, and Elbridge Gerry. While the last who signed were at the document, Dr. Franklin made one of his best known and most sanguine remarks while regarding the picture of the sun painted back of the President's chair:

"'I have, often and often, in the course of the session, and the vicissitudes of my hopes and fears as to its issue, looked at that behind the president, without being able to tell whether it was rising or setting; but now, at length, I have the happiness to know that it is a rising and not a setting sun'".

and again Dr. Franklin was right.

No. 12

EINSTEIN and RELATIVITY.

A Paper Read Before the Terre Haute Literary Club,

February Fifteenth,

1 9 2 6.

J.F.Mackell.

Einstein and Relativity.

(J.F.Mackell.)

There is a popular current story, which has been given considerable publicity, to the effect that Einstein once said that there were not more than a dozen persons in the whole world who were capable of understanding his theory of relativity. Of course this story falls flat when one considers the fact that at the present time there are very few physicists of any distinction who do not accept the theory either in its entirety or at least in its fundamental implications. At the present time in every university of any importance all over the world, there are regularly conducted classes working with the theory of relativity. It would be next to impossible for any one aspiring to the doctorate in either physics or mathematics to survive the ordeal of his final examinations without a fair working knowledge of Einstein's theory. As a matter of fact, in most elementary college text-books of Physics of recent publication, the theory is discussed in quite as much detail as is Darwin's theory of evolution in similar biology text-books.

It must not be assumed, however, that the average layman can be tutored in all the implications of the theory of relativity without the use of highly complicated mathematics. There is nothing unique about this fact, however, for a similar thing holds true for all technical theories in every field. There is a vast difference between a popular explanation of a natural phenomenon and a rigidly sound technical exposition which will survive the test of scientific criticism. However this may be, it is nevertheless true that nearly every scientific truth permits of a simple non-technical explanation, The greatest handicap for a non-technical explanation lies in the fact that, due to limitations of vocabulary, ambiguities creep in, while a mathematical formula is definite, permitting of a single interpretation. It is comparatively easy to test experimentally a mathematical statement, while it might be extremely difficult to apply a like test to its seeming equivalent in terms of any non-mathematical vocabulary.

There is always a popular demand for an explanation of such theories as that of Einstein, and many popular explnations of the theory of relativity have appeared from time to time. The sad fact about most of these explanations is that they are explanations demanding explanation or as is most generally the case, they miss the entire point of the theory. Thus it is that the reader overemphasizes some unimportant detail and arrives at a half truth or in many cases, an erroneous conclusion. It is not to be wondered therefore that in the popular mind, Einstein's theory means that a light path becomes crooked under certain conditions by the same method of reasoning as the one used in interpreting the loctrine of evolution to mean that man comes from monkey. However this may be, the writer believes that there is need today of a more general knowledge concerning such monumental achievements as that of Einstein, and it is with this thought in mind that this paper is attempted.

Any discussion concerning relativity would be incomplete without a short sketch concerning the life and personality of its author. Albert Einstein was born in Ulm, Germany in 1879. His parents were inconspicuous Jewish people, the father being a man of sunny disposition but of little ambition. When Albert was quite young his parents moved to Munich where he began his school career in a Catholic parochial school. Thus he was thrown simultaneously into a Jewish and a Catholic environment. He appears to have been a boy of retiring habits and he was indeed considered somewhat slow by his teachers and parents. His parents worried because as an infant he began to talk late. He was unsociable at school and went his own way with no apparent desire for comrades. What seemed to his parents and teachers then as a pathological defect in his makeup, today appears as a deep-seated natural instinct which has had no small bearing upon his ultimate triumphs in the field of mathematical physics.

Early in life he developed a love for music, and he amused himself in composing little songs in praise of God and nature. This love of music developed in him as he grew older and even today he would be considered an artist on the violin and piano. It is said that he spends much of his leisure time at his piano and one of the things that he misses most when he away from home on a lecture tour, is this opportunity for recreation.

As has been pointed out, Einstein exhibited no talent of unusual amount in his early school life. In these schools it seems that memorization played an important role and it appears that Einstein's memory for words and drill practice was limited. He was always painstaking and careful however, and in this way he managed to fulfil requirements. Today Einstein characterizes his teachers in the preparatory schools and gymnasium as drill sergeants and lieutenants. He has few happy memories associated with these institutions. While in the gymnasium, however, he developed a love for mathematics and he spent a great part of his spare time working ahead of his class. Thus it was that while his colleagues were struggling with elementary equations and congruence of triangles, he was delving into the calculus of infinitessimals. His mathematics teacher recognized his unusual precocity in the field of mathematics and declared that he was ready for the university at the age of fifteen.

At this time however, in 1894, his parents moved the family to Milan and Albert was thus transported to a new environment, and one quite in contrast to the strict militaristic German gymnasium. It is not on record that he shed any tears upon being snatched from his native land. In 1895, following the urge for further knowledge in the field of mathematical science, he went to Switzerland where he attempted to matriculate at the Zurich Polytechnical Institute. On account of certain deficiencies in language and the natural sciences he was denied admission until such deficiencies were removed. This he immediately set about to do in a preparatory school and finally at seventeen the doors of the Polytechnic opened to him. He remained in the Institute four years with the intention of becoming a teacher but when he graduated he found that on account his race and nationality he was barred. He struggled along for another year eking out an

existence as a tutor and all the while plunging into the researches of Helmholtz, Boltzmann, Hertz, Planck and others.

In 1901, having been in Switzerland, the required five years, he acquired Swiss citzenship and soon thereafter he obtained a position in the patent office at Zurich. In 1905 he broke loose and began writing. In this year alone he published five or six papers, all of them classics. One of these publications contains the nucleus of his special theory of relativity, which he later elaborated into the general theory. In this same year he also wrote his dissertation fot the doctorate.

It required a little time for these publications to gain for him a just recognition but one by one the great mathematical physicists of Europe began to open their eyes to the realization that a new genius was in their midst. In 1909 he was elected to a position of professor extraordinary at the Zurich Institute, and in 1911 he was called to Prague: later he returned to Zurich and finally in 1914 he was drawn to the Kaiser Wilhelm Institute at Berlin where he now holds forth. It was at the Berlin Institution where he perfected his general theory of relativity including his elaboration of the theory of gravitation. Just as we know Newton because of his laws of motion and his law of gravitation, so will we know Einstein in generations to come because of his theory of relativity.

Let us now turn to a consideration of the theory of relativity and try to find out what this remarkable hypothesis means. In the present discussion we will try to avoid technical language insofar as it is possible and while no claim for mathematical rigidity is set up by the writer, yet its is hoped that in the main the paper will reveal in popular language the fundamental conceptions inherent in the theory.

Every school child who has studied elementary physics has been drilled on Newton's laws of motion and his law of gravitation. Today therefore the man of the street thinks about Newton when he sees an apple fall or when he in any way tries to visualize gravitation. This does not mean that Newtonian mechanics is generally understood in all its mathematical twists and turns. Indeed the nucleus around which the whole of modern physics is constructed consists of Newton's laws. In a similar way it may be said that Copernicus gave the world a new conception of astronomy, Kepler discovered the mathematical solution governing the paths of planets and Newton injected the physical interpretation of gravitation into the laws of Kepler. A mathematical scheme was thus perfected by means of which extraordinary astronomical feats were accomplished. The discovery of the planet, Neptune is pointed out as a classic example of the power inherent in celestial mechanics. It will be recalled that this remarkable feat is attributed to Leverrier, the French astronomer. Certain disturbances in the path of the planet Uranus then believed to be the most removed body of the solar system were interpreted by Leverrier to be caused by another planet still more remote. By the use of purely theoretical methods he calculated the path of the unknown planet and located its position in its orbit. He reported the results of his calculations to the Berlin observatory and one the same evening, Gottfried Galle, an observer in Berlin

succeeded in locating the new member of the solar system in almostthe exact spot in the heavens that the calculation of Leverrier predicted.

This was indeed a remarkable feat and one which served to strengthen the mechanics of Newton. The riddle of the hitherto unexplained perturbations of a remote planet had been solved. There still remained another astronomical riddle, however,which defied the Newtonian mechanics. For many years astronomers have observed irregularities in the motion of the planet Mercury. Every allowance had been made for all known causes and every possibility of a disturbing planet had been eliminated and yet there was left an unaccountable remainder. The perihelion point of a planetary orbit is at the end nearest the sun of the major axis of its orbit. The sun is thus said to be at one of the foci of the elliptical orbit. In time the perihelion point alters its position in space and naturally it might be assumed that this shift would obey Newton's law of gravitation. For all the planets except Mercury this appeared to be true within the limits of observational measurement. In the case of Mercury, however, there remained a difference of about 45 seconds of arc per century. Calculation was correct and observation was correct to within plus or minus five seconds. This may seem to the average person to be a very small thingsto be the cause of worry and as a matter of fact it is, but the important thing is that Newtonian mechanics did not work in this case and therefore grave doubts were forming in the minds of scientists as to the infallibility of the law of gravitation. It was at this stage that Einstein came upon the scene. According to Einstein's theory there should be a remainder of 43 seconds of arc per century.It seemed that Einstein had developed a new truth.

When Einstein first gave out his theory of special or restricted relativity,Poincaire', the eminent French physicist suggested the problem of Mercury as a test for its validity. When Einstein had finally elaborated his special theory as a general theory he gave it out to the world in final form in 1915 and it was ready for the test. If this theory had done nothing else but solve the riddle of Mercury it would go down in scientific history as a monumental achievement, but it has lived to endure two other tests even more trying that the first.

At the same time that Einstein had solved the problem of Mercury he had also arrived at a revolutionary conclusion concerning the influence of a gravitational field upon light. The general theory of relativity included the idea that light rays would be acted upon by a gravitational field. It predicted that rays coming from distant stars and passing near the sunwould be bent toward the gravitational field of the sun.The theory moreover predicted the exact amount of bending for rays at various distances from the sun. It should be pointed out here that the older Newtonian theory might permit of a bending but the newer theory of Einstein predicted an amount twice that permissable from a consideration of the older theory.The writer cannot pass up the temptation to add that the curve must be concavetoward the sun, whereas most diagrams illustrating the phenomenon in magazine

articles show the direct opposite.Of course it is obvious to anyone who stops a minute to consider this matter, that while a gravitational field might be expected to cause the ray to move in toward the sun, there is nothing to cause it to move out again, so the path must remain concave to the sun.

As it happened, it was possible to test the theory on this point at the time of the next total solar eclipse which was to take place on May 29th.,1919. For at the time of total solar eclipse it is possible to photograph the region of the sky near the sun and in this way compare the photographs thus obtained with photographs of the same regions of the heavens when the sun was not present to deviate the rays.If the new theory was to be accepted, the stars in the vicinity of the sun and on opposite sides of the sun should be farther apart in the eclipse photographs than in the ordinary photographs. The theory furthermore specified the exact values for these angular increments. For the light paths passing very near the suns disk, the angular displacement was predicted to be 1.71 seconds of arc. This is an exceedingly small angle but yet one which is well within the boundary of experimental measurement.

As the time for the eclipse drew near, astronomers from all parts of the world gathered at several advantageous points to observe the phenomenon and to use the five minutes of totality in testing a theory which was well nigh revolutionary. It is said that during this interim, between the time when he gave his theory to the scientific world in 1915 and the 19th. of May, 1919, the day of the eclipse, Einstein moved about in perfect complacency. He never doubted for an instant what the result would be.He had perfect faith in the accuracy of the delicate instruments and in the ability to say nothing of the veracity and fairness of the observers.He knew that in his case as in all other scientific cases, the truth must prevail.He had spent ten of the best years of his life in perfecting his theory and he knew it was correct.

Observations to test the theory were made at three different places during the eclipse and when the photographs were developed and after very careful measurements were made the result was announced in September of the same year.Within the limits of observational measurements, the values obtained were in strict accord with the theory. As in the case of the perihelion of Mercury, the agreement was so close as to be considered phenomenal.Scientists who had been reluctant to accept the new theory upon the evidence of Mercury alone, now flocked to Einstein's standard.Here were two seemingly unrelated phenomena which obeyed the new theory and could not be reconciled with the older theory of Newton.

There remained one more test for the accuracy of Einstein's theory, namely this: If we are to accept the theory, there should be a sensible shift of the spectral lines toward the red in the case of light from sources outside the earth's gravitational field. The predicted amount of this shift is very small and the method of measuring it must be one of extreme accuracy. The inventive genius of men such as Michelson, however, was equal to the occasion. An examination of the spectrograph

of the sun taken over a period of years has revealed the fact that the shift exists and that it is of the proper order of magnitude in agreement with the theory.

In order that we may understand why this spectral shift was expected, let us first recall some of the common optical facts concerning spectra. The spectrum of the sun or any star is crossed by a number of dark lines called Fraunhofer lines. These lines have long been associated with the various elements of the sun, which are the same as those on earth, namely, oxygen, hydrogen, iron etc. Every line has a definite place in the spectrum and to each line has been given a wave length. A similar spectrum of an incandescent terrestial source reveals these same lines and until recently it has been thought that the lines in the solar and terrestial spectra coincided. Now, according to the theory of relativity, clocks will run more slowly on the surface of the sun than they will run upon earth. All gravitational fields are thought to be analogous to centrifugal fields and it can be shown that the periods of time-pieces become greater when they are moved out from the center of a centrifugal field. It is not possible to take one of our clocks to the sun or to a distant star but we may do the equivalent. Atoms vibrate as perfect clocks and therefore all we need do is to compare the vibration frequencies of atoms on the sun and on earth. It is the frequency of vibration of the atoms which determines the position of the lines in the spectrum and since atoms vibrate more slowly on the sun than on earth, we should expect the lines of the solar spectrum to be shifted toward the long wave lengths, or in other words toward the red end of the spectrum, when compared with spectra of similar elements on earth.

Let us turn now to some of the things which led Einstein to a formulation of the theory of Relativity. It is a commonly observed fact that a person riding in a closed railway coach moving at constant speed does not notice the motion at all. Bodies falling from the ceiling of the coach appear to fall as they would if the coach were still. It is only when a person looks out the window or when the wind blows in at the window that motion is perceptible. Any other observer outside the coach will interpret events happening in the coach in a different manner, dependent upon his location.

Now we may compare the earth with such a vehicle since it moves with a fairly constant speed in its orbit. Motion of all bodies on or near the earth are relative to the motion of the earth itself and thus it is impossible for an observer on the earth to detect our motion through space. However it has been postulated as a necessary explanation of certain optical phenomena that there is an ether permeating all space. This ether if it exists must be fixed in space or at least it must have motion relative to the earth since it cannot be supposed to move with all heavenly bodies at the same time. Therefore there should be an ether drift relative to the earth somewhat similar to the air drift in the case of the railway coach. For a number of years scientists have attempted to measure or at least to detect this ether drift. A notable case is the classic experiment of Michelson and Moreley. They constructed an inter-

ferometer device by means of which it would be possible to detect the difference in time that it took a ray of light to travel forward and back along two equal arms set at right angles to each other.The apparatus was of such accuracy that the expected difference in the speed of the two rays fell well within the limits of the instruments.If the ether drift existed it should manifest itself by retarding or accelerating the light ray which lay in the direction of the earth'd orbital motion. This experiment and all others of a similar nature failed to detect the slightest difference in the speed of the two rays.

I may say here however,that only a few weeks ago Dr.Dayton C Miller of the Case School of Applied Science at Cleveland reported the results of a series of exprriments recently carried out under his direction, which seem to indicate that the ether drift exists. Dr.Miller gives figures supporting his claims which to his way of thinking at any rate are conclusive. His apparatus is similar to that used by Michelson and Moreley and it seems strange that one would fail and the other succeed. Miller attributes his success primarily to his choice of location for the experiment.It is too early of course to pass scientific judgment upon Miller's work but more evidence will have to be forthcoming to establish his claims as a general case.The great mass of data and evidence at the present time lead us to the inevitable conclusion that the ether theory is a myth which had to be postulated in order to make optical phenomena and electro-magnetic effects fit in with the older mechanics of Newton.However it must not be assumed that the actual discovery of an ether will destroy Einstein's general theory of relativity.In Einstein's theory, the ether is merely ignored, not denied.He simply built up an ingenious theory without the aid of any such superficial agency, a theory moreover, which works for all cases thus far tried. The fears of newspaper correspondents that Dr.Miller has probably shattered Einstein's theory have no foundation in fact. I am unable to see how the establishment of an ether will in any way affect the theory of relativity.If the ether exists it may serve a very useful purpose in explaining some phenomena but it cannot explain them all, and it seems that the theory of relativity does.

Just as Newton in his time , realizing that the mathematics then in existence was inadequate to the solution of physical phenomena under investigation, was forced to invent the calculus as a tool for the satisfactory expression of his ingenious theories, so Einstein in this modern era was forced to a like issue. The ether theory was not satisfactory for his purposes so he was forced to build up another.Many physical phenomena such as the motion of Mercury and the photo-electric and electro-magnetic effects could not be reconciled with the ether theory.

If all space is considered as filled with this imaginary substance called the ether and if this substance is not in motion, it is easy to build up a geometry using points in this substance as co-ordinates. For example if a certain origin be selected such as the center of the earth or the center of the sun, all other points in the universe may be located as being related to this central point in terms of three straight

lines called co-ordinate axes in the ordinary geometry of Euclid. This is quite similar to latitude and longitude determinations on a map save that in space we think in terms of three dimensions instead of two. At any rate it is merely a problem of elementary geometry. This is the method which astronomers have employed in times past in dealing with the motions of all the heavenly bodies. At any moment the position of any body in the universe is fixed by its three co-ordinates. By means of this knowledge and the knowledge corollary to it concerning angles, distances etc., the whole system of planetary motion was revealed. But as has been said this scheme fails to explain some of the phenomena which are revealed,and as the present scientific age moved forward, new problems arose especially in the fields of electricity and optics which could not be solved in terms of the old theory of three dimensional space. It must be pointed out here that Einstein was not the first man who met this problem and attempted to solve it, but to Einstein we must give the credit of bringing to a satisfactory conclusion a new working hypothesis for the solution of world problems dealing with natural phenomena.

When Einstein cut loose from the ether theory, he naturally found himself adrift in space without any place to set his feet as a basic point around which he might build up a new system of geometry. In order that we may visualize the method he employed in surmounting this difficulty let us turn again to a familiar illustration.

Everyone knows that near the surface of the earth gravitation causes all bodies to fall to the earth with a constant acceleration. This acceleration amounts to approximately 32 feet per second for every second that the body is falling. In order to actually measure this acceleration we may set up a stationary measuring stick and read off the result at once. But suppose the stick were also moving in the same or in opposite direction, then if we still read the stick to obtain the result, we will arrive at results quite different from the first. We would thus arrive at conclusions concerning acceleration and gravitation quite at variance with the one we get from considering the immovable stick.Of course for the particular case cited the immovable stick is the sensible stick to use but it by no means follows that it is the sensible one to use for the whole universe. In fact it is of no value whatever to Einstein for remember, he has broken away from the ether. He finds himself looking at the situation as a world being and not as an earth being.We see therefore that here is where he parts company with Newton and Newtonian mechanics. Just as the motion of objects in the moving railway coach are interpreted differently by persons within and without the coach, so must a person situated somewhere in space outside the earth interpret terrestial happenings in a manner at variance with the interpretations given to the same events by earth beings and vice versa. Since Einstein has no ether now, he must set up a great number of three dimensional co-ordinate systems, no one of which will serve for all observers and consequently all useless as a general system.

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Now Einstein's problem was to build up a general theory in such a way that the phenomenon of gravitation just cited as well as all other phenomena in the whole world might be described in the same way by all observers at all times regardless of their location in space. Whether a generalization of this sort could be achieved was a problem for mathematical research. Much to the surprise of Einstein himself it was found to be a mathematical possibility although it was achieved by the use of a very complicated mathematical scheme. The expression of the complete theory requires the use of ten differential equations, whereas in the other theory cited above one equation was sufficient. It was brought out finally that this one equation which had been used heretofore was simply the mathematical expression of a special case of the general theory formulated by Einstein. Thus it came about that quite to the surprise of Einstein himself, he found his new theory tied up to the older Newtonian theory of gravitation. Newton's theory becomes an approximation when viewed as a universal theory.It must not be imagined however, that this approximation is in any way crude, for in fact it serves very well for most cases but as has been pointed out before, it does not work **** as a general universal law when applied to some special cases. It is only in the cases where velocities,which may **not** be neglected in comparison with the velocity of light,occur that the Newtonian system reveals itself as an approximation. Moreover we must not forget that without Newton's theory of gravitation,science never would have arrived at the point where Einstein's generalization would have been possible. To Newton we still owe the same debt as before.

In this brief sketchy paper the writer has attempted to bring the general theory of Relativity a little closer to the layman. It is unfortunate of course that the classical exposition of the theory is couched in terms of differential equations which mean nothing to the average person, but that need not worry us. In fact, some of the simplest experiences of life are scarcely less complicated when viewed in a technical sense.

No attempt has been made to indicate the many implications of the theory but suffice to say they are numerous. For example the theory points out that gravitation does not act instantly but with a speed approximating that of light.Another fact deduced from the theory is that the velocity of light must be the limiting velocity for all universal phenomena. Still another deduction is that the total energy inherent in a given mass of any substance is proportional to the square of the velocity of light. This means that if all the energy bound up in a single gram of coal could be released, it would be sufficient to do about three million horse power* hours of work. This is more work than a horse does in a complete lifetime.In the case of radium and some of the other radioactive elements this energy is being released quite rapidly but it is held in rather strict confinement in the case of the more stable elements. Chemists and physicists are at work on this problem of atomic energy now, however and who knows what the future holds? Another inference deduced from the theory is that the universe is not

infinite but that it ~~may be~~ may be measured. The ~~value of the~~ size of the universe is very great according to the theory, being of the order of ten to the sixty-fourth power cubic miles. While this value is not infinite, yet it is so large that the human mind can scarcely visualize it. It is needless to say that these new ideas as well as a number of others which may be deduced from the theory permit of a world of opportunity for scientific research all of which should make for a higher civilization. In the field of astronomy alone advances are being made now at a pace that fairly staggers the imagination.

There is no doubt that when the history of the present scientific age is written, Einstein will stand out as a genius of the first rank. No man since Newton has made himself felt in the fields of mathematical physics and Astronomy in any way which compares to the influence of Einstein. He was awarded the Copley medal by the Royal Society at its last meeting last November and this is an honor which comes to but comparatively few men. Einstein is yet a comparatively young man and we may look to him for further contributions, none likely as monumental however as his general theory of relativity for we are forced to look upon this theory as a rare piece of work which cannot be considered as anything but a stroke of genius.

No. 13

MILTON'S RELIGION.

By

J. M. Taxay.

Terre Haute Literary Society, March 1, 1926.

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MILTON'S RELIGION.

Very few will disagree with Emerson when he says of Milton that few men could be cited who have so penetratingly understood the peculiarity of Christian ethics, and their great value to man, in being an emphatic affirmation of the omnipotence of spiritual laws by laying the chief stress on humility. "The fact that true greatness is perfect humility is a revelation of Christianity which Milton well understood."

Of course, it is strange to link the quality of humility with the name of Milton. In matters of the understanding he had a perfectly just estimate of the vastness of his own powers. In the world of intelligence he was so far removed from meekness that he cannot always escape the charge of intellectual arrogance. In his debates he was intolerant and unyielding, but in the world of the spirit he differed diametrically in his attitude. In that realm he felt,

> "To obey is best;
> .....By things deemed weak,
> Subverting worldly strong, and worldly wise
> by simply meek; that suffering for Truth's sake...."
> (P.L., XII, 561-70.)

This was his personal and inmost conviction. Christian meekness was a part of his equipment, of his strength. "Christian meekness" and "intellectual arrogance," paradoxical as they seem, were the traits of Milton's mind.

In the "Treatise on Christian Doctrines" Milton clearly states his belief: "Under the Gospel we possess, as it were, a twofold scripture: one external, which is the written word, and the other internal, which is the Holy Spirit, written in the heart of believers, according to the promise of God, and

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with the intent that it should by no means be neglected. That which is internal is far superior to all, namely the Spirit itself. The external scripture has been liable to frequent corruption. But the Spirit which leads to Truth cannot be corrupted, neither is it easy to deceive a man who is really spiritual."

In a further development of this subject, he continues: "It is difficult to conjecture the purpose of Providence in committing the writings of the New Testament to such uncertain and invariable guardianship as the written record, unless it were to teach us by this very circumstance that the Spirit which is given to us is a more certain guide than Scripture, whom, therefore, it is our duty to follow." It is interesting to note the assertions of W. E. Channing and Bishop Sumner that this is genuine Quakerism, and that it is singular that Milton should have fallen into this error.

Only by the attainment of spiritual insight might one penetrate to the true significance of God's Word; by diligence, by prayer, by an all-pervading sincerity, man may attain an understanding of,

"The Truth,
. . . . . .
Left only in those written records pure,
Though not but by the Spirit understood."
(P.L.,XII,511-14.)

The above is the assurance given by the Archangel to Adam, and that revelation upon the mount which God deigned to give man before his expulsion from the Garden. We find him further giving expression to a somewhat fuller elaboration, expounding God's providence,

"God hath now sent his living Oracle
Into the world to teach his final will,
And sends His Spirit of Truth henceforth to dwell
In pious hearts, an inward oracle

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To all truth requisite to man to know."
(P.R.,I,460-4.)

We find him voicing the same sentiments where the Chorus in "Samson Agonistes" says,

"Where the heart joins not, outward acts defile not."
(S.A.,1368.)

We find further in "Paradise Regained," when Satan urges Christ to achieve the conquest of David's throne by the aid of the power of Rome, promised to him by the tempter, Christ spurned such domination and, picturing the luxury and degradation of the Romans asks,

"What wise and valiant man would seek to free
These, thus degenerate, by themselves enslaved,
Or could of inward slaves make outward free?"
(P.R.,IV,143-5.)

In line with this is Milton's belief that man is his own prison, and his repeated praise of the "Inner liberty," or his rebuke of those,

"That bawl for freedom in their senseless mood,
And still revolt when Truth would set them free.
License they mean when they cry Liberty;
For who loves that must first be wise and good."
(Sonnet X.X.,II.9-12.)

Confident of the applause of the hosts of Hell, Satan upon returning to Pandemonium, eagerly awaits their praise, but, instead of that, terror falls upon him and he lies prone in the dust, a groveling serpent,

"Punished in the shape he sinned,
According to his doom;
(P.L.,X.,516-17.)

We further see that the Angels of the celestial host, are promptly compelled to share the same fate,

"Like in punishment as in their crime"
(P.L.,X,544-5)

The poet's inspiring idealism in his youth is marked in the rebuke of the lady in "Comus" to the tempting spirit,

"And thou art worthy that thou shoudst not know
More happiness than this thy present lot."

II

We know that very early in his career Milton lost all sympathy with the priesthood of the Established Church. When in 1646, he wrote the sonnet "On the New Forces of Conscience under the Long Parliament," he put himself unequivocally on record. There is in it a contemptuous and ironic vein.

"Because you have thrown off your prelate Lord,
And with stiff vows renounced his Liturgy,
To seize the widowed whore Plurality
From them whose sin ye envied, not abhorred..."

Like the scorpion, the sonnet bears its venom in its tail. After having exhausted the regulation fourteen lines, the vigorous stinging continues,

"But we do hope to find out all your tricks,
Your plots and packing, worse than those of Trent,
That so the Parliament
May with their wholesome and preventive shears
Clip your phylacteries, though baulk your ears,
And succor our just fears,
When they shall read this clearly in your charge:
New PRESBYTER is but old PRIEST writ large."

From the year 1654, Milton was an out-and-out Cromwellian, and had severed all church connections, although theoretically sharing the hopes of the Independents. His passionate devotion to religious liberty kept him from intemperate extremes, and was thus the salvation of his literary career. He had a profound loathing for a "hireling ministry" - for the payment by the state of those

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who participated in religious services. We find a vehement protest against this abuse in the scathingly denunciatory verses of "Lycidas":

> "How well could I have spared for thee, young swain
> Enow of such as, for their bellies' sake,
> Creep, and intrude, and climb into the fold!
> Of other care they little reckoning make
> Than how to scramble at the shearers' feast,
> And shove away the worthy bidden guest.
> - - - - - - - - - - - - - - - - - - -
> But that two-handed engine at the door
> Stands ready to smite once, and smite no more."
> (Lycidas, 113-31.)

We note a reflection of this wrath in the sonnet "To the Lord General Cromwell," "On the Proposals of Certain Ministers for Propagation of the Gospel:"

> "Peace hath her victories
> No less renowned than War: new foes arise,
> Threatening to bind our souls with secular chains.
> Help us to save free conscience from the paw
> Of hireling wolves, whose Gospel is their Maw."

Religion, Milton believed to be the relation of man to God; worship is a state of spiritual contact between the divine within man and the divine above. He who receives pay for performing a spiritual service thereby incapacitates himself from rendering efficient assistance in so familiar and so sincere a relation.

The sublime poet was profoundly convinced that shrines or fanes have no inherent especial sanctity. The heart of man is the altar of God. The holiness of the Church is de-

rived from the presence of the divine principle within the heart. Michael, enlightening Adam as to the significance of the panorama of the deluge and the portrayal of mankind's destruction, summarizes the poet's opinion as to the importance of man's consecration to God's shrine:

> "God attributes to place
> No sanctity, if none be thither brought
> By men who there frequent or therein dwell."
> (P.L.,XI,836-38.)

A shadow of the pantheistic tones discerned in the belief of the early Friends, is clearly apparent in Milton. Adam asks of Michael, during the first festival of hospitality in Paradise, furnished by Eve, "of things above his world, and of their being who dwell in Heaven." It is then we hear the poet speaking through the mouth of the Hierarch:

> "To whom the winged Hierarch replied:-
> 'O Adam, one Almighty is, from whom
> All things proceed, and up to him return,
> If not depraved from good, created all
> Such to perfection, one first matter all,
> Endued with various forms, various degrees
> Of substance, and, in things that live, of life;
> But more refined, more spirituous and pure,
> As nearer to him placed or nearer tending,
> Each in their several active spheres assigned,
> Till body up to spirit work!"
> (P.L.,468-78)

III

It is interesting to learn Milton's feeling in regard to Christ, whom he believed to be created by God in the same way that the angels of Heaven and man were created. It is found in the scene in Paradise where God speaks with Adam on the day in which he led him thither:

"A nice and subtle happiness, I see,
Thou to thyself proposest, in the choice
Of thy associates, Adam, and wilt taste
No pleasure, though in pleasure, solitary.
What think'st thou then of me, and this my state?
Seem I to thee sufficiently possessed
Of happiness, or not? Who am alone
From all eternity, for none I know
Second to me or like, equal much less.
How have I then with whom to hold converse,
Save with the creatures which I made, and those
to me inferior, infinite descents
Beneath what other creatures are to thee?"
(P.L.,VIII,399-411)

Milton consistently maintains from the very opening of "Paradise Lost" to its last lines, throughout "Paradise Regained" as well as in "Samson Agonistes," that Christ is man, only with a greater share of the divine characteristics. The poetic religionist emphatically believed that every man possessed a portion of the divine principle, the "inner light--" God manifested in man. Christ, then, was the "greater man." Of this we are informed at the outset:

"Of Man's first disobedience...

With loss of Eden, till one greater Man
Restore us, and regain the blissful seat,
Sing, Heavenly Muse.
(P.L.,I,1-6)

We note that Satan turns to the coast of Jordan to find "this man of men, attested Son of God." Christ was the son of God. Whoever approaches his Maker in the proper mood of reverence is likewise a son of God. We are informed in "Paradise Regained," that "Sons of God both Angels are and Men:. . . . . All men are sons of God." (P.R.,IV,197,520)

Milton was thoroughly and unswervingly logical in his conception. The fallen Lucifer says to Christ:

"The son of God I also am, or was;
And if I was, I am; relation stands."
(P.R.,IV,518-19)

We are justified in saying that Milton was thoroughly Hebraic in his monotheistic belief, rather than adhering to trinitarianism, believing that everything emanates from a single God, and was created by Him. Perhaps the following lines may aid in removing all uncertainty in regard to Milton's conception of Christ. We hear the words of the Eternal Father:

"In full frequence bright
Of Angels, thus to Gabriel smiling spake:
'I have chose
This perfect man, by merit called my Son,
To earn salvation for the sons of men.'"
(P.R.,128-9,165-7.)

So long as man had God in his heart and was directed by the inner light, as Christ before had been so directed, it was not necessary in order to wash away his sins to have recourse to the atoning blood of a Saviour. As the love of God for his son was infinite, so the confidence of everyone who lays his petition before God in meekness and earnestness, was unbounded. Man's duty was to stand before God, to rely upon Him and worship Him. To have asked the mediation of the Son of God, or of his Virgin Mother, would have seemed to Milton, an act unworthy of one whose reliance upon his Heavenly Father, untainted by doubt, was absolute and complete. It would have been wholly unbecoming of him created in God's image, and endowed with faculties but little lower than the Angels. It would have been undignified, yea, base, in a creature whom ultimately the Creator intended to transform into an Angel and make of him an in-

habitant of the city paved with clouds.

IV

Milton was profoundly convinced of the evil brought in by blind acquiescence in any belief simply because it had the votes of custom. His guide was conscience. His pathfinder was the "inner light," emanating from God. It, and it alone, was that which illuminated his reason. Subsequent to Lucifer's revolt, the voice of God thus greets Abdiel, returning alone from the rebellious Angels to the throne of Heaven:

> "Servant of God, well done! Well hast thou fought
> The better fight, who single hast maintained
> Against revolted multitudes the cause
> Of truth, in word mightier than they are in arms;
> And for the testimony of truth hast borne
> Universal reproach, far worse to bear
> Than violence; for this was all thy care-
> To stand approved in sight of God, though worlds
> Judged thee perverse. The easier conquest now
> Remains thee,
> Back on thy foes more glorious to return, and to subdue
> By force who reason for their law refuse,
> Right reason for their law."
> (P.L. VI,27-42)

It is that alone--"right reason," was to be man's guide, reason directed by Conscience,--a valiant reliance on the power of God the transcendent, and God the immanent. We listen to Michael, in "Paradise Lost," reminding Adam of the exalted place filled by this supreme attribute of God and man:

> ".....,true liberty
> Is lost, which always with right reason dwells
> Twinned."
> (P.L.,XII,83-5.)

It is doubtful whether the Supreme Poet's faith could be epitomized in a phrase more laconic than that which he places into the mouth of Agonistes. The baffled Samson stands

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firm and unyielding. The Philistinian officer had given him ominous warning of the effect which his refusal to appear at the feast of Dagon will have upon the Philistine lords, "Regard thyself; this will offend them highly." It is in the blind hero's ejaculation of defiance that we see the synoptic Gospel of our poet's creed:

"Myself! my conscience, and internal peace."
(S.A.,1333-4)

In this terse and fiery challenge we see a link connecting the vehement grandeur of a courageous Isaiah, the flaming faith of Savonarola's martyred soul, the majestic non-resistance idealism of Lyov Tolstoy and the passionate spirit of self-sacrifice for a celestial cause making incandescent the soul of a Mahatma Gandhi. Verily, it is the fire of those scorching spirits that burns in Milton. Until the day of his death, his life was one sustained and consistent effort to use with unrelenting and with persistent care those talents that had been given him. It was a divine striving to use them not for gain or glorification of self, but from a sense of simple duty. Never did he falter in his purpose. Not for a moment did he waver. He could not vacillate: one guiding motive governed his youth and age. The source of his strength and the fountain of his power,--his constant watchword throughout his life:

"As ever in my great Task-Master's eye."

He lived, labored, suffered, and died, like Adam departing from Paradise,--"Though sorrowing, yet in peace."

No. 14

Allen 1925-26

Some Highlights in Scientific Progress.

Real knowledge- that on which civilization is based, consists in an acquaintance with the physical and mental laws of the Universe. It is with this thought in mind that I shall try to present a brief summary of some of the important truths discovered during the progress of civilization.

Aristotle may surely be considered the most outstanding figure in ancient civilization. His work probably had a more lasting effect on civilization than any mans that ever lived. This remarkable man was born in the year 384 B.C. He belonged to a family in which the practice of physic was hereditary. His father was physician to the King of Macedonia during his early childhood. It was quite natural therefore that Aristotle should become a physician; but it seems that he was not destined to practice his art very long. In his 18th. year he went to Athens, probably for the express purpose of studying under Plato. He spent about 20 years in Athens, leaving there shortly after the death of Plato. Little is known of his life there except that he became a prominent teacher as well as student of philosophy. He is probably the first individual except Hippocrates, that employed with any degree of success observation or the inductive method of investigation of phenomena. This characteristic, coupled with his ability as a logician, serves to explain why this remarkable man exercised a greater influence over the intellectual world for a longer time than any other individual has, or probably ever will.

After middle life he occupied himself largely with the dissection of animals and was acquainted with all the facts that had been derived from this source by others before him. In his work on

animals he amassed a stock of genuine observation, and also introduced a method of classification which continues today as the groundwork of zoology.

His work on politics probably constitutes one of his greatest contributions to science. Here he shows plainly his aptitude for induction, for we find that instead of trying to draw conclusions from the meager knowledge of his time, he made a study of no less than 158 constitutions of state. He was the first to classify governments as aristocracies, monarchies and democracies.

The essence of his political doctrine is summed up in his famous phrase "Man is a political animal" which simply means that he is a social or gregarious animal and that his moral and mental development is dependent upon social environment.

Another familiar principle which Aristotle was first to set forth was that in the abuse of the principle at the base of each form of government, lies its greatest danger. For example; the extreme of democracy verges on anarchy, and a monarchy is often in danger of becoming a tyranny. His theory of the ideal state is wholly opposed to the communism which characterizes Plato's Republic. He may justly be called the father of political economy. While to him is also due the honor of writing the first essay on psychology. When we recall that for 13 centuries the work of Aristotle constituted the whole of Natural History, we can begin to appreciate the remarkable range of his investigations and knowledge.

Archimedes, the Greek inventor and mathematician, was born at Syracuse in Sicily, about 287 B.C. He was the son of an astronomer. Like [illegible] he set no value himself on his mechanical inventions, considering them beneath the dignity of pure science, they made a great impression on the popular imagination and naturally make up a large part of what has come down to us concerning him. His work however in machanics, has left a lasting impression on civilization. His contribution to mechanics is indicated in his famous reply "Give me a place to stand and I will move the earth" King Hiero is said to have ask him for a proof of his contention, that a great weight could be moved by a very small force. Archimedes selected a large fully laden ship, and is said to have constructed a mechanical device which enabled the King to move it by himself.
Many of his works on balances and levers, on centers of gravity ect. have been lost. Probably his most practical achievment was his screw for raising water- this device is known as the Screw of Archimedes- the principle of which is still in use.

He may truthfully be called the founder of hydrostatics.

Another early Greek who left a lasting impression on civilization was Galen. He was born in the year 130 A.D. His influence on medicine and surgery was almost supreme for the following 15 centuries. This remarkable influence is to be attributed more to the backward condition of the science of medicine and surgery than to the ability of Galen. He seems to have had a considerable knowledge of anatomy- probably due to his dissection of animals. He was private physician to M. Aurelius and mentions the fact, which he considers extraordinary, that the physicians who acc-

aines M. Aurelius on his campaigns, had the privilege of dis-
ecting the bodies of the barbarians. He is the founder of the so-
called Humeral Pathology which reigned supreme in medicine up to
the time of the American Revolution. By the Humeral Pathologist
all disease was considered due to abnormalities in the fluid con-
stituents of the body, more especially the blood. To this theory
we owe that prolonged debauch in medicine known as venesection or
bleeding. As is well known countless thousands of lives were sac-
rificed by this practice and medical men were slaves to this theory
for 1500 years. So this part of Galen's work probably resulted in
more harm than good. He left us something of value however in the
study of physiology as his articles on the pulse have been recognized
as standard up to the last few years. As to therapiutics he was a
complete failure as he relied chiefly on incantation, charms ect.
His influence on the medical profession was so great that as late as
1559 a Doctor Greve was summoned before the London College of
Physicians for questioning the infallibility of Galen. He had to
turn a recantation before he was permitted to re-enter the college.

From the time of Galen to Copernicus a period of nearly 1400 years
we must look to the Moslem world for the little scientific progress
that was made. There conquests had brought them in contact with
Greek tradition, through Syrian translations of the Greek writers.
They practically created the science of algebra, they developed
spherical trigonometry, inventing the sine and tangent. They made
some progress in the science of optics, while in Medicine and surgery
they were far ahead of the Christian world. There surgeons were
using general anesthetics while in Materia

...ica they had developed tinctures, essences and syrups. They were the true followers of Aristotle at this time because they had succeeded in keeping separate their religion and philosophy. Copernicus 1473 & 1543 succeeded in reviving the ideas of the Greek philosopher Pythagoras in regard to the solar system. While Copernicus practically created the system known today as the Copernician System of Astronomy it should be remembered that most of his explanations offered as a proof were wrong. The discovery of Keplers laws, Galileo's law of motion and Newtons law of gravity were the main factors in establishing the authensity of Copernicus deductions.

Ambroise Pare who is considered the father of modern surgery was born about the beginning of the 16th century at Laval, department of Mayenne France. His father who was unable to afford him a literary education, apprentices him to a barber surgeon. Pare after a brief term of service, acquired such a fondness for surgery and anatomy, that, abandoning his master he went to Paris to prosecute his studies. As his means were ver, limited he could afford to secure instruction fro.. only the most obscure teachers. Yet he seems to have become a master in surgery and anatomy in the course of a few years. His connection with the army enabled him to develop a considerable surgical skill. His treatise on gun shot wounds was a serviceable text up to the time of Pasteur. Be it remembered that up to Pare's time it was customary among surgeons to stop the hemorrhage of an amputation like by pouring boiling oil over the wound or cauterizing it with a hot iron. When we recall that anesthesia was then unknown to the Christian world we can readily imagine the importance of ligating severed blood vessels, a surgical innovation introduced by Pare.

from the standpoint of human suffering and human life thi s one point in surgical techniche is hard to over estimate,

The year 1642 is remarkable in the history of science on account of the death of Galileo and the birth of Sir Isaac Newton. Newton became one of the worlds most remarkable natural philosophers and mathematicians. Galileo, the most prominent individual in the science of mechanics since the time of Archimedes improved the telescope and microscope and invented the thermometer. He had also helped to popularize the Copernician System of Astronomy. Newton by his discovery of the law of gravitation had given it a firm scientific basis. His studies in spectral analysis opened up many new fields of scientific research. His discovery of the differential calculus was one of the most important discoveries in the field of mathematics.

There has been great strides made since 1629 when Francis Bacon gave to the world his Novum Organum (New Organon), the thought provoking instrument, which proved to be the key that opened the door to modern science. Under this impetus, the accurate sciences, physics, chemistry, technology ect. developed with the industrial era. Bacon explored practically every avenue of human interest. To physicians he said "They rely too much on mere haphazard, uncoordinated individual experience; let them experiment more widely, let them illuminate human with comparative anatomy, let them dissect and if necessary vivisect; and above all let them construct an easily accessible and intelligible record of experiments and results." In introducing new logic into scientific investigations Bacons hardest struggle was with the Metaphysicians. Some one has defined metaphysics by saying that a "Metaphysician is

to be compared to a blind man searching in a dark room for a black
cat that isint there. The Metophysician never considered it
necessary to prove the principles from which he reasoned; it made
no difference how faultless his logic, as long as his principles were
wrong his method was sterile. Phylosophy has been barren so long
says Bacon, because she needed a new method to make her fertile.
The great mistake of the Greek philosophers was that they spent to
much time in theory and so little in observation. <u>But thot should
be the aid of observation, not its substitute</u>.

From the time of Galen to the middle of the 18th century very
little progress had been made in the science of pathology. The so
called Humeral pathology of Galen had reigned supreme since his
time. It remained for two great Scotchmen, Cullen and John Hunter
to check this onesided and pernicious doctrine and establish a
sort of a balance in the study of disease.

Cullen assumed that all diseases of the animal frame were due to
derangement of the solid constituents of the body. The vital solids
were of course the brain and nervous system, Cullen attempted to
prove, not by the use of the microscope, dissection and observation,
but by reasoning from general principles that disease of the animal
and human frame was due to derangement of the nervous system.
This theory, known as Solidism, while false, tended to restore the
balance in the investigation of disease. It was the direct cause of
the investigation of the nervous system which yielded much valuable
information. At the same time it lessened the influence of Humeral
pathology which had had such an unfavorable influence on the d
velopment of the science of Medicine. I might mention also
before leaving this subject that we have among us today, two classes

...called healers, the Osteopaths and Chiropracters, who are disciples of the onesidded pathological theory of Cullen.

As is well known to every layman, they attribute all diseases to a derangement of the nervous system, We have seen by a casual examination of the theories of pathology up to the latter part of the 18th. century that this science was in a very backward state. We are now in position to discuss the real founders of science of pathology. I refer especially to Cuvier, Bichat and John Hunter.

Cuvier was one of the greatest naturalist Europe ever produced. He may be considered the founder of Geology as a science. Buffon had created an interest in the subject by his contention that there was a perpetual change going on in the earths crust. But it was Cuvier who succeeded in coordinating the study of strata of the earths crust with the study fossil animals found in them. In 1795 he laid down the great principle that the study and classification of animals, was to be , not as heretofore, with a view to external peculiarities, but with a view to internal organizations; and that therefore, no real advance could be made in our knowledge except by extending the boundaries of comparative anatomy. This step suggested by Cuvier rescued zoology from the hands of the observer, Lannaeus, and throwed it into the hands of the experimenter. He thus indicating to naturalists the true path of inquiry, by accustoming them to a close and severe method, and by teaching them to despise those vague descriptions in which they had formerly written, he laid the foundation for progress in zoology.

He was of service in the field of physiology was in stimulating an interest in the study of the organs of animals. This was a step

in advance but the great physiciogist and anatomist Bichat who probably accomplished more during his brief life of 31 years in investigating the animal frame than any other individual, was soon to minimize the work of Cuvier by pointing out the fact that the study of organs should be secondary to the study of the tissues of which those organs are composed, Altho many of his conclusions were erroneous, the method he suggested has produced more fare reaching and beneficial results than any idea introduced into the study of anatomy, physiology and pathology since that time. In Bichats time the cellular theory of Schwann was unknown, so his work consisted in only the microscopic study of the tissues by very crude methods. He states in a contribution made to physiology in 1801 that the body of man consists of 21 distinct tissues, all of which tho essentially different, have in common the two great properties of extensibility and contractility. It was the method of Bichat that led Agassiz to the discovery of the fact that the tegumentaty membrane of fishes is so intimately connected with their organization that, if the whole of a fish has perished except this membrane, it is practicable by noting its characteristics, to reconstruct the animal in its most essential parts. After this discovery by Agassiz, fossil ithyology became a definite science.

Another decisive discovery which resulted from the same method of study consists in the stricking fact that the teeth of each animal have a necessary connection with the entire organization of its frame; so that, within certain limits, the organization of an animal can be predicted by examining a tooth. While not known at that time, we now know that the tooth has the same cellular structure as the rest of the body. Owen by following out this

line or study has placed beyond dispute the astonishing fact that the structure or a single tooth is a criterion of the nature and organization or the species to which it belonged. One can readily see that it is hard to over estimate the importance of this single fact on the future of scientific progress.

So today our physiologist and pathologist are following the method of study suggested by Bichat- they are really the hewers or wood and drawers or water to this great genius who a century and a quarter ago visualized the great field of physiology and pathology as well as practically every branch of science.

While Cuvier and Bichat had access to the microscope they seemed not to have derived much benefit from its use as they both remained entirely ignorant or the fact that the unit of tissue structure was the cell. The cell was first discovered in 1838 in the plant world by Scheiden, and immediately afterward proved to be the same in the animal world by Theodor Schwann- the pupil and assistant of Jonannes Muller.

Cuvier by a survey or the whole animal kingdom had distinguished the four great and mutually independent types; Vertebrate, Articulata, Mollusca and Radiata. This classification of course clearly brought out the fact that man belonged to the vertebral type, which differed fundamentally from all others. Cuvier also convinced the scientific world that two legged birds and man are really four footed and that the internal skeleton in all the higher land vertebrates, from the amphibians up to man, was originally constructed after the same pattern out of a definite number of members. The work of Cuvier was continued on a greater

scale by Muller than any other individual. He was probably the first to appreciate the magnitude of the discovery of the cell in the plant world. In his brilliant work in the field of comparative anatomy, he laid the foundation for the study of physiology and pathological anatomy as well as the history of evolution as separate sciences. Schwann in his microscopic research laid the foundation for the "cellular theory" which is probably the greatest milestone in all scientific progress- ranking at least with the atomic theory in chemistry. While the work of Cuvier and Bichat is of vast importance, these great men were out classed from a practical standpoint, at least by another great Scotchman, John Hunter. He must, I think be acknowledged as the greatest pathologist and the greatest physician of all time. His reasearches covered the whole range of the animal kingdom as well as a considerable investigation into the mineral kingdom. These were conducted with such untiring zeal that he dissected upwards of 500 different species, exclusive of dissections of different individuals, and exclusive also, of dissection of a large number of plants. He was the first individual to visualize our present day general science. He recognized the fact that there are no gaps in nature; that nature is one unbrocken chain from the electron to the world of universes. He recognized that our classification of matter into organic and inorganic was not a scientific fact but a scientific artifice. It would be tedious to mention the individual discoveries made by this great man in organic science. It should be recalled that Aristotle and Bichat were the only pathologist that preceeded Hunter who recognized the necessity of proceeding from facts to principles, or in other words of employing inductive reasoning.

To this habit of Hunters of applying with equal facility, both inductive and deductive methods to all subjects investigated by him, he owes his phenominal success. Among his accomplishments also were many new discoveries in physiology as well as surgery. He dominated the field of surgery for a period of 50 years after his death or until the work of Pasteur and Lister introduced antiseptic and aseptic surgery. Among his notable accomplishments was his study and discription of the disease known as phlebitis. His treatease on inflammation was a standard text in the medical schools for the next hundred years, while his treatment of aneurism -namely, the practice of tying the artery at a distance from the seat of the disease has saved thousands of lives since his time.

Louis Pasteur who may be considered the father of modern preventative medicine was the pioneer investigator in many field of endeavor and probably had more influence in stimulating the inductive investigation of phenomena than any other individual except Bacon. His study of crystals in which he first made use of the polariscope opened a new field for scientific study. His study of tartrates and tartaric acid while very elementary in the light of our present knowledge were phenominal discoveries in early chemical investigation. His studies of fermentation had many practical results, which could be appreciated by the average layman and which had much to do with his early popularity.

During his study of the rotary power of crystals he made an observation which was to guide him to his demonstration in fermentation. According to ideas current at the time, fermentation was the disintegration of the chemical molecule. But Pasteurs observationPled him to believe that some vital action was involved

...ere rather than a chemical breaking up. He observed that the ...ittle gray patches that appear in the fermenting fluid increased ...n number as fermentation went on and that they were necessary to ...the process. He was soon able to demonstrate that the only ferment ...necessary to convert sugar into alcohol was yeast. His study of ...vinegar had resulted in an important commercial fact. By studying ...the film on the surface of the vinegar he was able to isolate the ...organism, As a result of this study manufacturers were able to make ...vinegar with certainty and to retain it at its maximum strength to ...their better advantage. While employed in the investigation of the ...cause of silk worm disease, in which he succeeded, he developed ...new devices and new methods which have been since used in the study ...of chemistry, biology and bacteriology. Pasteurs studies of ...fermentation naturally led him into the study of the theory of ...spontaneous generation; the problem which led to the discoveries for ...the prevention of human disease. To Pasteur we owe the knowledge of ...the prevention of bacterial disease. With the exception of smallpox ...there the first step in modern preventative medicine was made by ...Jenner, we are indebted to Pasteur for the science of preventative ...medicine. Typhoid, diphtheria, tetanus, hydrophobia and many other ...bacterial diseases are subject to control by methods first suggested ...worked out by Pasteur.

...Pasteur had this to say when he was led into the study of spontaneous ...generation-

"I am doing my best with these studies on fermentation, which have ...great interest on account of their relation to the impenetrable ...mystery of life and death. I hope to make soon a decisive step by ...solving without the least confusion, the celebrated question of

spontaneous generation. Already I could speak, but I want to perform still more experiments. There is so much passion and so much obscurity on both sides, that it will require nothing less that the cogency of an arithmetical demonstration to convince my adversaries of my conclusion!

It was extremely logical that he who had shown such tremendous acility in the discovery of the causes of the diseases that had attacked, the wine, vinegar, beer and silk worm industry, should also be called on to investigate diseases that were attacking, chickens, sheep and cattle. For brevity I will simply state that he was able to demonstrate preventative methods for chicken cholera and anthrax.

His crowning achievement was his work on hydrophobia. This was a rather common disease in Pasteurs time. The only treatment that had any effect was drastic and immediate cautery. Pasteur recalls that in early childhood he had seen the local blacksmith cauterizing the wounds of one of these unfortunate victims.

After considerable work Pasteur finally concluded that the disease effected the nervous tissues primarily. By trepaining dogs and rabbits he was able to transmit the disease from one to another and after one hundred innoculations was able to determine the incubation period. By exposing the spinal cords of affected rabbits to the drying effect of the air he was able to attenuate the viris. Thus it was discovered that after 84 days the viris was harmless, and that by to 14 days there was a gradual variation in the degree of attenuation. He was able now to begin his attempt at prevention of the disease by continued experimentation.

A dog innoculated with the oldest spinal cord emulsion, and then on succeeding days with fresher and fresher emulsion did not contract

rucles and became immune to it. As the human species does not develop the disease for about a month after exposure it can readily be seen that by this treatment one can produce immunity before time for the disease to develop. Time does not permit my going into a discussion of the first humans treated by this method, but statistics show that from the year 1886 to 1888 5374 persons who had been bitten by rauid dogs were treated under Pasteurs, supervision with a mortality of less than 1%.

Up to this time abdominal surgery was practically unknown. After the introduction of aseptic surgery the abdomen was entered with impunity by the surgeon and rapid progress in surgery has resulted. Likewise practically the whole of scientific medicine is based on the experimental work of Pasteur.

I cannot close this paper without a few words on the great Darwin. If not the greatest scientist he must be at least considered the most effective of all time. In his voyage of the Beagle which lasted about 5 years 1831 to 1836 - he accumulated a mass of scientific material. It was this tri, that enabled him to develope into the great naturalist. His epoch making work is due chiefly to two factors. He used the mass of scientific data accumulated during his voyage of the Beagle as well as the mass of empirical material that had been acquired by his predecessors in ingeniously proving the theory of decent. He added to this a second theory of his own; the theory of natural selection. This theory which gives us a casual explanation of the transformation of species is what should be called "Darwinism" in its strict sense. We sometimes hear the statment that scientist are not in agreement in regard to evolution. The point of disagreement is in regard to the part played by natural selection in the development of species, and not as to whether or not evolution is a fact.

.o great scientist since Agassic who died in 1873 has opposed evolution. Evolution does not teach that the ape evolved into a an. For that to occur the ape would have to take the back track to the point where the two species began to deverge and travel the other route which would be impossiole.

I will close with the admonition given by Pasteur at the ceremonies in his nonor when he was induced to become life secretary of the French Academy of Sciences.

In his speech of response Pasteur said;

"Worship the spirit of criticism. It reduced to itself it is not an awakener of ideas or a stimulant to great things, but, without it, everything is fallible; it always has the last word".

COMMUNITY ORGANIZATION

Read before the Literary Club, Monday Evening, May 24th, 1926.

Reynold E. Luhn, Jr.

Quite frequently "community organization" so called, is thought of in terms of the small group fostering a given cause with the mass of the people expected to follow, blindly, or with little understanding of the real issues involved. We have, in Terre Haute, any number of organizations and groups of organizations working on what is termed community organization. First and foremost are the churches, which are engaged in organizing the community not only in a religious sense but play an important part in our civic, welfare and social affairs. The schools constitute a big link in the chain of community organization as do the civic clubs, Rotary, Lions, Kiwanis, Exchange and others, the Welfare League with its membership of social agencies, the Y.M.C.A., Y.W.C.A., Boy Scouts, the Park Board and School Board in recreational activities, the Elks Club, Masonic Lodges, and other fraternal organizations and lay bodies too numerous to mention. Practically all of these consider one form or another of community organization as the major program in their activities. With many, however, a given project receives attention by endorsement or perhaps financial support, without a thorough weighing of underlying principles and fundamentals.

The American community is all too ready to follow a leader. We are familiar with this in our political campaigns in which the candidate, who, with his leather-lined lungs, can shout the greatest number of platitudes and who can furnish the greatest number of brass bands leading parades of slogan bearers, too often is the choice of the people for important office. Seldom do we have debates in which issues are thoroughly discussed, with a sifting process to follow, tending to eliminate the candidate who cannot demonstrate understanding of and fitness to cope with the problems of the day. We do not have community organization here - we have a case of "follow the leader" and this applies not only to politics but to all or nearly

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all popular movements tending to improve our condition of life.

Who here is not familiar with the method of putting across a campaign for a worthy cause. We have our "weeks" of every nature and description. We have "Smoke Abatement Weeks," "Sleep with Windows Open Weeks," and various others. There may be "Eat more Meat" and "Drink Less Coffee" campaigns in one period, with the next period producing campaigns calculated to cause you to eat less meat and drink more coffee or milk, as the case may be. Nearly all of these campaigns are altruistic in purpose. It is true that advantage is being taken of the popular interest in causes to advance purely selfish business activities through various campaigns which stimulate the sale of certain articles of merchandise, but behind the vast majority there is ultimate good for the public. There is a technique to these campaigns, which in the rough, is as follows: The support of the newspapers is secured, endorsement is obtained from the great civic bodies, perhaps a new group is organized to foster the project but if so it is ordinarily a small group, if tax support is involved this is fixed up on a personal face to face basis, with the powers that be, or if volunteer financial support is wanted a campaign is put on for that purpose. The big point that I wish to make is - nearly everything involved in putting the "movement" over, as it is called, is along follow-the-leader lines. The public is expected to accept statements as facts and to fall in line without indulging in debate or even constructive criticism. It usually does what is expected of it.

We have a rather striking example of this form of so-called community organization in our local community chest or "Welfare League", as it is termed. About all of the general public has known about the Welfare League in years past is, that it put on a campaign for funds, and subscriptions were made to that campaign, not because of the needful work of the agencies which constituted the League but because a group of workers got together once a year and with slogans, banners and pep visited the banker, the baker and candle-stick maker to solicit funds, with more or less success.

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Money is given in these campaigns principally because it is asked for, with little or no knowledge of the uses to which it is put. The appeal has been largely on an emotional basis without large group support, except financia.

These examples are cited, not as criticism of the causes involved, or rather not in a spirit of criticism at all, but merely by way of showing that much so-called community organization is in reality small group organization with the community as a whole prodded and pushed into acceptance of those causes which are for its good.

I will attempt to bring this out, but before doing so it may be well to devote a minute or two to the discussion and definition of community disorganization.

This has been defined by Thomas and Znaniecki in their book "The Polish Peasant" as " a decrease of the influence of existing social rules of behavior upon individual members of the group". Accepting this definition, signs of social disorganization may be seen in all American cities to more or less degree, no less so than in Terre Haute, the presence of disorganization existing, in many places, side b. side with a high degree or organization. One of the existing social rules of behavior is respect for and compliance with the law of the land, but everywhere over this fair land one finds a marked disrespect for and non-compliance with established law, the notable example, of course, being the breach of the Volstead Act. Another example of social disorganization is non-support of social agencies to a marked degree, as in Terre Haute. Another example; a lack of moral uprightness in meeting pledged financial responsibilities to civic and welfare projects; or in other words the existence in a community of a well-defined feeling or belief that it is "smart" or proper to fail to pay pledges made in support of public projects. I re not to say that such a feeling exists in this community though fortunately it is confined to small groups. Where there is overmuch attention to petty private affairs rather than to important problems of the day; where there is factional strife among groups rather than the presentation of a united front for the over-

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coming of community difficulties, there you have social disorganization.

Disorganization may be an expression of resentment against traditionalism. Sociologists show conclusively that a certain amount of disorganization, in fact, must be present in a community if that community is to progress. How far the community may deviate from the orderly paths of established rules without suffering disintegration is an unsolved problem but it is held th t some deviation is essential to growth. Too much brings disaster. A striking example of the break-down in moral fibre of the population of a rural section of Ohio as related to the failure of the churches in that section, is given in the survey "Six Thousand Country Churches", by Gill and Pinchot. " In this region," to quote from the report of the survey,"where there is so high a percentage of illiteracy, and of deaths from preventable disease, the people are more nearly pure Americans than in the rest of the State. They compare unfavorably with the people of counties where a large proportion are foreigners.... .....'Here gross superstition exercies strong control over the thought and action of a large proportion of the people. Syphilitic and other venereal diseases are common and increasing over whole counties, while in some communities nearly every family is afflicted with inherited or infectious disease. Many cases of incest are known - inbreeding is rife. Imbeciles, feeble minded, and delinquents are numerous, politics is corrupt, the selling of votes is common, petty crimes abound, the schools have been badly managed and poorly attended. Cases of rape, assult, and robbery are of almost weekly occurrence within five minutes walk of the corporation limits of one of the county seats, while in another county political control is held by a self-confessed criminal. Alcoholic intemperence is excessive. Gross immorality and its evil results are by no means confined to the hill districts, but are extreme also in the towns."

Can one imagine a more vivid picture of actual conditions resulting from the failure of the moral agencies of the community to function. Where such failure is in evidence, there we are apt to have a congregating of the weaker elements of other

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communities. The moron, the criminally weak, the failure find havens of refuge among congenial surroundings, adding vastly to the problem of strengthening the institutions which must cope with the situation.

Beginning with and following the World War our churches and social agencies have been striving mightily to remedy the state of disorganization existing amongst them, with considerable success. It was in 1919 that Mr. J. Horton before the National Conference of Social Work uttered this scathing denunciation of social work as then carried on. "I am disclosing no secret," said Horton, "and uttering no heresy when I say to you that.....the social work armies all over this great land are organized in guerilla bands only. In the main they closely resemble noisy rabbles led by a few ennobled Pancho Villas, conducting badly organized and poorly executed raids against the solid phalanxes of poverty, inefficiency, ignorance, disease, crime and injustice." Horton could not say that of social work today. In seven short years, his prediction, made before the same gathering, that the guerilla bands would be organized into regiments, the regiments into brigades, the brigades into divisions and the divisions into community wide armies accountered and ready to be marshalled against society's social enemies, is being rapidly fulfilled. In Terre Haute we have made progress along these lines which is marvelous to contemplate. Where there was confusion now there is order. Where there was jealousy among social agencies now there is cooperation. Where inefficiency existed, we have efficiency. We are successfully fighting those causes and effects which create crime, dependency, poverty, through many agencies, with larger and larger number of citizens actively engaged. There is room for improvement still, but a successful beginning has been made to eliminate those elements of disorganization which have been subversive of an intelligent and efficient handling of our welfare problems.

Jesse Frederick Steiner of the University of North Carolina in his recent book "Community Organization", points out that it is not enough for a community to devise machinery to coordinate its social agencies, but that perhaps even this step is hardly

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worth while if in the fields of politics, industry and religion the forces of disorganization are constantly creating social problems with which social agencies are expected to deal.

The bringing of new industires to a community may not always re-act to that community's good, if thereby standards of morals and living are lowered, If the given industry attracts workers of low mental grade, because of unduly low wages or poor working conditions, the advantages of pay-roll and increased bank deposits are more than off-set. Industries may be liabilities instead of assets to a community and for this reason I am rather pleased that the work of promoting the Terre Haute foundation has proceeded slowly. I firmly believe that a million dollar fund could have been raised here in a few weeks had an efficient high pressure campaign organizer been employed, but under existing circumstances, even though the minimum sum only, ($500,000.00) is secured, the public is being educated, slowly but surely, to the significance of this fund and will in the end display a more intelligent interest in its affairs. Not only is this true, but the committee of promoters has learned and is learning, more and more of the industrial needs of the community - it is absorbing knowledge of the varied effects on the community of different classes of industries and it is in position to function for our ultimate good to a greater degree than would have been possible with a quick raising of the fund followed by a cry for immediate action toward securing factories.

If I may be pardoned for one more illustration in connection with the Welfare League, the slowness of the public to respond to the financial appeal of this association of agencies will, in the end, result in good, provide those interested do not loose heart, for there is being engendered in the minds of the people an understanding of its work and its needs which would not be possible under the hip and hurray of instantaneous success. I have pointed out that the League and other agencies are making progress in correlating activities and in fostering cooperation. It is also making progress in its campaign methods, relying on year around publicity and the gathering together of larger and larger groups to active participation in its pro-

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gram, as a help to its annual appeal for funds.

The short intensive campaign, whether for money or to put over a "cause", is well and good, provided that it is preceded and followed by continuous educational activities, involving debate and discussion of issues and practices, with honest-to-God criticism forthcoming when justified.

In the limits of this short paper it will be possible only to mention, almost by name alone, some of those various forms of community organization which aim to help the individual to get the greatest possible enjoyment from life, to prevent the exploitation of the weak, to encourage and bring forth the powers of self-expression which are inherent with all of us, through art, literature, drama, play; to make of the average citizen, not a machine for the creation of wealth for others but a reservoir of mental and spiritual beauty and power, which shall be available to all in the creation of a community approaching the ideal.

The Recreation and Playground Movement is one of these forms, a development of the twentieth century, which has attained remarkable strength and popularity. In Boston in 1866 there were established some sand gardens for children limited to small children of kindergarten age. It was then thought that supervised play was a need only of little tots. From this obscure beginning we have developed playgrounds and organized recreation for young and old alike, involving millions of dollars invested in capital outlay, with tremendous sums spent annually for supervision and program. It is one of the most important factors operating for solidarity in the proper wholesome organization of a community. It is a movement which has attained considerable momentum in Terre Haute so far as the acquirement of physical facilities is concerned with ample recreation programs provided for certain classes, but which has not gained headway along lines of well-rounded program for rich and poor, child and adult, male and female, white and black, for all months of the year.

Closely allied to the Recreation Movement is the School Community Center movement with serious problems of administration and cooperation which, however, have been successfully solved in many cities. This movement involves the wider

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use of the school plant for the benefit of the community surrounding it. Public forums, dramatics, community parties, gymnastics, supervised playgrounds are some of the possibilities.

The Country Life Movement is important in rural community organization.

The Federation of Social Agencies has been somewhat discussed. Other movements which may be mentioned by name only are, Industrial Welfare, Public Welfare, Public Health (involving voluntary and official agencies), State and National Agencies.

Finally, but not least, an important agency in the community is the family. We have made some mention in this paper of the individual but the individual centers in the family and it is for the family in the last analysis that community organization exists at all. As Dr. Edward T. Devine puts it: "Foremost among the means for securing and promoting individual well-being is the institution of the family.....and family solidarity, not conscious self interest, provides the social cement, the motives for whatever efforts and sacrifices are necessary to create and [illegible] the home.....The family persists and performs its beneficent purpose because it is a social institution, deeply embedded in our inherited psychology, slowly changing indeed under the influence of evolutionary forces, but stronger than any artificial human contrivances....The family conserves not only our biological inheritance. It is at the same time the chief depositary of the social heritage which distinguishes human from lower animal life. We develop means of supplementing the family; kindergarten, playground, school apprenticeship, club, governmental services - but it remains to the family to start and to make the largest contribution to the process by which each generation stands upon the shoulders of those that have preceed it."

In this period of mobility of transportation, of jazz, of independence of youth with all of the dangers to youth which that implies, the family remains the most important institution of our community life but it needs, more than ever, the helpful influence of those other constructive institutions of the community which

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we have mentioned. Dr. George Kirchway of the New York School of Social Work in a recent article which appeared in the survey, reprinted in the Literary Digest of April 10th, says, "While we are checking the crime wave of the 'twenties, the material of the crime wave of the 'thirties is now in the making in children of ten and twelve years of age in the streets of our cities and so on, decade after decade and generation after generation, to the end of time...We let him (the potential criminal) run wild in the streets and alleys of our great cities during the impressionable years of childhood and early youth,when life is still the great adventure;later on,when he is trapt by an act of delinquency or crime,we throw him into common jail,which is a sink of iniquity, and then shut him up in a prison which speedily destroys his manhood and self-respect."

Crime must be prevented if society is to survive but grave doubts arrive as to the efficacy of the crude and repressive measures which we rely on to such great extent. If there could be a yardstick measurement of the prevention of crime through the Boy Scout and Big Brother and Big Sister movements, through the church, and through other community institutions aside from the jail, the penal farm and the electric chair, we would find that the influence of the last three is small indeed.

The family is our important institution but around it must center these other great institutions of community organization. The degree of success to be attained depends upon the measure of intelligent support given to their efforts by the entire membership of the community. We may apply this to Terre Haute, for here, in many respects, we have a badly organized, almost a disorganized community, but the evidence tends to show that the very elements of disorganization are now being made use of to bring about the best type of organization, in school, church,industry, government and family. When we consider the natural advantages of this locality it remains only to bring about better living conditions with opportunities for self-expression and true enjoyment of life to attract people of high standards and ideals. It is my belief that this process is now in being though it behooves all of us to lend our earnest efforts towards stimulating it.

No. 16.

"THE WELSH REVIVAL OF 1904-5."

A paper read by

GWYLYM ISAAC
to
THE
TERRE HAUTE LITERARY CLUB

MARCH 8, 1926.

THE WELSH REVIVAL 1904-1905

WALES AND REVIVALS:

Wales has experienced at irregular intervals in her history many religious revivals, all of which have unquestionably left a profound influence upon her national life and character. Among the most important of these the last, the revival of 1904-5, must be counted. Before attempting any analysis of the religious phenomena of those days, or seeking to arrive at a scientific interpretation of the revival, it is necessary to take a bird's-eye view of its history.

BRIEF SKETCH OF HISTORY OF THE REVIVAL:

The Revival began in the county of Cardigan. Many suppose that the Revival originated in and through Evan Roberts, whose name was the chief one associated with it, that Loughor was its birthplace, and November 8th, 1904, the date of its beginning. One biographer of Evan Roberts, (Dr. D.M. Phillips, Tylorstown) seriously makes this claim. He speaks of Roberts as "conceiving" the Revival, and planning to initiate it at Loughor". This statement has no ground in fact, for though Evan Roberts was the central figure of the Revival, he neither <u>conceived</u> nor <u>originated</u> it. Without further discussion of this point here, it may be said that Evan Roberts himself, in September 1904, was greatly influenced by "revival" meetings then being held in New Quay, Newcastle-Emlyn (where Roberts was then attending school in preparation for the ministry) and other places. There was no "originator" or "conceiver" of the Revival. The movement had its beginnings, as we shall later show, in many places and in many ways. As far as any definite fixing of the origin of the <u>wide-spread</u> revival is possible, it began in New Quay, Cardiganshire, under the

influence of Rev. Joseph Jenkins, (pastor of the Calvinistic Methodist Church). In February 1904, Mr. Jenkins preached a sermon on "Faith Overcoming the World", which made a profound impression on a number of young women present. These young women afterwards spread the revival flame through the district, but it was not until September (1904) that Evan Roberts became connected with the movement. Then he found that the "pressure of the Spirit" was so great upon him that he left his school-work and went home to Loughor. He held a series of meetings there for a week or so which resulted in a deepened interest in religion on the part of the young people of that place, among them his relatives and friends who later became prominent in the work with him. From Loughor he went throughout Glamorganshire, but did not "originate" the revival in most of these places, for it had already commenced months before he arrived. In brief, the revival spread throughout Wales, where Roberts went, and where he did not go, and continued unabated in fervour through the greater part of 1905.

Moreover, the influence of the revival was not confined to Wales itself. It extended to England, particularly to Liverpool and London, and even to India. But in these cases, it must be noted that it was among the Welsh people in England, and by means of Welsh missionaries in India, that the influence spread.

Conversions of the "abrupt" type were the order of the day. Not one, but many volumes might be filled with instances of these and each volume would be full of instances even more striking and convincing than those in Begbie's "Twice-born Men" or Hadley's "Down in Water Street".

This brief survey of the history of the Revival must suffice

for the present, and further facts concerning it will become evident in the discussion of its structural and functional aspects.

I STRUCTURAL ELEMENTS:

Every revival is a complex matter, not to be easily interpreted by some single dogmatic dictum, but only by careful analysis of all the factors involved. This is particularly true in the case of the Welsh Revival of 1904-5, because there were certain factors in this revival,- and, indeed, in all the more recent revivals among the Welsh people,- which were unique, and, therefore, need special explanation. The elements which went to the making of this remarkable religious revival were:-

1- ANTECEDENT FACTORS. It has been a common error in the discussion of this revival to seek to explain it in and of itself. Nothing could be more absurd. Into the make-up of every revival there enter numerous important antecedent factors. The following are the most important which are recognizable in the Welsh Revival of 1904-1905.

A - RACIAL CHARACTERISTICS. It must be noted that the subjects of this Revival were HOMOGENEOUS. Without entering into a discussion of what constitutes nationality, it is sufficient to notice that the Welsh people are a unit and distinct racially from even their English neighbors. To ignore this is to fail utterly to understand the significance of the Welsh people, and to handicap ourselves in the study of their religious experiences. This unity of the Welsh embraces language, temperament, habit of thought, instincts, tradition, and literature. Even a cursory

study of these characteristics shows that the genius of the Welsh lies in a different direction from that of the English or that of any other nation. An analysis of the character of the Welsh people shows the following dominant features:-

1- They ARE EMOTIONAL. There is one mood never absent from the Cymric race, the emotional. It enters into its worship, its hymnology, its festivals, indeed, into every department of life. But how does this differentiate them from the other Celtic nations? In the direction which the emotion takes; for the Welsh are profoundly serious. This characteristic emotion is "dwysder", which is usually translated "gravity". But "dwysder" is something more than "gravity", it means "alaeth yr enaid" - the result of a consciousness of a burden. It conveys the sense of appression,- the wail of a soul. There is in it not only seriousness, but elements of sadness, of retrospective contemplation, and of intensity. It is not essentially a religious sentiment, and yet it is easy to see how it would tend towards religion, and provide one of the most striking, and apparently necessary, conditions for a revival of religion.

2- THEY WERE MUSICAL. One can scarcely think of the Welsh people without remembering their love of song. This is evidenced, not so much in the production of great musical geniuses as in the universal delight in singing. The "singing school" is an almost ubiquitous institution in Wales; the congregational singing in the churches is of a quality and nature not found outside Wales; and their numerous singing festivals, or eisteddfodau, culminating in the great National Eisteddfod, are known the world over.

The type of music produced by the Welsh has also great significance for our discussion. Most of the Welsh hymns are in the minor key, and nearly all Welsh music contains an element of pathos and of sadness. If it be true that the Englishman takes his pleasures sadly, it is more true that the Cymric finds the highest delight in dwelling on the sombre and pathetic side of life.

The Revival of 1904-5 was markedly a singing revival. For hours at a stretch, the congregation would do nothing but sing. An instance is on record of a popular revival song <u>being sung in one meeting over two hundred times</u>. The kind of song used was in keeping with what has been said of the Welsh character. While there was a strong element of joy and praise, they delighted, too, in the pathetic and sad. This is true both of words and tunes, many of the latter being of a peculiarly haunting and appealing nature. (E.G. - "Dyma gariad fel y moroedd") "Here is love like the ocean". It is easy to see the great importance of the musical character of the Welsh, for unquestionably it provided, in the Revival, one of the means of unification and one of the conditions of suggestible state, thus making it easy to produce the desired result of "conversion".

3- <u>THEY WERE SUPERSTITIOUS</u>. Doubtless, superstition is to be found, more or less, in every nation; but the Welsh branch of the Celtic race seems to have been particularly strong in this respect. Immense superstructures of superstition have been built on the most trivial incidents. Tales of the weird and wonderful have had a powerful attraction for them. Dr. Vrynwy Morgan, himself a Welshman, gives numerous instances of

superstition among the people, and this CHARACTERISTIC we find corroborated by the historians.

4- THEY WERE RELIGIOUS. The discussion of Welsh characteristics thus far, must have suggested that the general trend of their character is toward religion, and this suggestion is more than borne out by the history of the people, for the Welsh are as predominantly religious as are the Jews. The vitality of nations, like that of individuals, runs in different grooves. In the case of the ancient Greeks, it ran into culture; with the Romans, into the intellectual; with the English, into commerce; but the vitality of the Welsh has run in the groove of its religious consciousness. The religious atmosphere is essentially the national atmosphere. When we understand this, we are in a fair way to understand the number and extent of their revivals of religion. Dr. Vr. Morgan gives a list of revivals since 1620, about Fifteen "great" revivals having occurred up to the present. Something unparalleled in the history of any other nation.

B - PREVIOUS RELIGIOUS SITUATION. One of the most important questions to ask in examining revival phenomena is "What was the antecedent religious situation?" In this case, striking, and in some instances, surprising facts meet us in the answer to this question-.

1- We have the tradition of revivalism in Wales. The Welsh people were not unaccustomed to such an experience. Indeed, two things are especially noteworthy:-

a. The last revival of '59 was well within the memory of many, some of whom were themselves converts of '59.

b. This created a definite desire for a repetition of the experience, and so

c. We find that for some years prior to 1904, there was wide-spread prayer for a revival.

2- General degeneracy is usually supposed to be a necessary precedent of revivals. Certain phenomena are looked for,- as ignorance of the Bible, brutality, decay of faith, decline in church activities, ethical corruption, commercial immorality, vulgar types of literature, a lowering of national tone and ambition. However, this may be, they were not present immediately preceding the Welsh Revival of 1904-5. There seems to be general agreement that the Welsh people were no worse during the years immediately preceding the revival than now. The morality of society, of business, of literature, etc., and the condition of the churches seemed at least normal, if not prosperous. Never before had there been so many churches, so many ministers, or so many social agencies. In view of this, degeneracy of a marked kind cannot be given as a cause of the Revival.

3- SIGNS OF <u>SPECIAL</u> RELIGIOUS INTEREST. As suggested in the previous paragraph there were some signs of a prosperous religious life in Wales. Chief of these signs were:-

a. MISSION WORK. <u>Gypsy Smith</u>. This famous evangelist had been doing very successful work in different populous centers of Wales - and others of the same gypsy tribe,- his sister and brother-in-law, Mr. & Mrs. Gypsy Evens. Their strong emotional appeal, with its tender winsomeness, had a marked effect upon the people of Wales.

<u>The Torrey-Alexander Mission at Cardiff-October 1904</u> This great mission, held for a month in a building seating over seven thousand, situated in the metropolis of Wales, has not been given sufficient place in interpretations of the Revival. Many of Mr. Alexander's songs became the battle-songs of the great religious awakening which swept over the country immediately after the mission. Mr.

George T.B.Davis, who writes the story of Torrey's Mission, certainly attributes too much to it in this connection, but on the other hand, it is too important a factor to be entirely ignored.

General Mission Work. For years previous to the actual revival, the various religious denominations of Wales had been sending out their missioners, who were continuelly reaping harvests smaller or greater, and preparing the way for this great movement.

Rev. Seth Joshua. Although not usually mentioned in interpretations of the Revival, was really one of the most important agencies in bringing it about. He was the Denominational missioner for the English Presbyterians of Wales, and had been doing this work for years. It was he who was conducting the series of meetings in Cardiganshire, at which Evan Roberts was so profoundly moved, and it is he, therefore, who is the real "originator" of the Revival, if there be anyone who should be so termed.

b. THE KESWICK MOVEMENT. This is another factor of which practically no mention has been made by interpretors of the revival. Though not a Welsh movement, many Welsh people were taken up by it. (Mrs. Penn Lewis, afterwards so hearty a supporter of Evan Roberts). Its main significance lies in its particular emphasis upon the necessity of complete surrender to the control of the Holy Spirit, a doctrine that was the keynote of Evan Roberts' exhortations. Its influence is incidental, yet worthy of notice.

c. PHENOMENAL WORK IN MANY CHURCHES.

1- The "Forward Movement", of the English Presbyterians of Wales. This is mentioned first as being, if not the most important, the largest work that comes under the title of this paragraph. The genius of the Revival was the genius of the Forward Movement. The plan, the model, the inspiration of it were there. To write the story of the Revival without counting the Forward Movement shows a lack of candor or of insight. This movement consisted of organized mission churches, whose avowed purpose was the definite conversion of the ungodly. For some years before the Revival this work had been going on. It produced various social results, in particular attempting to solve the question of prostitution in Cardiff and Swansea by well-organized rescue work and by placing the girls in their Rescue Homes.

2- New Quay. In this district, whence the great outburst proceeded, the revival-spirit had been manifested in some of the churches for months, and even years, before the so-called beginning of the Revival in October 1904.

3- "Trinity, Tonypandy, had also experienced extraordinary times for two or three years before the Revival was boomed by the Press. Not a week passed without an accession of converts. Before Evan Roberts had started his work (October 1904) this church had received over 600 "converts" into full membership. Among them were some of the worst characters in the district, veritable "Water Street Mission" types. These converts, for the most part, continue in the Christian life today.

Other instances of a like nature could be mentioned, but the above will suffice to show that the church was not dead or decadent prior to the Revival.

4- STATE OF RELIGIOUS EDUCATION IN WALES. When the place of antecedent ideational factors in conversion is recognized, it is easy to see that the success of a revival is largely dependent upon the state of religious education in the sphere of the revival. The new experience depends on what has preceeded it. The situation in Wales prior to the Revival compares favorably with that in any other country. Religious education has always prospered there to a great extent, and no country has a better record in this respect. This education was given:-

a- In the Home. The home-life of Wales is traditionally religious. Practically every mother (or father) gives the child some religious instruction. In this connection, a remark attributed to Jerry McAuley is in place. He said that while he did not wish to set limits to the grace of God, he had "never known of the conversion of a man who had not had a good mother"

b- SUNDAY SCHOOL. Wales is a country of the Sunday School. While it would be saying too much to say they have solved the problem of securing the interest of all adults in religion, it is true

that large numbers of mature people attend Sunday School. Moreover, it could be said and be true that in general all children go to Sunday School in Wales. The great difficulty is to secure the interest and attendance of those approaching the adolescent age. Even of these, however, a much larger number attend than is usual in other countries. The Sunday School is thus a large and important factor in preparing the way for a religious revival, and the very fact that many adolescents have temporarily lost their interest in religious affairs only helps to provide subjects for a revival. This was precisely the situation in 1904-5.

5- THE THEOLOGICAL BACKGROUND. The Welsh are a very provincial people. This is their virtue and their vice. It explains the persistence of their national language, thought, and characteristics in spite of the great place of the Anglo-Saxons in the commerce and industry of Wales. But with pride of national character, their provincialism has produced a less worthy characteristic, extreme narrowness and conservatism, especially in religion. The theology of Wales is as narrow as the valleys of Wales, and before a new idea in the realm of religious thought can make any headway among the people, it must fight tradition every step of the way. The trend of their religious thought is mainly evangelical. Wales is a Non-conformist nation: the ritualistic established church plays but a small part in the religious life of the people,- Dr. Vrynwy Morgan to the contrary notwithstanding. It is not surprising, therefore, to find that the Revival was a domestic revival, confined to the Welsh people, and possessing all the ear-marks of Non-conformity. It was not a "doctrinal" revival; there was no great struggle to propagate or defend any special movement of thought. It simply took

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the elements of current theology, which were those best suited to a revival, and used them. Only brief mention of these can be made here:-

a. The Love of God. This was stressed in the hymns, the prayers, and in what little speaking and preaching was done.

b. Loyalty to the Crucified Christ. "The Lamb, the Lamb, the bleeding Lamb", was the constant theme.

c. The need of the Holy Spirit, belief in the personality and work of the Holy Spirit; submission to the sway and control of the Spirit. (cf - Evan Roberts' "Bend me! Bend me!")

d. Agonizing, self-sacrificing passion for souls.

e. Calvinism was very manifest in the emphasis placed upon the utter helplessness of man to do anything of and for himself.

f. Emphasis upon the authority of the Bible. This was the first and the last court of appeal, and it was accepted in all its literalness. This is particularly shown in a study of the actions of Evan Roberts. The suggestion for them frequently comes from reading some portion of the Scriptures. An outstanding example of this was his "Seven days of Silence", which tells of God causing Ezekiel's tongue to "cleave to the roof of his mouth".

BASED ON THAT SCRIPTURE

It is very clear that such a theological background, homogeneous in character, and evangelical in purpose and outlook was ideally suited for A revival. Indeed, this may be said of all the factors dealt with in this analysis of the antecedent situation, - they are perfectly harmonious and homogeneous, and made easy the onward sweep of the revival spirit.

2- PHYSICAL CONCOMITANTS OF THE REVIVAL. The emotional nature and nervous instability of the Welsh people predisposed them not only to fluctuations of religious affections, but to those physical manifestations of the abnormal kind which are so

striking a feature of revival movements. It would be wrong to say that these manifestations were present to an extraordinary degree. In fact, the contrary is true; they were far fewer in number than in such revivals as those described by Davenport in "Primitive Traits". As far as this particular Revival is concerned, these concomitants cannot be said to have constituted an integral part of the movement, for in many places where the revival spirit was most fervent and most productive these things were not present at all. There were, however, tumultuous physical agitations connected with the Revival, - prostrations, contortions, paroxysms, and violent derangement of the bodily organism. What of these did appear in the Revival are easily accounted for when we consider that the Welsh are an imaginative people, and, therefore, prone to confound the effects which the imagination produces with spiritual illumination. That these physical phenomena were <u>not</u> accepted as religious in their nature is certain, for the great majority of the ministers and other religious leaders looked on them with suspicion and disfavor. They did all in their power to suppress any signs of hysteria, and constantly warned the people against confusing emotional outbursts with religion. But the exceptions to this are important, inasmuch as they are found among those most prominent as "leaders" in the Revival. Chief among these was Evan Roberts himself. One writer says "His bodily agitations were awful to behold. They filled the hearts of children with fear, bewildered and astounded men of mature years, and caused hysterical women to faint." In the estimation of Evan Roberts such convulsions were the natural and legitimate results of the new birth, and consequently he gave them his benediction.---------Neither can there be any doubt

that he failed to distinguish the purer from the "less worthy" elements in this pathological phenomenon. He misstook heated imagination for real inspiration." Some of his close associates were victims of the same baneful error, and toward the end of the Revival the idea seemed to spread among the general public as though by contagion. But only by taking account of the larger group of leaders, unadvertised by the press because of the lack of sensationalism in their methods, can we at all understand the real revival in Wales.

How are we to explain these violent bodily convulsions? Have they any spiritual significance? Did they leave any moral impress? None whatsoever. They were purely physical in their origin, and pathological in their nature. They possessed no spiritual value, and left no morally good result. Because of their sensational nature, too much importance has been attached to them by critics, as well as by believers in them. The "Lancet" centering its attention upon these manifestations, predicted that the Revival would leave in its wake a trail of insanity, and a brain specialist wrote to the press saying he expected a large increase in lunacy in Wales. The general sanity of Revival methods, and the comparatively small part played in the Revival by these incidental outbursts, is evidenced by the fact that these prophecies were unfulfilled. The years following the Revival show fewer cases of insanity than the preceding years, and only a negligible percentage of these cases were in any way connected with religion.

3- PSYCHICAL CONCOMITANTS OF THE REVIVALS These can receive only brief mention within the limits of this paper. The more

pronounced may be classified thus from a fairly representative list of such phenomena:-

a. Instances of supposed telepathy.

b. Distinct change of countenance in subjects of conversion

c. "Visions" "lights, "strange voices", etc. which were believed to be supernatural in their origin.

d. There were no cases of levitation.

These cases were discussed by Rev. A. T. Fryer before a meeting of the Psychical Research Society in December 1905, and the results were substantially these.

1- The evidence in nearly all cases was accepted as reliable. There was practically no sign of deception being practiced.

2- No solution of the alleged instances of telepathy was arrived at.

3- The "changes of countenance" are not explained. They should, however, occasion no difficulty, inasmuch as they are the frequent results of a great change in the mental attitude. Such cases have come within the scope of the writer's observation.

4- The "visions", "lights", and "voices" are the chief psychical phenomena reported. They occurred in many different parts of the country, and under greatly varying conditions. To the writer, who has carefully read all the reports of these "wonders", there seems to be no single case which is not amenable to a perfectly natural explanation. It is true that they cannot all be reduced to any one law, but enough of the cases bear an obvious relation to physical and ideational factors in the previous experience of the subject, or subjects, to justify the suspicion that with all the data present, and by the rigid application of scientific laws, they could all be explained without reference to a "supernatural" origin. The cases are too complex to relate here, but in general it may be said of the "visions" and "lights" that one person always saw them first, then told others; that, though the main outline was the same to all the subjects, each one saw some different detail. The implications are obvious!

Again, as in the case of the physical convulsions, etc., these ministers are to be praised for their sceptical attitude toward

these things. Were it not for a sensation-loving press, these incidental excresences of the Revival might never have been heard of by the general public. Once reported, their growth was phenomenal, as was doubtless the case with some of the acts of Jesus and his disciples which were magnified in later days to miracles. A striking modern instance of this is the recent case of the "Angels of Mons", a story still asserted by many to be true, though its original author has definitely stated it to be pure fiction!

4- INSTINCTIVE ELEMENTS. The place of instinct is clearly observable in Revival in:-

a. Gregariousness - This played a large part in the Revival, and the "crowds" manifested the usual characteristics of "crowd-psychology". It seems doubtful whether the religious gatherings of this revival can be inclusively classified under any one of the three types given by Prof. Coe: (1) Crowd (2) Sacerdotal Group, (3) Deliberative Group. We find some signs of deliberation in a small minority of instances: we have elements of the sacerdotal in the united action of the people under the command of a leader - as Evan Roberts. (This was particularly true toward the end of the Revival, when he became domineering in his attitude toward the people.) but, in keeping with the history of revivalism, the bulk of the action of the people was evidently "crowd-action," action under emotional stress, and the influence of suggestion under conditions which were most favorable. Practically all the elements of suggestibility given by Boris Sidis were present in these gatherings.

1- Fixation of attention. All outside interests were eliminated by the definite fixation of attention upon religion. This was accomplished by singing, prayer, exhortation, etc.

2- Distraction of attention. Attention was distracted from the real purport of the meeting, i.e. to "convert" the subject, by fixing it on minor insignificant elements in the situation.

3- Monotony. No conflicting or extraneous impressions were allowed to influence the people. Continued repetition of hymns, repeated prayers with one petition, were the kind of influence used to produce monotony.

4- Limitation of Voluntary Movements. Seated in one place, or remaining in posture of prayer, or obeying the suggestion of the leader.

5- Limitation of the field of Consciousness. The preceding conditions all tended toward this end. The attention became riveted upon the subject of religion and their personal relation to God.

6- Inhibition. Appeals were made to shut out all thoughts that had nothing to do with the matter in hand.

7- Immediate Action. The "sine qua non" of suggestibility. Many times during a meeting, the people would be called upon to choose, to act. Evan Roberts frequently "tested" a meeting as soon as he entered it, and kept this up at frequent intervals.

The influence of long periods of united prayer, frequent periods of silent prayer, and the effect of repeated singing of plaintive songs cannot be over-estimated as means of unifying the crowd, and preparing them for action in one direction under the sway of a common emotion. The collective action of these Revival crowds is justification enough for Le Bon's classification of them in the list of "Homogeneous Crowds".

b. Submission. A minor instinctive element in this revivel is the one called by Prof. Coe, "The instinct of submission to a higher power". Reference has already been made to the continual pleas for "submission" made by Evan Roberts and others. This was one of the prominent notes of the Revival, and this instinct was doubtless fostered by the large place given to the importance of "yielding to God".

c. Sex-instinct. The connection between conversion and adolescence is now a proved fact, and signs of it are not wanting in this Revival.

1- Many of the regular attendants at the meetings were adolescents.

2- The motive of attendance seemed to be a mixed one, combining a desire to meet the opposite sex in social intercourse, and a desire for the larger life which religion claimed to give.

3- Many of the converts, of both sexes, were of adolescent age, and it is almost a conservative statement to say that as many "love affairs" had their beginning in the social contact in the Revival meetings as there were converts of adolescent age. It is difficult to see in many cases where the sex-motive ends, and the religious motive begins, and vice-versa.

4- A regrettable "side-argument", not usually known or mentioned, is the fact that in a not inconsiderable number of cases, there was illicit sexual intercourse among the Revival converts, and even the "Revivalists" themselves.

5- Other Characteristics of the Revival: These are a few characteristics of the Revival which, while they have been suggested incidentally in the course of this discussion, possibly deserve separate mention.

a- The Rise and Spread of the Revival. Difficulty in fixing the date and the source of its origin should disabuse the mind of any idea that it came "from Heaven". The mass of evidence adduced in the discussion of its antecedent factors ought forever to silence argument on this point.

b- Singing and Prayer. These were the marks of the Revival. Contrary to the usual rule in Revivals, there was practically no preaching. During the revival the "preacher" was dethroned, and the "evangelist" took his place, - a fact which resulted in the partial discrediting of the regular ministry and its methods for some time after the Revival had ceased.

c- No "order of service"- - yet no disorder. It has been said that in this respect the Welch Revival might be regarded as a triumph for emotionism. Everything was left to the guidance of the Holy Spirit. This "orderliness without an order" was very remarkable, particularly in the earlier days of the Revival, but two qualifications of this statement in regard to it must be made:-

1- Even in the early stages of the Revival disorderliness was present when young, uneducated, and irresponsible "converts" were allowed to control meetings.

2- This disorderliness increased largely in the later days of the Revival.

d- Advertising in the press. This powerful factor in the spread of the revival is something without precedent in Wales, particularly in respect to its extent. The chief dailies devoted many columns a day to the Revival, and thus carried the movement from one place to another by suggestion. Yet it was done not solely from a religious motive, but because the sensational elements, which were the chief ones published, were "good news".

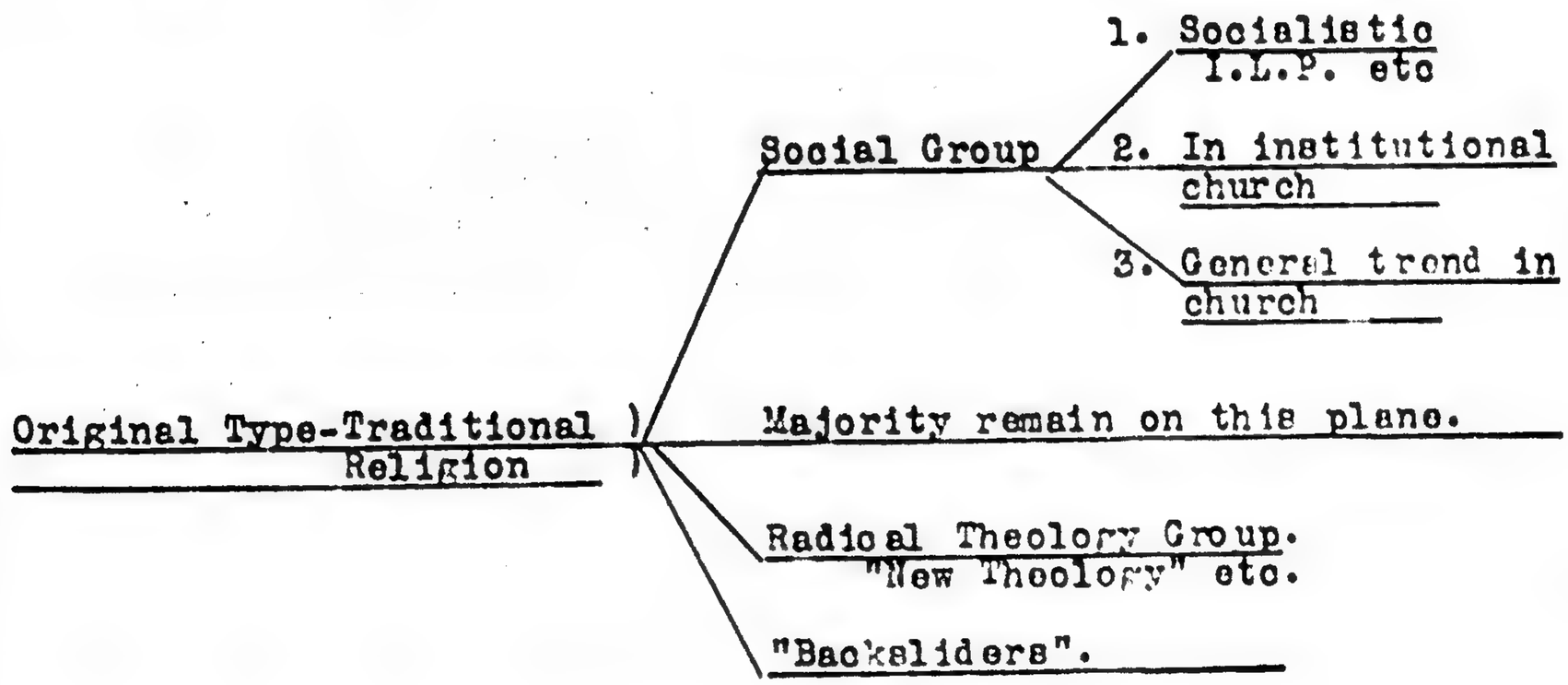
e. Lack of "Fear" motive. In contrast to a Billy Sunday revival, there was no "hell" in the Welsh Revival. Men were appealed to on the strength of the love of God, not His wrath. Prof. Coe speaks of two kinds of revival technique:-

1- That which has for its purpose the creation of a despairing state of ~~state~~ then, the securing of a definite conversion experience.

2- That which appeals to the tender sentiments.

The Welsh Revival certainly sought to bring about a definite conversion experience, but it sought to do this through the appeal to love, rather than to fear and despair.

II FUNCTIONAL ANALYSIS. It will help to make clear the wants and the satisfactions sought and found, if we first get a broad view of the general results of the Revival. These may be diagrammatically shown as follows:-



This diagram reveals the following facts:-

1- The type of religion which produced the Revival was orthodox and traditional, and primitive in the importance attached to the emotional side of religion.

2- The majority of the converts (50% to 60%) remained on this plane

of religious living. It was this type of religious experience which gave them this great primary inspiration to what they regarded as a larger life, and to this type they faithfully adhere.

3- There was a large proportion of "backsliders". During the Revival there were approximately 80,000 accessions to the four larger Non-conformist denominations in Wales. In the two years succeeding the Revival, 1906 and 1907, there was a decrease of about 20,000 in the membership of these four denominations. A similar increase and decrease took place in Sunday School attendance. We thus have a loss of approximately 25%. It is fair to add, however, that the reaction seems to have ceased about this time, and a new period of progress seems to have commenced in 1908.

4- ~~The remaining~~ 15% or 20% of the converts leave the old traditional religion for:-

A- The "Social" Group. These are of two classes.

a. Those who remain in the church accepting and teaching a "Social" gospel, and allying themselves with the Independent Labor Party or other socialistic organizations.

b. Those who find in the church itself the best agent of social reconstruction, and, therefore, refuse to join any "party" outside it.

In addition to these, many left the church altogether, and gave their whole allegiance to socialistic organizations. It does not follow that these lost the religious motive gained in the Revival. As a matter of fact, they remained Christian in conviction and conduct. Their quarrel was with the Church, not with Christ. We do not number them under this head, because they are already counted as "backsliders" having left the church.

B- The "Radical Theology" Group. This group overlaps largely, but not necessarily, the "Social" group. Their dissatisfactions

with the traditional type of theology, however, was primarily intellectual, not social. The "New Theology" of Rev. R. J. Campbell, Rev. Rhondda Williams, and others, had a greater vogue in Wales in the years following the Revival than in any other part of Great Britain.

In the final analysis, we see that two kinds of satisfactions were sought, Individual and Social. It is difficult, of course, to make a clean cut distinction, but these terms serve for a general differentiation:-

1- Individual satisfactions. The outstanding fact in the Welsh Revival is that the individual sought a more intimate relation with God. God was thought of as personal and real, and intimacy with Him was the great disideratum. This relationship was sought because the individual realized, as James expressed it, that he was a "self divided, consciously wrong, inferior, and unhappy", and fervently desired to become a self "unified, and consciously right, superior, and happy." The great slogan of the Revival was "Get right with God!" There were all the elements present which are mentioned in the fine, inclusive words of James just quoted, - the sense of limitation, of wrongness, of inability to realize of themselves the larger life desired. In the conversion experience all the positive elements were present, and they entered into a larger life of self-realization. They "came to themselves", and felt a sense of mastery over previously unconquerable sins.

2- Social Satisfactions. These were to some extent instinctive. The elements of mere gregariousness, the sex-instinct, have already been discussed, and without doubt these were elements of the

social satisfactions achieved in the Revival. But they were not consciously so sought - providing, rather, the primary motives that brought many within the sphere of operation of the Revival. Again, the approval of society was sought. The man who was "consciously wrong", etc., felt himself under the condemnation, not only of God, but of Society. These satisfactions were those sought by the "unconverted". On the other hand, those already "converted" sought:-

a- The "Spiritual" salvation of their fellows - i.e.- sought to bring them into personal touch with God and

b- through this, to produce a better moral life in the individual and in society. For the most part, however, the attempt was to reconstruct the life of society by reforming the life of the individual.

In all the literature on the Welsh Revival there is apparent much contradiction and inconsistency in the estimation of its social aims and results. The solution of the difficulty seems to lie in a differentiation of the "true" and the "false" elements in it. During the Revival there was such a distinction made by Rev. Peter Price, of Dowlais, and others, who held that the real revival was doing a great moral and social work, being free from emotional extravagance, etc: but the "false" revival, with which Roberts was associated, was a "blasphemous travesty of the real thing", and productive only of hysteria and false views of religion. There is much that makes this position tenable. There is no question about the existence of a "real" revival or, as the Welsh express it, "Y Diwygiad". The word means "reformation" a restoration to an unvitiated condition, and has a distinct ethical connotation. This certainly existed, as the following quotation - one of many - shows:-

Characteristic of Revival and its results.

Editorial in World Today, 1905, well describes the observer's impression of the revival. It appears to be thoroughly genuine in its character --- "The saloons have been deserted in many places during these weeks, and almost every gathering, political, literary or theatrical, has had to give way before the absorbing interest in religion. Testimony from ministers of all denominations is to the effect that there is no sensational excitement, but an intense earnestness has banished all diffidence, and compelled everyone to testify to the joy and assurance of faith that has come to them. Distinguishing characteristics of this revival, everywhere seem to be orderliness and ethical results.

Same Magazine of later date - March 1905.

"It is interesting to notice that the new evangelistic movement (Welsh Revival) is without anything like sensation, and is profoundly ethical."

Further evidence of its moral influence is seen in the statistics regarding drunkenness in the County of Glamorgan, where the Revival was most felt.

Year 1902	9,298
1903	10,528
1904	10,282
1905	8,164
1906	5,490
1907	5,615

The figures speak for themselves.

These were not the only social results.

The churches in many places became institutionalized, and everywhere there was felt a greater interest in questions that had to do with the welfare of society. The diagram given above, shows something of this influence in the percentage of the converts who took a special interest in social matters. What was the gain, and what was the loss, which this Revival brought to religion and morality? Only a brief outline of these can be given here. On the side of "loss" we have:-

LOSS A - The persistence of religion of a naive and primitive type.

B - The apparent conflict, or lack of sympathy, between this type of religion and social aims.

C - The prevalence and exaltation of emotion, and the consequent discrediting of reason and action, in religion. Compare the small number who have social ideals.

D - Non-permanence of the results

1- Large number of "backsliders"

2- Temporary nature of the social results. Drink, etc.

E - Fostering of the notion that the revival experience is a superior expression of the religious life, with a consequent discredition of the work of religious education done by the preacher and the teacher.

On the other hand, we have as items of gain:-

GAIN A - A primary impulse toward the religious and moral life given, where the impetus must be strong to be effective

1- The 60,000 conversions which stood the test of time

B - A deepened religious and ethical sentiment in the national life.

C - The great ethical results. Allowing for all discounts, the Revival left a moral impress upon the life of Wales.

We may sum up our estimate of the Revival by saying that there was much of good and much of bad in it, from the religious standpoint. Moreover, a careful examination of the facts here adduced will show that the good and permanent results have their origin, not in the inexplicable and so-called supernatural, but in the known and recognized laws of religious education. The most serious and thoughtful men in Wales have questioned the value of the revival, because of the evils attendant upon it, as pointed out in this paper, and the question finally arises whether all the good ends achieved could not have been gained by continuing and improving instruction in religion. The bulk of the evidence seems to suggest an affirmative answer, and the religious people of Wales are today coming to

the conclusion that the rational and intellectual must be developed if their religion is to become the ethical and social force they desire.

TERRE HAUTE LITERARY CLUB

VOL 6

1926 - 27

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No. 1

R E Luckenbach

1926 **PROGRAM** 1927

Oct. 4 Annual Club Dinner at Domestic Science Rooms, I. S. N. 6:00 P. M.
Address—Prof. Brigance of Wabash College

Oct. 11 L. N. Hines.....Joseph Conrad.....Wisely-Isaac
Oct. 18 C. T. Malan.....Shall the Primary be Continued?.....Wade-Weng
Oct. 25 Frank C. Wade...The Eighteenth Amendment; If Not, Why Not; And What?
Hines-Hickman
Nov. 1 F. E. Wiedemann.Comparitive Study of Great Religions of the World.....
Tyler-Luhn
Nov. 8 Guy Stantz.....Explorations .....Shortridge-Abell
Nov. 15 E. A. Abell.....Responsibility .....Taxay-Acher
Nov. 22 H. S. Hickman....The Ills of Man.....Byrn-Moore
Nov. 29 Rudolph Acher...Mental Hygiene.....Engleman-Piety
Dec. 6 E. W. Kemp.....A Century and a Half's Effort at Democracy.....
Halberstadt-Blumberg
Dec. 13 C. G. Shortridge..Our Life Saving Service.....Wiedemann-Mackeil
Dec. 20 R. E. Luhn.....Recreation in the City Plan.....Bayh-Allen
Jan. 3 Howard W. Byrn..A Short Story.....Stantz-Wisely
Jan. 10 Henry W. Moore..Our True Course.....Luhn-Beasley
Jan. 17 J. B. Wisely.....Propoganda .....Levin-Welborn
Jan. 24 Birch Bayh.....Weng-Wisely

Jan. 31 F. H. Weng.....Horace .....Isaac-Wade
Feb. 7 C. E. Piety.....~~Searches and Inquiries~~ Wills.....Tyler-Hines
Feb. 14 C. T. Halberstadt. United Statets Relation with Nicaragua from 1850 to the Present Time.....Hickman-Tyler
Feb. 21 A. R. Markle.....Where are the Dead?.....Acher-Moore
Feb. 28 J. H. Mackell.....Some New Wonders of Astronomy.....Abell-Taxay
Mar. 7 B. W. Tyler.....Some Life's Problems.....Piety-Byrn
Mar. 14 A. N. Levin.....Business .....Moore-Engleman
Mar. 21 J. O. Engleman...Financial Adminisration of our Schools.....Mackell-Kemp
Mar. 28 Gwylym Isaac.... Evolution Ethics Blumberg-Wiedemann
Apr. 4 E. L. Welborn.... Acher-Markle
Apr. 11 Benj. Blumberg...Reflections .....Welborn-Kemp
Apr. 18 Bert Beasley.....Speed .....Piety-Stantz
Apr. 25 W. H. Wiley.....The Garfield High School.....Halberstadt-Markle
May 2 O. T. Allen.....Will-power and Education.....Beasley-Levin
May 9 J. Marshall Taxay. ~~The Mind and Mixuking~~ Race Greatness.Shortridge-Abell
May 16 .....Election of Officers
May 23 .....Annual Banquet and Lecture under Auspices of Literary Club Foundation.

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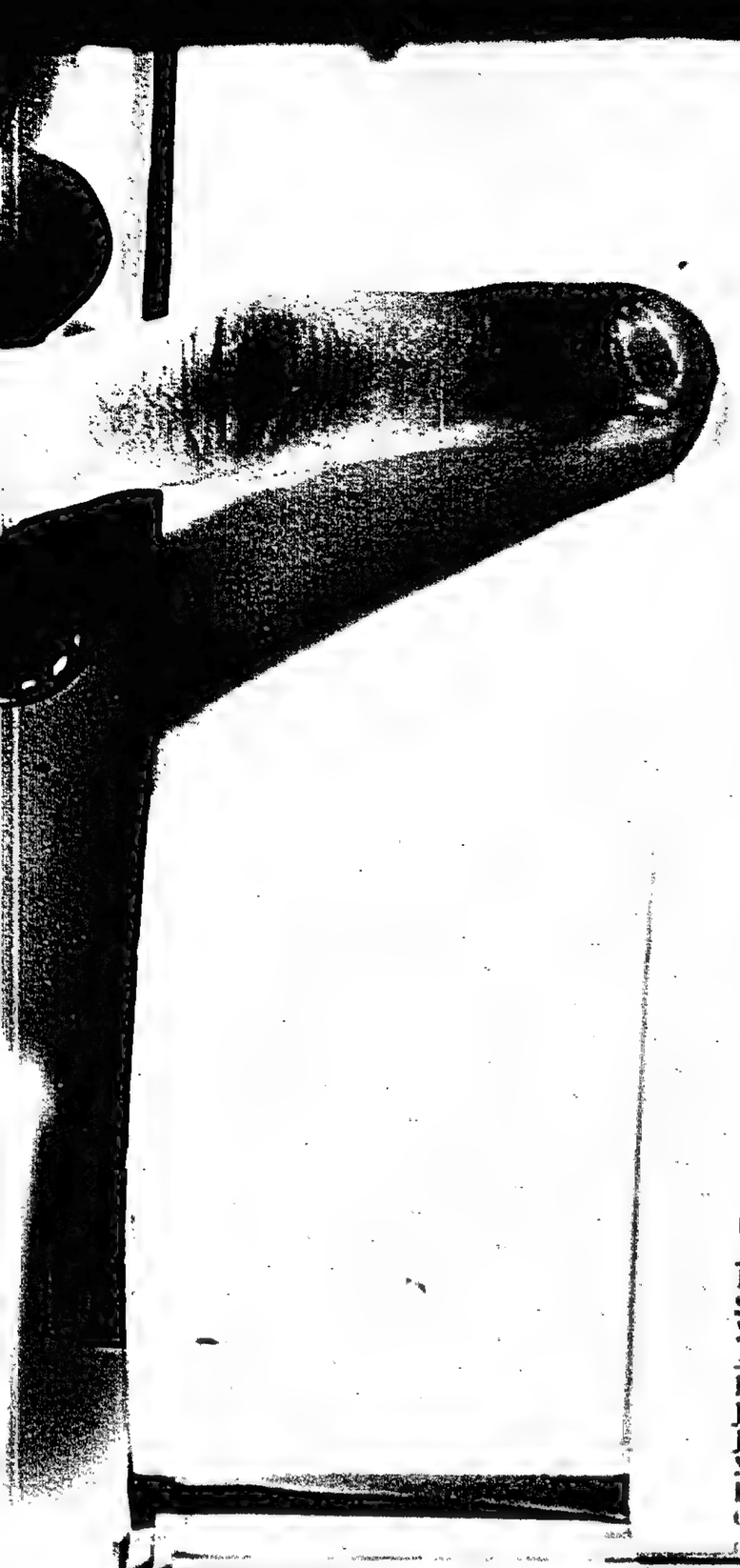
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Attendance.....H. C. HICKMAN

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Our War Residents



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Wm. Statz*
J. M. Tilley
W. M. Tippy
H. P. Townley*

* Deceased.

PROGRAM

The Terre Haute Literary Club

Chamber of Commerce
Monday Evenings
7:45

Terre Haute Literary Club
Foundation
Incorporated 1923

1926---1927

JOSEPH CONRAD, 1857-1924

(Paper read before the Terre Haute Literary Club)

October 11, 1926

by

Lindsay Johnson

No. 6

No. 1

JOSEPH CONRAD, INTERPRETER OF THE SEA

(Paper read before the Terre Haute Literary Club

October 11, 1926

by

Linnaeus Neal Hines

Terre Haute Literary Club
Founded 1923
Incorporated 1923

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E. Havens*
J. H. Hollingsworth
J. A. Holmes*
M. G. Lee
E. W. Leipziger
Cyrus F. McNutt*
A. McTaggart

* Deceased.

JOSEPH CONRAD, INTERPRETER OF THE SEA.

(Paper read before the Terre Haute Literary Club)

October 11, 1926,

by Linnaeus Neal Hines.

There is no explanation of Conrad. We can only read and wonder where the man secured his power; how it came about that a common sailor before the mast, born to a foreign tongue, traveling the seven seas and knowing life in its most forbidding aspects, could become one of the English masters of our time. Gouverneur Morris exclaimed on one occasion, "How I envy those who are reading him for the first time!" Other craftsmen follow the same line of thought when they speak of this man who so fills with wonder all those who study his career.

H.L.Mencken. "There is no one like him; there is no one remotely like him. He sees and describes not merely this man's love or that woman's inspiration, but the blind sweep and devastation of universal forces."

Meredith Nicholson. "I know of no contemporary author who can build a scene before the eye as vividly as Conrad, or who can push a character through the door and leave him to speak for himself as Conrad does."

John Galsworthy. "The only writing of the last twelve years that will enrich the English language to any extent."

H.G.Wells. "One of my chief claims to distinction in the world is that I wrote the first long appreciative review of Joseph Conrad's work."

H. F. Townley
Deceased
Cyrus F. McNair
A. McTaggart

Hugh Walpole. "Here, surely, if ever, is genius- the possession by a divine spirit of man's earthly clay "

Christopher Morley. "One comes to Conrad with unspeakable relief- with the feeling that here, at last, is a novelist who understands as the poets do."

John Cowper Powys. The finest and deepest effects of Conrad's art are always found when, in the process of the story, some solitary man and woman encounter each other far from civilization, and tearing off, as it were, the masks of each other's souls, are confronted by a deeper and more inevitable mystery- the eternal mystery of difference."

Mary Austin. "To step in a Summer-stifled, man-smelling city street and to feel suddenly a fresh salt wind from the far-off pastures of the sea- this is the sensation when one comes across a book by Joseph Conrad."

John Macy. "No writer has inspired among fellow-creatures such unanimous and such sincere enthusiasm."

Joseph Conrad. "I am not a literary man. . . . I have lived obscure among the wonders and terrors of my time."

Thomas Boyle. "But we have not done yet with the influence of the sea on his work. Conrad was happily married-- his family, including a small grandchild, were in his home as he passed away-- but he never quite outgrew his isolation from the feminine sex during those seafaring years. His difficulty in portraying women was in some parts retrieved through his tremendous power of divination, but one doubts if his works would have contained any reference to a women had not the fates turned him into the pat of the novelist, where women cross the horizon of the imagination with impunity. Plainly he revelled in his freedom when he could safely ignore the sex-- as he was able to do in "The Nigger of the Narcissus" and "Typhoon." And when he was obliged by the necessity of his artistic form to attempt a feminine portrait his best result seems to have come when he felt vaguest about the original of it. His best portraits are of alien women, encountered at a visionary distance, and he has enriched English literature in its gallery of beautiful women by the addition of such figures as Natalie Haldin of "Under Western Eyes," a heroine worthy of Turgenev, or Freya of the Seven Isles, whose pure Caucasian beauty falls like a veil upon the reader's sight."

"Yet idealist withal; and, for the rest, he was something more valuable, artistically speaking-- a romantic in the sense that his work was dominated by fearless, ruthless exploited imagination. However evil or beautiful the world might appear, as surveyed through his Eastern eyes, he refused to have them bandaged, he refused to have sordidness made roseate, or magnificence modified, though his fellow men and his readers might demand it. But his vision, curiously enough, approximated in some particulars so nearly to the vision of the rest of humanity, that often his art was sufficiently factual to have him classified as a 'realist.' 'Romantic-realist' would seem to be his fitting designation; but not idealist. Life is made as comfortable or comfortless as his temperament conceived it. He once explained that his purpose was not to edify, to console, to improve, or to encourage; but 'by the power of the written word to make you hear, to make you feel-- it is, before everything, to make you see. That, and no more, and it is everything.'"

Hunekar. "A man of the world, neither sailor nor novelist, just a simple-mannered gentleman, whose welcome was sincere, whose glance was veiled, at times far away, whose ways were French, Polish, anything but "literary," bluff, or English. He is not so tall as he seems. He is restless. He paces an imaginary quarter-deck, occasionally peers through the windows as if searching the horizon for news of the weather.' His shoulders shrug and play of hands were Celtic or Polish, as all his friends(both jealously English) regretfully testify, and he gave one not of the Anglo-Saxon race: 'it was Slavic, even the slightly muffled voice was Slavic.'

Again
Thomas Wyatt. "Or we see him a wistful picture of a Polish sailor who had read Flaubert and the English Bible, who had bared his head long since under the stars and resolved to write about the inscrutably color and terrible beauty of life, the cruel splendor of waves and tides--the ruthless magnificence of the wind and storm--and man's reaction to them in his appalling loneliness. Even in the end he was striving to do that, striving after a mastery of the pen which he could never believe was his, however confidently others so arrested may proclaim it now that he is with the gods."

Christopher Morley. "If you had to label Conrad as anything certain, it could not be as a 'writer of the sea' or an ironist or a philosophical novelist or any other of the tickets that literary clubs relish. There is only one word great enough for him, the word poet, which simply means creator. He had, as highly as any man of our time, perhaps, the genuine-l poetic mind which dreams about

A. McTaggart

its experiences in life and, by its magic faculty of seeing secret resemblances and analogies, builds a fable which mirrors ourselves. Creators are those who possess in themselves some recognizable taint of divinity, and, as always happens, that part of them which is godlike tortures and troubles that part of them which is merely man. The great sculptor Epstein has done a bust of Conrad which has startled some of those who loved him, because they say it and it 'like the Conrad they knew.' It isn't, it is great sculpture because it is like the Conrad they didn't know, that probably no one knew: the secret and fierce and imagination- racked soul of the great poet- with an enemy in his breast.

"One could go on indefinitely, for the contemplation of great men leads to the contemplation of the universe-- which they justify. One could sit up with those who have said so much more than was necessary about Conrad as a master of English. Even that is not quite so; could not be so, in the nature of the case. His English was more consciously splendid than any native-born writer would dare to employ. It is not always grammatical; it is not always quite transparent. It is the thought, more than the words themselves, that is vital and durable in Conrad. And for that very reason he is so astonishingly valuable to the language he chose to honor. He reminds us that it is never merely literature that is important. It is the passion and the trembling of human life, of which books cannot be more than a shadow.

"Literature's place in Conrad, then, by no means takes up all the room. His life was amazing; three lives in one, really: as boy, in Poland, as seaman, as writer. His life was heroic, and the quality of courage that was in it carried over to the end. I remember being told, by one who had visited him not long before his death, how Conrad wrote when crippled with gout. His right hand moved slowly over the paper, his left hand holding it supported at the wrist. It is well for all of us to think of that hand."

John Galsworthy "People have speculated on the literary influences that for him were formative. Flaubert and Henry James have been cited as his spiritual fathers. It won't do. Conrad was a most voracious reader, for he was trilingual. A Slav temperament, a life of duty and adventure, very varied reading, and the English language- these were the elements from which his highly individual work emerged. Not I, who have so often heard him speak of them, will deny his admiration for Flaubert, de Maupassant, Turgenev, and Henry James: but one has only to read Conrad's first book, 'Almayer's Folly,' to perceive that he started out on a path of his own, with a method quite peculiar to himself, insulated to a dangerous degree, perhaps; and I can trace no definite influence on him by any writer. He was as

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different from Henry James as East from West. Both had a certain natural intricacy and a super-psychological bent, but there the likeness stops. As for Flaubert-- whom he read with constancy-- that conscientious Frenchman and determined stylist could do nothing for Conrad except give him pleasure. No one could help Conrad. He had to subdue to the purposes of his imagination a language that was not native to him, to work in a medium that was not the natural clothing of his Polish temperament. There were no guides to the desert that he crossed. I think he perhaps most delighted in the writings of Turgenev, but there is not the slightest evidence that he was influenced by him. He loved Turgenev's personality, and disliked Tolstoi's. The name Dostoievski was for him a red rag to him. I am told that he once admitted that Dostoievski was 'deep as the sea.' Perhaps that was why he could not bear him, or possibly it was that Dostoievski was too imbued with Russian essence for Polish appetite. In any case, his ridiculous extremisms offended something deep in Conrad.

"I have spoke of his affection for Dickens. Trollope he liked. Thackeray I think not over much, though he had a due regard for such creations as Major Pendennis. Meredith's characters to him were 'seven feet high,' and his style too inflated. He admired Henley's poetry. He always spoke with appreciation of Borrow, especially of the admirable 'Rise of Silas Lapham.' His affectionate admiration for Stephen Crane we know from his introduction to Thomas Beer's biography of that gifted writer. Henry James in his middle period--the Henry James of 'Daisy Miller,' 'The Madonna of the Future,' 'The Pension Beaurepas,'- was precious to him. But of his feeling for that delicate master, for Anatole France, De Maupassant, Daudet, and Turgenev, he has written in his 'Notes on Life and Letters.' I remember he had a great liking for those two very different writers: Balzac and Merimee.

"Of philosophy he had read a good deal, but of late spoke little. Schopenhauer used to give him satisfaction twenty years and more ago, and he liked both the personality and the writings of William James."

Deceased
A. McTaggart

Joseph Conrad was born in Russian Poland in the Ukraine December 6, 1857. He died in England August 3, 1924, at the age of sixty-six years, seven months and twenty-seven days.

His life divides itself easily into three divisions. The first of these extends from his birth, in 1857, until he was sixteen years of age. The second division includes his twenty years at sea, and, finally, we find the third part of his life extended from 1894, when he left the sea, to the date of his death in England.

Conrad was born to the Polish name of Teodor Josef Konrad Korzeniowski. His most younger days were passed within the shadow of revolution. Poland had been partitioned among three great European powers and the subject of this sketch was born in the Russian part of the fatherland. The father and all of Conrad's relatives belonged to the landed gentry. They were people who were patriots first and last, but were solidly against their masters, the Russians, and who gave every aid to all attempts to restore Poland to its own nationality.

When Joseph was four years of age his parents moved from the Ukraine to Warsaw. There his father intensified his efforts to help his native land. The result was that the father was banished to Vologda. The mother begged permission to go and young Joseph went, also, and stayed until the failure of his mother's health. The child was too young to understand the tragedy of the times. The mother was allowed

to return to her home for a time in the hope that her health would be restored. The sickness of the mother was such that it was doubtful whether she could be able to travel back to her husband when the leave was over, but the Russians forced her to go, and the child remembered always afterwards the departure back to exile and all the circumstances attending this last sad trip of his mother, for a few months later she died. The boy was then left to live alone in a small house with his father. He had his hours of play and also his hours of reading It was at this time that he received his first introduction to English literature. One afternoon instead of going out to play, the boy remained in his father's study. Later his father found the lad kneeling in his chair with elbows on the table poring over a manuscript of his father's. The father said to him, "Read the page aloud." What the boy was reading was a translation of the Polish of "The Two Gentlemen of Verona." Another of the boy's favorites was his father's translation of Hugo's "Toilers of the Sea." During the five years of exile the boy read histories, voyages, Polish and French poetry, "Gil Blas" and "Don Quixote."

When Joseph was ten years of age, when his father was too sick to furnish any particular opposition to the Russian government, father and son were given a passport so that they might travel abroad for three years. They went

to Cracow, the capitol of Old Poland. It was here that the boy was entered as a pupil in the Royal and Imperial Gymnasium at St.Anne. This first winter made its mark on the boy for life. His father was sick. The school hours lasted from eight in the morning until after dark. Sometimes the boy was permitted to go into the sick room and tell his father go d-night. In the spring the father died. The populace turned out to do great honor to the patriot who had passed. The boy was elected Burgess of the City of Cracow in order to honor the memory of his father.

When Conrad was fifteen years of age he first made known to his friends his desire to go to sea. His expression was considered as a mere whim on the part of his friends. He finally ran away and landed in Trieste. His tutor was sent after him, who took the young man back to Cracow, where an uncle interviewed him in regard to his prospects. Uncle and nephew came to a full understanding. When the year was over young Conrad was taken on an extended holiday in order that he might overcome his foolishness for a life on the sea. He did not forget his desires, however, [redacted] in spite of the arguments of his tutor, who asked him what honor could possibly come to him, a Pole, without a nation, whose people had no navy, and who could only serve under a foreign flag. The question seemed unanswerable but young Conrad at the age of fifteen made up his mind to go to sea, abandoning thereby his race, his surroundings, his associates, and, finally, his native tongue.

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H. P. Townley*
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When the boy's guardian saw that the young chap was determined to lead the life of a sailor, he received the guardian's assistance in going to sea. The question arose as to what country would become his adopted country when he undertook to live on the rolling wave. Germany and Russia, who had assisted in the partition of Poland, were out of the question, but he might have accepted a career under the Austrian flag. He felt all the time that it was England that would furnish him his life's opportunity. He did not know the English language but he had a feeling that he wanted to be an English seaman. He did not want a naval career, he wanted to serve on the great English commercial fleets that covered the world.

How he came to get his first service on an English ship is quite a story.

A few days after his eighteenth birthday Conrad made a voyage to the West Indies and repeated the journey in each of the two years following. It was while on the Gulf of Mexico he was told the tale of a man who during a revolution had stolen a lighter-full of silver. It was from this tale that he afterwards developed NOSTROMO. His adventures as a young royalist, as a ship owner, and, later, as a sailor, are part of the romantic story of his career.

Soon after his expedition to the Gulf of Mexico he joined a steamer bound for the Sea of Azov. This steamer turned [illegible] England and there a common sailor, who knew hardly a word of English, first set his foot on British soil. He spent his time picking up acquaintances with English seamen. He secured a berth as an ordinary

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sailor on a ship called THE DUKE OF SUTHERLAND, which was soon to sail for Australia. The crew numbered only eighteen men, and contained a negro from St.Kitt's, who, twenty years later became the original of THE NIGGER OF THE "NARCISSUS". His experiences on this long sea journey, the tales he heard and the sights he saw, contributed much in the way of material for the tales he was later to tell.

On his return to England Conrad qualified as a second mate. He again went to Australia. He later made a trip to Java, a trip on which threatened ship- reck, the terrors of fire and storm at sea made a deep impressi on on the mind that, later, was to interpret sea life in a new and dazzling way. It was on his trip to Java that Conrad "first saw the east and felt the spell of the bronze, yellow faces, the black eyes, the glow and color of an Eastern crowd, the glittering sands, the palms 'like leaves forged of hot metal', the mysterious resplendent and somber glory of the Orient.".

Later on Conrad qualified as first mate and continued his voyages in the Far East ,'seeing dark islands on a blue, reef-scarred sea'.

Some of his stories, THE SHADOW LINE, THE SECRET SHARER, THE PLANTER OF MALATA, A SMILE OF FORTUNE, and FALK are traceable to his experience as a ship officer in the Eastern seas.

In 1869 Conrad returned to London and took lodgings. He had been fifteen years at sea and he was

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now about thirty-one years of age. He had come back for a rest. While resting he began to write his first story. ALMAYER'S FOLLY. Up to the age of thirty-one he had written nothing but letters, and very few of them. He had never formed the habit of using a note book and he had not planned, apparently, at this time to write a book; but, as one author says, "The Arabs, Malays, and half-castes of that obscure, sun-bathed world had been companions of his imagination for many years and had gradually grouped themselves into a novel."

Some months after this Conrad visited his old home in Poland. On this trip he took with him the first seven chapters of his initial story. When he returned to England he accepted the command of a river steamer from a Belgian Company that was exploring the Upper Congo. It is related that when a mere lad, while studying a map of Africa, he had put his finger on the center of Africa and exclaimed, "I shall go there." He pioneered on the Congo and it is said of him that while undergoing the difficulties of that great equitorial river he thought often of Mark Twain and his experiences as a Mississippi pilot. He took ill with fever. He was nearly drowned by the upsetting of canoe, but he returned safely to England. After convalescing in a hospital at Geneva, two of his stories, HEART OF DARKNESS and THE OUTPOST OF PROGRESS later related his experiences on the Congo.

In the Geneva hospital he wrote the eighth chapter

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Of ALMAYER'S FOLLY. The ninth chapter was written later while he was managing a ware house while health was coming back to him. He took the manuscript [redacted] with him on the journey as chief officer of the famous ship THE TORRENS. On his first voyage to Australia after this, Conrad showed to a young Cambridge man the unfinished story. This Cambridge man was a passenger on the ship. "Is it worth finishing?" the Captain asked, and the traveler answered. "Distinctly." The Captain pursued, "Were you interested?". The answer, "Very much". Conrad went on, "Now, let me ask you one more thing. Is the story clear to you as it stands? The answer was, "Yes, perfectly." This was the first judgment of a critic of any of Conrad's work. What the traveler said delighted him greatly and he pursued anew the task of getting the story completed.

Conrad resigned as captain of the Torrens after two voyages. Later, he accepted employment as captain of a French ship, which did not sail, and he visited again his uncle in the Ukraine, and, later, finished the last chapter of ALMAYER'S FOLLY, the manuscript of which was sent to Unwin, the publisher. The story was not an immediate success, but in a recent sale of Conrad's manuscripts a copy of the first edition brought $120.00. The original manuscript was sold for $5,300.

It is told of Conrad that when he considered a literary career he debated within himself as to whether he should write in French or English. He did not consider his native

E. W. Lapaire, Wm. H. P. Townley*
Cyrus F. McNutt* Dressed.
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tongue. He wanted to use a language that would give him a greater audience than Polish would give him and he finally decided to use English.

You must remember that in making this decision that he did not know English at all until he was quite a youth and did not have anything like a good command of it until he was of age.

I submit to you that this feat of picking up a foreign tongue and becoming a master of it is one of the outstanding proofs of the capacity of this man. Can any one of us imagine himself at the age of twenty-one, for instance, debating with himself whether he would write in German or Italian, finally making a decision and then becoming a master in the language of his choice? How much truth there is in this story we do not know, but we do know that Conrad learned both French and English, and that he decided not to use his own tongue for his story telling.

Conrad did not consciously plan to become the sea for authorship. After the publication of his first story he seriously doubted whether he could ever write again. One day while walking along the streets of London with a friend, Edward Garnett, they discussed many things, and among them Conrad's perplexities. He did not know whether to go on/writing. Garnett suggested to Conrad that he try with another story. He went home that night and began THE OUTCAST OF THE ISLANDS. He thus became unconsciously committed to a new life of literary labor to be pursued in England and not on the stormy paths of the sea.

Mediterranean he completed a tale called

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Conrad was married to an Englishwoman in 1896. While the bride and groom were on a trip to Brittany he wrote IDIOTS and AN OUTCAST OF PLOGUES. While on this trip he started THE NIGGER OF THE NARCISSUS. The publishing of this tale earned for Conrad the friendship of many men, notably among them being Henley Graham, Sir Hugh Clifford, and Stephen Crane, each one of us will remember with fame with his THE RED BADGE OF COURAGE. This young American and Conrad became fast friends and were seen together until Crane went on the Continent in the vain effort to restore his health.

The Conrads went to live in Essex in England. Here their eldest son was born and here Conrad pursued his literary efforts. One story followed another, THE MIRROR OF THE SEA THE SECRET AGENT, A SET OF SIX, UNDER WESTERN EYES, and 'TWIXT LAND AND SEA followed one after another. The literary career proceeded until 1914 and the outbreak of the World War. He spent two months interned in a Polish resort. He had gone back to his old home to visit and to examine his father's letters in manuscript. He finally escaped into Italy and returned to Kent. His oldest son became a British soldier and Conrad himself went into war work. He became a member of a group of writers who did much in keeping up the morale of the British nation. He cruised in naval aeroplanes, he went out on U-boats patrols, and in every way kept in touch with the developments of the great struggle.

In the Fall of 1917 Conrad wrote THE ARROW OF GOLD, a story which dealt with his own youth. When he was a Carlist adventurer in the Mediterranean he completed a tale called

W. M. Tapp
H. P. Townley, Deceased.
E. W. Leininger
Cyrus F. McNamee
A. McTaggart

THE RESCUE, which he had begun twenty years before. Conrad was so skillful in taking up the spirit of the tale that only two people have been able to surmise accurately, or to where the older part of the story ended and the newer part begun.

In the Spring of 1923 Conrad made a trip to America in order to visit his publishers at Garden City. Probably not since the visit of Dickens to the United States has any visiting author so deeply impressed himself on a nation. Conrad did not come to lecture nor to travel, simply to visit a friend. He was besieged with invitations to lecture, to take part in dinners, receptions and banquets, but he rejected them all. He did not leave Long Island at any time except to make a short temporary trip to New England. He was so pleased with Concord that he decided to christen the new edition of his works the CONCORD edition in memory of his visit to America. It was not until Conrad reached New York Harbor that he had any comprehension of the wide expanse of his fame. He failed utterly to comprehend the reception that was accorded him. He interested all who saw him or met him in a wonderful way. The New York Herald said, "He is not a big man as you measure a towering iceberg by a sextant, but instantly in an eye for sunbrown would turn around and look at him again on passing him in a Broadway throng. He carries his nobly modeled head well back on his shoulders, his jaw thrust out, yet not aggressively. There is an immense kindliness and human sympathy glowing in his dark brown, almost black eyes. His beard is gray, his mustache graying, his bushy eyebrows almost black. His face is ruddy and seamed, the face of

W. M. Tapp
H. P. Townley
Deceased.
E. W. Lehmann
Cyrus F. McNair
A. McTaggart

a seaman who has stood up to biting gales through long watches. Yet every linement of his face is illuminated by an immense contemplativeness, and it is that, perhaps, which gives it its greatest distinction."

Just about a month after his landing in America Conrad returned to England and to his home in Kent, near Canterbury Cathedral. He spent the summer recovering from his strenuous visit to our land. Later in the year he published his novel of France Napoleonic The ROVER.

Conrad was not an outdoor man. He did not go further from his Kentish home than his garden. Sometimes he drove his own car over the Kentish roads. He did not like cities, strange people, noise or any attempts to lionize him, but he did love his friends and the congenial artists who visited him in his secluded home and who were drawn to him by the magic of his literary artistry. He was a simple and unaffected host to those friends who came for week-ends to Conrad's fire-side. In his study lined with books, he delighted to talk far into the night. He talked eagerly and became forgetful of time. Sometimes he dropped into French, which came spontaneously to his lips.

Conrad was sick and worn out when he returned from America. Writing was never an easy task. A friend who called on him drew his attention to the twenty-four titles that filled a shelf in Conrad's study, and referred to the titles as twenty-four Conrads. Conrad replied, "I must make it a round twenty-five, and then"---- He did not finish the sentence, nor did he finish

W. R. Tipp
H. P. Tomley
* Deceased.

E. W. Lavington
Cyrus F. McNear
A. McTaggart

the novel on which he was then engaged, a story which he called SUSPENSE. Death came to him on a summer Sunday morning. His heart failed during an attack of asthma.

Conrad was in his sixty-seventh year. The world calls him the greatest of sea writers. One critic avers that his title tells more about the sea than it does about Conrad, for it was an incident that he immortalized ocean moods and life.

* Deceased.
E. W. Lindstrom
Cyrus P. McClure
A. McTaggart

The list of books by Joseph Conrad is imposing. One who likes to read stories of strange lands and strange seas can find many evenings of enjoyment in perusing the tales that Conrad has told. The list is as follows:

ALMAYER'S FOLLY- 1895
AN OUTCAST OF THE ISLANDS- 1896
THE NIGGER OF THE "NARCISSUS"- 1897
TALES OF UNREST- 1898
LORD JIM, A ROMANCE- 1900
YOUTH: A NARRATIVE- 1902
TYPHOON- 1902
FALK, AND OTHER STORIES- 1903
NOSTROMO: A TALE OF THE SEABOARD- 1904
THE MIRROR OF THE SEA 1906
THE SECRET AGENT- 1907
A SET OF SIX- 1907
UNDER WESTERN EYES- 1911
A PERSONAL RECORD- 1912
'TWIXT LAND AND SEA- 1912
CHANCE- 1913
WIT IN THE TIDES- 1915
VICTORY- 1915
THE SHADOW-LINE- 1917
THE ARROW OF GOLD- 1919
THE RESCUE- 1920
NOTES ON LIFE AND LETTERS- 1921
THE ROVER- 1922
THE SHORTER TALES OF JOSEPH CONRAD -
TALES OF HEARSAY -
LAUGHING FIRE and ONE DAY MORE (Two Plays)
SUSPENSE-
LAST ESSAYS- 1926
ROMANCE: A NOVEL.
THE INHERITORS: AN EXTRAVAGANT STORY -
THE NATURE OF A CRIME

Different compilations of the books of Conrad will afford slight differences in the list of titles because of the fact that publishers sometimes combine title group of stories and then another group, taking the titles of the names of the leading story in each group. Whatever these combinations may be, some of the story titles

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* Deceased.
H. W. Lindsay
Cyrus F. McNutt
A. McTaggart

stand out amongst the names of great contributions to the literature of our generation. ALMAYER'S FOLLY, THE NIGGER OF THE "NARCISSUS", KARAIN, A MEMORY, LAGOON, LORD JIM, TYPHOON, THE MIRROR OF THE SEA, FREYA OF THE SEVEN ISLES, and perhaps a few others, make up the combination of tales of literary excellence for which it is difficult to find equals in any language in any age.

W. M. Hay
H. P. Crowley
* Deceased.
Cyril E. Pelly
A. McTaggart

THE WISDOM OF CONRAD

UNCONVENTIONAL VIEWS OF LIFE.

By Glenn Frank

President of the University of Wisconsin

"I have quoted in this column a long paragraph from Joseph Conrad as a sort of letter of introduction into the world of beauty he created.

"I took his books with me on an ocean voyage this summer as guide books to the soul of the sea. I wanted to see its moods through Conrad's eyes. But I soon found--I had read little of Conrad before--that Conrad is more than a romancer.

"He is more than a weaver of rich tapestries of words.

"He is a philosopher; he knows the souls of men as he knows the ships of the seven seas.

"He has wisdom and tolerence, the two things without which philosophy becomes a mere juggling of arguments.

"His wisdom is born of experience.

"His tolerance comes from knowing how complicated life is.

"Here are a few sentences I found myself underlining as I ran across them shining out as beads of wisdom on a cloth of beauty.

"Fundamentalists and modernists, warring about the mathematical accuracy of this and that word in this and that creed, might well listen as Conrad, in his 'Nostromo,' says:

"' The wisdom of the heart, having no concern with the erection or demolition of theories any more than with the defense or prejudices, has no random words at its command. The words it pronounces have the value of acts of integrity, tolerance and compassion.'"

"While we are watching the drama of revolution and restoration through the world, it is useful to listen , as Conrad, in his THE SECRET AGENT' says:

" 'The way of even the most justifiable revolution is prepared by personal impulses disguised into creeds.'"

"And, then, when we are planning our philanthropies, we might listen as Conrad, in his CHANCE, says:

W. M. Tippy
H. P. Townley
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E. W. Lampman
Cyrus F. McNamee
A. McTaggart

" 'There is a kind of assisting our follow creatures which is enough to break their hearts while it saves their outer envelope.' "

"And, again, in a time when so much is being made of the life-and-death importance of specific beliefs, it is well to remember Conrad's conviction that the world rests on a few very simple ideas, so simple that they must be as old as the hills. It was this he had in mind when he made Lord Jim, say:

" 'Hang ideas! They are tramps, vagabonds, knocking at the back door of your mind, each taking a little of your substance, each carrying away one crumb of that belief in a few simple notions you must cling to if you want to live decently and would like to die easy!' "

W. H. Tapy
H. P. Townley
Deceased.
C. A. Lester
P. W. Lapsley
Cyrus P. McNeme
A. McTaggart

"It is, in fact, what might be called the quality of Conrad's mind and soul, that will be remembered', said the New York SUN editorially. The sea may have called him away from his native Poland. It may have brought him to England, the greatest mother of writers, and thus to English literature instead of to Polish or to French- in which he would have been equally at home. But the sympathy Conrad had for the mysteriously pictorial in life, whether in a man, an ocean, or a landscape, and his ability to put it into a kind of prose poetry cast in a narrative frame will remain the characteristic thing about him. In an age that does not like poetry except in bobbed fragments he succeeded in putting it into prose.

"He was like no predecessor and he leaves no followers behind him,' said the New York WORLD. 'Superficially these romances of his differ from all others written in his time because of the combination of periods and cultures fused in them. A native of Poland writing in English, he naturally combined the breeding of the Slav with the direct speech of his adopted country. A student of English literature for the most part out of date current publications, he formed his style and his whole conception of the novel as a form on pre-Victorian and Victorian models. Into these old-fashioned moulds he poured a flood of reminiscences and intuitive psychology. He was at once a Slav and an Englishman, at once a modern and a dyed-in-the-wool romanticist straight from the age of Scott and Byron.

"But these characteristics are as important and accidental as Conrad's identification with the sea, and especially with the sea of the Far East. There might have been any number of Slavs who turned English sailing-masters and left the trade to write of the Indian Ocean. The one Slav who actually did this happened to be a genius. Had he turned up at Duluth, Minn., he could have put the same magic into tales of the port and the shipping of the Great Lakes. He had the gift of transmutation. Those who do not believe this should look with their own eyes on Bangkok and Singapore or the Malay Archipelago that lie and come over the waters of the East Sea.

"What genius has that others have not it is, of course, always impossible to explain. One can only put his name on each page. It's the conviction that of all men who ever set pen to paper only one could have written them. The works of Conrad on paper are as solid to us this. He is traceable to a conjunction of personal faults and virtues-- a style that falters for clarity and achieves occasional pyrotechnic brilliance, a philosophic mood which throws the whole world into saddening retrospect,

W. M. Tippy
H. P. Townley
Deceased.
E. W. Lapham
Cyrus F. McNutt
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between the lines an irony which is mostly pity and which sometimes is almost agony.

" 'Youth' is probably his greatest story, and youth is without doubt his greatest theme. He began to write after he had turned out his first fire of living in matching wits and thews against the hazards of salt water. His tales are one long Odyssey told by an Odysseus who regretted nothing but the necessity for the past tense. He was continually shadowed by the consciousness that life must end, that it ends even before death in the death of youth. His books must have owed to Conrad only the salvage from his twenties, merely what he could save out of time long past.

" 'And this is all that is left of it! Only a moment; a moment of strength, of romance, of glamour-- of youth! ... A flick of sunshine upon a strange shore, the time to remember, the time for a sigh, and- good-by!- Night- Good-by... !' "

W. M. Tipp
H. P. Townley*
* Deceased.
B. W. Lovejoy
Cyrus F. McNutt
A. McTaggart

We quote from Conrad's TYPHOON in order to show something of his powers of description and his interpretation of the moods of the sea:

> "At its setting the sun had a diminished diameter and an expiring, brown, rayless glow, as if millions of centuries had elapsed since the morning had brought it near its end. A dense bank of cloud became visible to the northward; it had a sinister dark olive tint, and lay low and motionless upon the sea, resembling a solid obstacle in the path of the ship. She went floundering towards it like an exhausted creature driven to its death. The coppery twilight retired slowly, and the darkness brought out over head a swarm of unsteady, big stars, that, as if blown upon, flickered exceedingly and seemed to hang very near the earth. At eight o'clock Jukes went into the chart-room to write up the ship's log."

> "The motion of the ship was extravagant. Her lurches had an appalling helplessness: she pitched as if taking a header into a void, and seemed to find a wall to hit every time. When she rolled she fell on her side headlong, and she would be pitched back by such a demolishing blow that Jukes felt her reeling as a clubbed man reels before he collapses. The gale howled and scuffled about gigantically in the darkness, as though the entire world were one black gully. At certain moments the air streamed against the ship as if sucked through a tunnel with a concentrated solid force of impact that seemed to lift her clean out of the water and keep her up for an instant with only a quiver running through her from end to end. And then she would begin her trembling again as if dropped back into a boiling cauldron. Jukes tried hard to compose his mind and judge things coolly.

> "The sea, flattened down in the heavier gusts, would uprise and overwhelm both ends of the Nan-Shan in snowy rushes of foam, expanding wide, beyond both rails, into the night. And on this dazzling sheet, spread under the blackness of the clouds and emitting a bluish glare, Captain MacWhirr could catch a desolate glimpse of a few tiny specks black as ebony, the tops of the hatches, the battened companions, the heads of the covered winches, the foot of a mast. This was all he could see of his ship. Her middle structure, covered by the bridge which bore him, his mate, the closed wheelhouse where a man was

W. M. Tippy
H. P. Townley
* Deceased.
E. W. Lapsley
Cyrus F. McNair
A. McTaggart

steering shut up with the fear of being swept overboard together with the whole thing in one great crash-- her middle structure was like a half-tide rock awash upon a coast. It was like an outlying rock with the water boiling up, streaming over, pouring off, beating round--like a rock in the surf to which shipwrecked people cling before they let go-- only it rose, it sank, it rolled continuously, without respite and rest, like a rock that should have miraculously struck adrift from a coast and gone wallowing upon the sea.

"The Nan-Shan was being looted by the storm with a senseless, destructive fury: trysails torn out of the extra gaskets, double-lashed awnings blown away, bridge swept clean, weather-cloths burst, rails twisted, light-screens smashed-- and two of the boats had gone already. They had gone unheard and unseen, melting, as it were, in the shock and smother of the wave. It was only later, when upon the white flash of another high sea hurling itself amidships, Jukes had a vision of two pairs of davits leaping black and empty out of the solid blackness, with one overhauled fall flying and an iron-bound block capering in the air, that he became aware of what had happened within about three yards of his back.

W. H. Tapp
H. P. Townley*
* Deceased.
E. W. Leigh
Cyrus F. McNary
A. McTaggart

As an illustration of Conrad's style and his manner of interpreting the sea- which was forever for him a companion and a mystery, at times a terror- we quote from a chapter in THE MIRROR OF THE SEA,

> "For all that has been said of the love that certain natures (on shore) have professed to feel for it, for all the celebrations it has been the object of in prose and song, the sea has never been friendly to man. At most it has been the accomplice of human restlessness, and playing the part of dangerous abettor of world-wide ambitions. Faithful to no race after the manner of the kindly earth, receiving no impress from valour and toil and self-sacrifice, recognizing no finality of dominion, the sea has never adopted the cause of its masters like those lands where the victorious nations of mankind have taken root, rocking their cradles and setting up their gravestones. He- man or people-who, putting his trust in the friendship of the sea, neglects the strength and cunning of his right hand, is a fool! As if it were too great, too mighty for com on virtues, the ocean has no compassion, no faith, no law, no memory. Its fickleness is to be held true to man's purposes only by an undaunted resolution and by a sleepless, armed, jealous vigilance, in which, perhaps, there has always been more hate than love. Odi et amo may well be the confession of those who consciously or blindly have surrendered their existence to the fascination of the sea. All the tempestuous passions of mankind's young days, the love of loot and the love of glory, the love of adventure and the love of danger, with the great love of the unknown and vast dreams of dominion and power, have passed like images reflected from a mirror, leaving no record upon the mysterious face of the sea. Impenetrable and heartless, the sea has given nothing of itself to the suitors for its precarious favors. Unlike the earth, it cannot be subjugated at any cost of patience and toil. For all its fascination that has lured so many to a violent death, its immensity has never been loved as the mountains, the plains, the desert itself, have been loved. Indeed, I suspect that, leaving aside the protestations and tributes of writers who, one is safe in saying, care for little else in the world than the rhythm of their lines and the cadence of their phrase, the love of the sea, to which some men and nations confess so readily, is a complex sentiment wherein pride enters forward, necessity for not a little, and the love of ships-- the untiring servants of our hopes and our self-esteem-- for the best and most genuine part. For the hundreds who have reviled the sea, beginning with Shakespeare in the line-
>
> 'More fell than hunger, anguish, or the sea',

U. S. Dist. Judge E. W. Lewis
Cyrus F. McNutt H. P. Townley
A. McTaggart Deceased.

down to the last obscure sea-dog of the 'old model,' having but few words and still fewer thoughts, there could not be found, I believe, one sailor who has ever coupled a curse with the good or bad name of a ship. If ever his profanity, provoked by the hardships of the sea, went so far as to touch his ship, it would be lightly, as a hand may, without sin, be laid in the way of kindness on a woman."

W. M. Mayor
H. P. Townley
Deceased.
E. W. Lapham
Cyrus P. McNutt
A. McTaggart

No. 2

Frank @ Mail
10/25/26

THE EIGHTEENTH AMENDMENT, IF NOT, WHY NOT? AND WHAT?

We have evidence that the problem of intoxication has been with the people as far back as we have record of the human race. The first liquors drunk by man were "Beer and Light Wines." Distilled liquors, whisky, brandy, rum and gin have been in common use only about 400 years. Before that time only fermented liquors were known. Yet the evil of drunkenness was common and deplored.

The early Egyptians left pictures showing men making wine from grapes and beer from barley, also pictures of the drunkenness these drinks caused.

They pictured bands of young people leaving the drink shops at night, shouting, carousing and breaking into the houses of peaceful, sleeping citizens. Writing tablets found among Egyptian antiquities contain warning and exhortations against drunkenness.

"Do not waste your time in the beer house," one father wrote to his son.

A Chinese ruler about 1129 B. C. threatened drinking companies with death. A law in India about 900 B. C. punished drinking merchants, sailors and priests by branding with a hot iron and commanded that no one should associate with them.

Laws of ancient Athens condemned to death any member of the court of Areopagus who became intoxicated. More drastic than our Volstead Act of today. Charlemagne punished

drunkenness in all classes with excommunication, but 700 years later Frederick III still had it to contend with and he punished it with fines and imprisonment the same as we do today.

The prohibition laws come under the police power, Police power is that inherent right in the people as a whole, or as the state, to restrict and regulate the actions and behavior of individuals or society when such regulations and restrictions protect or result in a benefit to the whole or to part of the people. This has been an inherent right vested in the state so far back that the history of man "runneth not to the contrary."

At first, each individual was a law unto himself. He did just as he pleased until he came in contact with another individual. He still did as he choose until his personal actions interfered with some other individual, and then he met opposition. These difficulties were fought out between the individuals and, when it was over, one had lost some of his personal liberties. In time there developed a set of rules for the conduct of the people, some of which were designed to prevent one individual enjoying his personal liberty to the discomfort or destruction of his neighbors or the general public. These rules and laws were not written but were finally so well established that they became customs and were known as the common law. The particular branch of the common law that regulated and controlled the actions of individuals for the benefit of the masses became known as the police

power, and it is this police power that has finally grown, as society developed, until it at last resulted in the Eighteenth Amendment to the Constitution of the United States and the Volstead Act.

This paper is limited to the Eighteenth Amendment and prohibition in the United States and for that reason it will not discuss prohibition in other countries. In this country, as in all others, the prohibition question has been with us always. However, it did not become a very important issue until about the beginning of the nineteenth century. The earliest state and nation prohibition laws forbade the sale of intoxicating liquors to Indians. As early as 1839 we find laws enacted in Connecticut regarding the sale of liquor. Maine was the first state to pass State wide prohibition, but Kansas was the first state to make it a part of her Constitution. Several other states had passed prohibition laws before the Civil War.

For a time just before and after the Civil War it remained more or less dormant while the people were busily engaged in settling the slavery question. As the country began to recover from the war the prohibition question began to grow, at first, through the efforts of a small but very active minority. This growth continued until by the beginning of the twentieth century many of the states had state wide prohibition laws and finally resulted in the adoption of the Eighteenth Amendment and the Volstead Act. It has been charged that prohibition was forced upon us

by a vigilant minority, as a war measure, without due consideration or an opportunity for a hearing. History does not bear out this assertion as it had been a growing issue for more than a century.

The Eighteenth Amendment was ratified by the necessary three-fourths majority of the states and became effective on the seventeenth day of January, 1920. Since then all the states except three have ratified it/ M.D. N. J. & R. I. Everybody knew it was comming but most people feel that the World War chrystalized it and perhaps advanced its arrival by at least a decade. This feeling is the father of the claim that it is not the choice of the majority of the people but was ill considered and hastily enacted by a minority as a war measure.

The Eighteenth Amendment is as follows:

"1. After one year from the ratification of this article the manufacture, sale or transportation of intoxicating liquors within, the importation therof into, or the exportation thereof from, the United States and all territory subject to the jurisdiction thereof, for beverage purposes, is hereby prohibited.

"2. The Congress and the several states shall have concurrent power to enforce this article by appropriate legislation.

"3. This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the legislatures of the several states, as provided in the Constitution within seven years from the date of the submission

hereof to the states by the Congress."

This merely forbids the manufacture, sale, transportation, importation and exportation of intoxicating liquors for beverage purposes and provides that Congress and the respective states shall have concurrent power and jurisdiction in its enforcement. However, taken alone, it is without any penalty or method of enforcement. This made it necessary for Congress and the various states to pass enforcing acts to make this amendment effective. This was done in Congress by the enaction of the Volstead Act.

Many people confuse the Volstead Act with the Eighteenth Amendment and we frequently hear criticism of the Eighteenth Amendment when in fact the criticism should have been, and was intended for, the Volstead Act. Most states have passed state enforcing laws. Indiana has one, known as the "Wright Bone Dry Law" and it is generally considered the best or most effective prohibition law in the United States which means the world, as we, the people of the United States are leading the world in this pioneer legislation.

It is the province of the Volstead Act and these state enforcement laws to define intoxicating liquors, violation of the Eighteenth Amendment, provide penalties therefore and ways and means for its enforcement. The Eighteenth Amendment prohibits the manufacture, sale, transportation, importation or exportation of intoxicating liquors within the boundaries of the United States but it provides no way for enforcing its provisions or for punishing its voilatios, which is the only

effective way for its enforcement. The much talked of, much abused Volstead Act merely defined intoxicating liquors and provided punishment for violating, and ways and means for enforcing, the Eighteenth Amendment to the Constitution of the United States. If the Volstead Act and all state prohibition laws were repealed to night, itwould still be illegal, in violation of the Eighteenth Amendment of the Constitution, the fundamental law of our country, to manufacture, sell, transport, import, or export intoxicating liquor within the boundaries of the United States. And yet, booteleggers, distillers and brewers, could openly violate this law, the Constitution of the United States with impunity and we would have no remedy. We would have no way to prevent it.

There has arisen a great hue and cry about the Eighteenth Amendment and the Volstead Act. It was first claimed by their enemies that prohibition was not the choice of the people, that it was forced upon them by an over active minority as a war measure and that it was not the choice nor by the voice of the people. It was next claimed that it cannot be enforced, that it deprives the individual of his personal liberties, that the people want and will have liquor, and that all the prohibition laws that can be placed on the statute books will not and cannot prevent it. That it breeds contempt and scorn for our laws and is the cause of our immorality and disrespect for law.

But these are not the facts. The question of prohibition

has been before the people from the beginning of recorded history. The Bible tells us that Noah became drunk on wine and history gives us many e rly laws on prohibition. It never became an important issue in the United States, however, until about a century ago and the first laws we find were state laws forbidding the sale of liquor to Indians. Next we find laws regulating the sale, providing time for closing, forbidding its sale to Indians and children. The agitation never became of much force until the beginning of the nineteenth century. The churches seem to have been the pioneers in this agitation. However, that seems to have been a matter of self respect, to prevent their ministers from getting drunk at their conventions. Among the earliest restrictions in this country of the use of intoxication liquors applied especially to clergymen and other members of the churches.

Then came the Prohibition party. At the start it was a very small minority and attracted little attention. Later, it began to show its strength when some of the states passed laws on prohibition, Connecticut as early as 1839 while Maine passed a statewide prohibition law as early as 1851. Several other states had passed laws to regulate and control the manufacture and sale of intoxicating liquor before the Civil War. The war and its effects occupied the attention of the people and for a time we find very little developement, but after the country began to recover from the effects of the war, it again became a live question, many states enacted state wide prohibition laws ...

and several made it a part of their Constitution. Kansas was the first to prohibit it by its Constitution as early as 1880.

This agitation grew from a small minority until it became the law of several states before the beginning of the twentieth century, and the early years of the twentieth century saw it make a very rapid growth, spreading over the middle west and extending south until before the adoption of the Eighteenth Amendment twenty-six States had adopted prohibition as a state law.

Before the World War most of the railroad companies and other large corporations had taken specific steps to encourage and enforce prohibition among their employees. The United States Government had also made very stringent regulations and laws regarding the sale of liquor to its soldiers. And one of the first war measures was on prohibition,- to protect and guard the United States soldier from the degrading effects of liquor.

Thus the people had been educated to prohibition, had been prepared for the Eighteenth Amendment; and it came and was accepted as a matter of course. I think, however, had not the World War come on with its prohibition, it would have been a decade or more before we would have had national prohibition. Yet, I cannot conceive how any one who claims to be a student of the trend of the times can honestly say and believe that it was not coming and merely a question of

time before it would have been here. It was coming just the same as the abolition of slavery was coming, and it could no more have been stopped than could the abolition of slavery.

I believe that all informed people agree that at least 60% of our people are or were for prohibition before its adoption yet we hear a great deal about its being impossible to enforce it; that it is responsible for the immorality and growing disrespect of law and decency; and, that if it were put to a vote of the people, at least 60% of them would be for its repeal. This agitation and contention, naturally enough, comes from the breweries and the anit-prohibitionists. It is they who are saying it cannot be done, that it is in violation of the natural, personal rights of the people; that it is breeding disrespect of the law and ruining the morals of our young people. The very element which was the degraders of our youth in pre-prohibition days, have suddenly become the keepers of our morals and are now pleading for the return of intoxicating liquors to save the morals of our young folk, create respect for law and decency and perpetuate our beloved country.

How many tetotal abstainers do you know who are objecting to the Volstead Act or the Eighteenth Amendment or demanding their repeal? Is it not the brewers and addicts of strong drink who are making all this fuss about personal liberties, the alarming disrespect of law and the immoral condition among our people?

I have searched the newspapers, magazines and books, inquired of my alarmed friends who are demanding its reeal to save the country from complete disintegration, but have been unable to find any one who has any tangible plan that will save our country and cure all these alarming ills. There are none, or at least very few, who have the courage to come forward and advocate the return of the saloons. In fact, most of them tell you at once they are not in favor of it. However, on cross-examination, it develops that every thirsty one of them, ddep down in his heart, would demand their return, if he had the moral courage to do so.

Some hive advocated the Canadian or Quebec plan as a remedy, claiming that it will dispense with all bootlegging and reduce drihking to a minimum. In the Quebec plan, the Government buys and resells liquor through its regularly appointed agents and employees.

This has been a complete failure and there is just as strong an agitation for its repeal in Canada as we find in this country against the Eighteenth Amendment, the difference being that the demand in Canada comes from both the wets and the drys while in this country it comes from the wets only. This plan opens up the opportunity for graft at both ends. All kinds of corruption ispracticed in s lling the liquor to the Government; it dignifies the selling of liquor as a b verage, puts the rum-seller on a par with the post master and other Government employees. It tends to encourage the legitimate drinking of liquor as it is

a great source of revenue, and great amounts of money are expended by the brewers in advertising their particular brand of liquor which the Government is handling. It has increased the legitimate consumption to $2.00 per capita per month, and it is estimated that as much bootleg liquor is drunk as is sold by the Government, making the estimated liquor consumption under the Quebec plan at nearly $50.00 per year per capita. It does not remove bootlegging nor the inducement for boot egging. The bootlegger can sell his wares at any and all times, can sell liquor with more intoxication in it than that sold by the Government, can sell it cheaper and with yet a very great profit as he does not have to pay the high Government tax. And, the bootlegger always finds some thirsty souldwho cannot wait until the Government saloons open for his drink. A careful study of the workings of the Canada or Quebec Plan clearly demonstrates that it is a failure and that there is universal disatisfaction with the Canadian or Quebec plan.

From the report of the Quebec Liquor Commission for 1924-25 we find the following: "The excess of 679 completed investigations during the course of 1924-25 demonstrates that a very active campaign was waged against illicit resorts (blind pigs) both in the city and country. As in the past it has proved that the tenants of such illicit resorts use every effort to continue doing business at the place where they already have been established. Nevertheless, we succeeded in having several closed up,

but many still remain open in spite of repeated raids made on them. Special mention must be made of certain so-called clubs where the owners defy the law and which up to the present we have found impossible to close up definitely.

"The affairs of the 'Barge Tremblay' demonstraded that illegal traffic in spirits wad organized on a big scale. There is no doubt that relatively considerable qualities of liquor have been distributed successfully for illicit sale and have finally reached consumers by means of numerous subagents. We have put forth special efforts to prevent this illegal traffic and have met with marked success. Even while we are convinced that we are able to hinder to a great extend the activities of bootleggers as well as of 'blind pigs' or illicit resorts, it does not appear possible to completely suppress them.

"Our operations against illicit resorts in Montreal have by no means come to an end * * * Cases of sales without permits are still numerous, amounting to 963."

Cardinal Begin, the head of the Catholic Church in Canada said; "There is also another perversion against which we have resolved to act with the greatest energy, and that is the illegal traffic of intoxicating drinks.

"You know what a vigorous battle we have fought for the virtue of temperance in our diocese, our beloved coadjutor and the group of ecclesiastical and lay apostles who aided

him in his efforts. After about fifteen years of work they had almost conquered the enemy, and we were overjoyed in foreseeing the end of the destruction caused by the excess of alcohol. But, alas, there is now spreading everywhere the intolerable abuse which we denounce, and, in particular, the surreptitious fabrication of an alcohol more harmful than any other to the health of the body and soul; a mortal poison which attacks the living forces of the individual, of the family, of society, and which, if we do not strongly react, will soon accomplish irretrievable ruin."

L'Action Catholic, a leading French newspaper of the province, in speaking of the Government liquor control said: "In the old days the liquor business was despised and looked down upon, but now the Government has become a saloonkeeper and that has made it respectable in the eyes of many. Now there is no shame in being a bartender; it is a Government job, like being a postmaster or customs officer.

"With due respect to those at the head of our Government, I must say that since they have become the advocates of beer and booze, and have put the seal of Government approval upon drinking, they have almost annihilated the work of the church through years of preaching temperance and sobriety."

At a recent meeting of the Victorin Police Commission, W.E. Staneland, who has made a study of the liquor problem in many parts of America said: "The present liquor laws of British Columbia cannot be enforced because distribution of

liquor is absolutely uncontrolled. This condition will continue just so long as the government turns on the liquor trap and the municipal authorities are expected to mop up the resulting flood. That is precisely the position here today and, of course, it is not what the people asked for or expected when they voted for Government liquor control. Bootlegging is broadcast. The municipal authorities know that quite well and are powerless to prevent it.

"Many of the bootleggers, indeed, get their liquor from the government liquor stores and resell it. The fines inflicted upon them when they are occasionally convicted, they regard as part of the overhead cost of their business, a kind of license fee. We find bootleggers here sometimes, and they promptly buy a new stock of liquor and continue their operations. The whole trouble is that the Governement sells liguor in unlimited quantities to anyone who wants it. With this continued flow of liquor under government auspicies the present bootlegging evil is not surprising, and it cannot be stopped. This condition is engredering a dangerous contempt of law generally."

Sounds very much like the bootleg alarm in this country, does it not?

It is universally conceeded that the Quebec Plan is a failure and no one now seriously advocates its adoption in the United States.

The most universal remedy now suggested by the anit-prohibitionists is nullification. They tell us they want "Beer and

Light Wines." Just what they mean by that I have not yet been able to learn. The Volstead Act defines intoxicating liquor as liquor containing more than ½ of one per cent alcohol. It is conceded that much stronger liquor is in fact non intoxicating. However, nothing that is non-intoxicating will satisfy the anti-prohibitionists and whether it is one of three and three-fourths per cent is really immaterial. The question is, can we in fact sell intoxication liquor under the Eighteenth Amendment? It has been openly advocated in our Congress that we modify our enforcement laws so as to allow the sale of intoxicating liquors, claiming that we could thus have our drinks, legally, in spite of the Eighteenth Amendment. They reason that even thourh it were intoxicating, if the law said it were not, it would not be and that that would be a way around our difficulty, that it would not be in violation of the Eighteenth Amendment and at the same time it would satisfy our thirsty citizens and save the morals of our people.

Every one knows it would not satisfy these people who are perishing of thirst,unless it had sufficient alcohol in it to intoxicate. This plan would also open the way to graft and law evasion of the worst form. It would be more difficult of enforcement and much easier to evade and sell the hard intoxicating liquors. How could we hope to be able to employ a sufficient forcetto run down, search out and prosecute the sellers of hard drinks when it was entirely legitimate to sell beer and light wines? Can you think of a more chaotic

and intolerable condition of affairs? What more can the brewers, distillers and their entire wet brigade ask? And beside all these difficulties, we must remember that a very large percent of our people would not tolerate such a plan any more than the abolitionists would tolerate slavery after they had become thoroughly aroused to its intolerability. There can be no evasion, nor nullification.

This leaves us but one of two things to do, either repeal of enforce. The last official test we had showed that a majority of the people in all but three states are for enforcement. In other words, at that time enough of the people were for it to secure the passage of the Eighteenth Amendment, in the regular way, and the passage of the Volstead Act over the veto of the President. And no thinking person contends that it is possible at this time, or any time in the near future, to repeal it. It is admitted by both sides that that cannot be done. It is also further admitted by both sides that the present condition is intolerable and must be remedied. We find we have it. We cannot evade nor nullify it. What can we do about it?

There is only one answer. The way is clear to every patriotic law-abiding American citizen, and that is to abide by it and enforce it. This brings us to the one and only issue in the whole question. What is the best way to enforce it?

I have no quarrel with the man, who honestly believes it is bad and who earnestly advocates its repeal. That is one of

his privileges, guaranteed under the Constitution itself, and every true American respects this right and will give him his day in court. On the other hand, how can we for a moment countenance the man who advocated nullification? When we nullify our Constitution, the basic law of our land, we attack the very foundation of our Government, and the end is at hand.

We have heard a great deal of criticism of our enforcement of national prohibition, most of which is just and well founded. We have been told it cannot be done; that it breeds disrespect for law and that present donditions are intolerable. We have to admit that conditions are bad and that its enforcement is not what we would like. But what are we going to do about it? It is here and we can not repeal it. We must respect and enforce it, or abandon our beloved Constitution. And that, the American people are not going to do.

Why do we not enforce it andwhy has its enforcement been so corrupt and poorly done? I have had my attention called to the fact that many of our judges, both federal and state, apologize from the bench, for inflicting the penalties provided for its enforcement, that many of our enforcement officers get drunk and that bribery and political corruption is running rampant through out the country. And the sad part of it is, that, as a fundamental prohibitionist, I have to admit it all. However, that brings us direct to the answer of why it is thus? How can we expect such officers to enforce

the law? With the steady drinker, the nullifier, the ex-saloonkeeper at the helm, how can we expect anything else? How can we expect the anti-prohibitionist, the regular indulgent to run down, convict and inprison the man who is furnishing him his, (as he thinks) necessary drink? Such an officer would be like unto the dog that bites the hand that feeds it. In the last analysis it comes down to a question of selfpreservation, of self defense. If such officers would honestly and successfully enforce the laws they have sworn to do, they would perish and die of thirst.

However, we must not become discouraged and quit. I do not believe the good people of our United States are quitters. There is a way. Right shall prevail, It can and it will be done.

The pendulum of time always swings back as far as it goes. The majority of the people were and are for prohibition. The majority of our people are and have always been for the Constitution and law enforcement. We have had periods of discouragement, periods of rebellion, but Old Glory and our beloved Constitution have pulled us safely through the storm, and they are not going to fail us now. It is the patriotic duty of every law-abiding American citizen to rally to our Constitution, respect and obey it, in spirit as well as in name, and, at all times lend his physical and moral support to its enforcement.

The trouble is that our good, patriotic people are not thinking. They are not awake to the situtaion. Most of us have taken it for granted that we have prohibition; that it is here to stay and that the officers and the people are respecting and enforcing the law. If the American people fully realized and appreciated the evil influences that are attacking the very foundation of our country, they would arise in arms, rally to our Constitution, elect honest, sober officials and then the Eighteenth Amendment would take care of itself.

We have recently received encouragement in this direction. On October 8th, 1926, the following clipping was taken from the Terre Haute Star:- "Only total abstainers will be allowed to hold places in the federal prohibition service. All persons now in the service who take a convivial drink now and then will be dropped and future appointees will be required to give a pledge that they wibl abstain from the use of liquor as longas they are in office. The dry service must be dry, in fact as well as name.

"This, in substance, is a rule of conduct laid down for the prohibition unit in the talk that General Lincoln C. Andrews, head of the federal enforcement service, had with 23 regional administrators."

And, about a week ago the newspapers of the country announced a general shake up in the federal dry enforcement personel.

Every one of these officials takes an oath honestly and faithfully to perform his duty, Suppose we added to that oath the following: "I furthermore promise and swear, that I will respect and obey the Constitution of the United States, including the Eighteenth Amendment. That I will not countenance, aid nor abet its violation, but, at all times, under all conditions, by word, act or attitude, w ll give it my full moral support, as long as it is a part of the Constitution of my country."

Yea, suppose we go further. Suppose we, every law-abiding American citizen, voluntarily take such a pledge, and then religiously live it. May I ask, gentlemen, would there be any Prohibition guestion? Would there be any agitation for its repeal?

There are other hopeful signs of imporvement and ultimate success. Irving Fisher, of Yale University, who has been one of the closest students of Prohibition for the past third of a century has shown in his recent book: "Prohibition At Its Worst," that there is only from 5 to 16% as much liquor consumed in the United States under prohibition as before. Thus we find the sourse of this great alarm from the brewers and distillers. You cannot change the spots of a leopard in a generation. Neither can we change the habits, mode of thinking and manner of living of a people in a fortnight.

It will take time to change from a wet to a dry basis and we shall be a long time in completely drying up our oases, the large cities in the east, west and Chicago, but they have already experienced an awful drouthand, if we do not loose our courage, if we carry on, work out our prohibition, take it out of politics and put it on the merit system, on the civil service basis, we shall see immediate improvement and untimate success.

Prohibition has come and it is here to stay b t we must not think we have eliminated the evils it is intended to prohibit. That can be accomplished by buy one method. There is buy one way to eradicate them and that is by education. The people are fundamentally right. They want to be right and will be right, and vote right, to the best of their knowledge. We must not take too much for granted. We must not think that we have prohibition and that the fight is all over. We must remember that eternal vigilance is the price of perfection. We must educate the people, we must educate the children. We must teach them the evils of intoxicating liquors and demonstrate the blessings of prohibition. If we get these things thoroughly instilled into the minds of both young and old, there will be no prohibition question.

Prohbbition has been a problem of the human race as far back as we have records, and, judging the future by the past, we may expect to have it as long as time lasts. It has been an active, agitated issue in this country for more than a

century, and was adopted after avery careful and thorough consideration. It is now a part of our basic law and its repeal is all but impossible. We cannot nullify it, nor evade it, but must enforce it. The people must be educated up to it and when they are they will respect, obey and enforce it. It is here, has come to stay and it is the duty of every true, patriotic American citizen to respect and obey it.

FRANK C. WADE.

Read before the Terre Haute Literary Club on November 22, 1926.

Pray tell us why, this hue and cry,
And all of this confusion?
Why all this fuss and all this lust,
In such a great profusion?

We see some men on every hand,
Who in his [illegible],
Can prove to you and others too,
It's the ruin of our Nation.

The personal rights, for which he fights,
In all his desperation,
Is for the right to drink and fight,
Below - his proper station.

It isn't right - 'twas done at night,
While he was "Overseas",
'Twas not the choice, nor by the voice,
Of the people, as he sees.

He wants to vote, to wet his throat,
An' put "wabble" in his knees.
Just one more shot to make a sot,
Of our Nation, if you please.

The bootlegger scare he likes to bare,
The ruin of our race.
Uncle Sam should come, should sell us rum,
And take the bootlegger's place.

'Twould right all ills, 'twould fill our tills,
Stop wrongful distillation.
Our immoral code he'd like to load,
A curse on prohibition.

Alas! old sot, you have forgot,
Thehistory of our Nation.
Prohibition's come, got rid of rum,
And put you on probation.

We have it now - come pledge your vow,
And climb upon the wagon,
Our women vote, so dry your throat,
Adieu - to that old dragon.

Old Barleycorn should ne'er been born,
'Twas a curse to all creation.
He's banished now and you know not how,
To get intoxication.

Settle down old man, as best you can,
In this new dispensation.
And when you're gone, we'll carry on,
To the glory of our Nation.

We must learn to think, "thou shalt not drink",
As one of the commandments.
It's come to stay, forever and a day,
That Eighteenth Amendment.

No.3

A COMPARATIVE STUDY OF THE GREAT RELIGIONS OF THE WORLD. 51 1926-27.

F E Wiedemann

This paper is what the Germans call "Versuch" or in comparing the Great Religions with each other. When finished the comparision should,

1st Define each.

2nd What it contains.

3rd Its resemblance to others.

4th Its origin.

Its positive and negative qualities - its truths and errors - its influences, past, present, and future, on the welfare of mankind

I shall not attempt: chiefly for the reason time will not permit the careful comparision that is so essential to just and unbiased conclusion.

Equal justice will be done to all religions of mankind - with no despairing remarks directed to any; as all have had their influence in bettering mankind. I see no objection in considering religion, evolutionary in its development. Eventually blending science, ~~and spirituality~~ - This must be accomplished by men of open and unbiased minds. At present man requires a certain amount of superstition as a ~~go between~~ intermediary". Not until circum - navigating the globe and visiting the countries where in the Great Religions held fort, did I become imbued with the idea that religion other than ours, held just as sacred place in the phychology of as many people.

The religions under discussion are Buddism, Confuciasism, Hindoo or Brahmanism, Zorastorism, Mohammadenism, Judiasm and Christianity. Not until we landed in Japan, did I feel nor was I interested in the various religions of the world. I then first realized what a tremendious influence religious life had in moulding the life of a nation.

Buddhism is the prevailing religion of Japan, with some sprinkling of Shintoism. Being uncermoniously thrown among a race moulded and influenced by the teachings of Budda. I found surprisingly pleasing, and at once became interested in that wonderful man. Many temples and shrines were visited, erected for the perpetuation of his teachings. I marvelled at the close resemblances between the customs of Buddisim and those of the Roman Catholic Churches. In their rituals, using rosaries, kneeling before images, chanting prayers their incense and candles. In spirit it stimulates Protestantism in many things, for example, The doctrine of rewards and punishments, law, progress, self denial, self control, humanity, charity, equality of man with man. The Buddist Monks, as the Catholic priests, take the three vows of celebracy, poverty and obedience. ~~The human mind of~~ Asia, went thru the same experience and evolution ~~as in~~ as did Europe - when Luther caused divisions brought about Europe, when Buddha seceded from the teachings of Brahmanism, because over oppressive and degraded thru the priestly caste. More than 300,000,000 devout souls accept Budda as their leader and guide. Budda was born about 500 B.C. living and dying in India. He attained the state of Nirvana or the state of perfect peace blending into infinity. He posed not as divinity but a man over coming certain principals, in order to attain the high stage of Nirvana. Later, his teachings in India were surplanted by Mohammad. His influence then spread to Japan, Ceylon, Burma, China, and Java to a surprising degree. At these mentioned places Budda has been exalted to the divinity class. Here we found in the shrines and temples, the singular and beautiful form of Buddhist archeticture. Some are immence domes of brick and stone containing sacred relics. In Ceylon we saw the magnificient temple of the tooth. In which the tooth of Budda is supposed to be preserved, ~~after~~ being brought there from India.

In Rangoon is located the famous "Schwe Dagon" or golden Pagoda, undoubtedly the most wonderfully constructed and magnificiently shrined of any in the world. Here I removed my shoes and stock - ings to be permitted to tread up the 200 or more steps to veiw the crowning glory of Buddhism. Here in Burma the purest form of Buddhism is practised, with much less superstition and corruption. The benidiction given by the hamas, or priests by extending the right hand over the heads of the faithful - the ecclessiastic celebecy religious retirement, the worship of the saints, the fasts, the possession and the holy water are very analogious to our form of worship; which preceeded us 500 years. Here the analogy ceases, as Buddhism an ethnic religion seems to attract superstition as it ages, while reformed catholic worship has a tendency to eliminate the superstitious and unreal.

Buddha's mission was to correct many objectionable thots in the Brahamn religion. He appeared when Brahamnism was reeking in mort- ification, abnogation and penance. He lifted India above the sordid things of life, but less than a mellenuim she slipped back into the superstitious worship of her trinity - Brahma, Vischnu , Siva.

While in Bombay I visited the Island of Elephanta, to examine the rock temples and monastaries, cut out of solid rock by the Hindoos of acient faith. Here in mute silence, carved in beautiful rock was a story of the corrupt Brahma faith. Time will not permit to elaborate on the beautiful character of Buddha or the many temples visited, dedicated to his memory. I wish merely to allude to the prevelance of superstition in all races ~~and old people~~, which was forcibly impressed on me when veiwing a depression in a rock on the Island of Ceylon. This depression was about three feet long and one

foot wide, with a depth of four to five inches. The adherance of Buddhism claimed it was the foot print of Buddha, the Mohammedans said it was the foot print of Mohammed. The Jesuits could see in it the foot of St. Thomas. To me I could see nothing more than a rock with slight ergsion.

From Japan we sailed thru the beautiful inland sea to Korea, and their saw the worship of Shintoism. These temples are very plain and shorn of all twadyism and glitter. This form of worship appealed to the higher classes, being ethnic in form.

The approach to the temple must be reached thru the Tarii or gate way. This Tarii is supposed by some to be a means of detaining evil spirits. By others it serves as a rest for the birds: which are held in more or less reverance. Leaving Korea and sailing across the Yellow Sea, we landed in China, the most interesting, the least understood and most abused country in the world. Here we find a highly civilized country and race of people, antidating the ancient Assyrians, Persians, Greeks, and Romans. The kings who erected the Pyramids of Egypt were possibly contemparies to the founders of the chinese empire. Herodotis the father of history, wrote of finding porcelain vessels with chinese mottoes on them in the ancient tombs of Egypt. They were in shape, material and appearance, precisely like those made in China to-day. To-day in the musuem of Cairo and in some of the tombs at Thembes, may be seen similar vases. Chinese national life, customs and laws have changed little since the authentic history of China, some 2000 years before Christ. The oral language of China has continued the same for the last 3000 years. Their monumental work in building the wall of China, canals and sinking deep wells, would tax

the ingenuity of modern engineers. The Chinese have long been acquainted with the circulation of the blood, they innoculated for small pox in the ninth century, about the same time they invented printing. Money was circulated about 1100 B.C. the same form being used than as now. The compass, gunpowder, the art of printing, the manufacture of silk, playing cards and other products of art and industry were used long before Europe or America was ever dreamed of or even before the Christian era. The first aspect of China, produces that impression on the mind which we call grotesque. Their costumes, mode of life, manner of living ect., are in strong contrast to ours. Here is a country of some 600,000,000 human beings, only two the area of the United States, still in existence and flourishing, while all other contemporaries have crumbled to the dust. The religion of this marvelous race is confuciamism, the founder of which was born 551 B.C. contempory with Pythagoras, Sirus and Buddha. About this time accured the return of the Jews from Babylon and the invas - ion of the Greeks by Xersis. The teachings and writings of Confuciast had more influence on the world than any other writer, excepting the writers of the bible. As far as I could determine it was his influence and teachings which maintained that profound reverence for parents, that strong family affection that love of [illegible], that regard for knowledge and defference for literary men, which are fundamentel principales, underlying all the Chinese institutions. He taught that minute and practicle system of morals that has lived since his day. To exert such an influence requires greatness. His life was devoted to the moral elevation of his fellow-men. He did not pose as a God or any attribute pointing to divinity. He did not teach a future life or the immortality of the soul. When asked if death ends all - his answer was characteristic of the man. He did not know what was beyond the grave

but a blameless life need have no fear for the future. Confusius lived to be 73 years of age. His is the oldest family in the world unless we consider the Jews as a single family descended from Abraham. Many faithful and noble things are related conserning his character. His is a religion with out Priests, lethargy, show or public worship. A Personal God was unknown to him. His worship was direct. Perfectly sincere, deeply and absolutely assured of all that he knew, he said nothing he did not believe. His power came not only from the depth and clearness of his convictions, but from the absolute honesty of his soul. Confuscius aimed at peace, order prosperity, virtue and good morals. He said little of immortality. neither did Moses to my knowledge, teach of a future life, yet both were instrumental in advancing the religious tho't. Altho there are more than 2000 shrines dedicated to Confusist they are modestly displayed which is in marked contrast to the Buddhist and Toaist worship.

The sacred literature of China is perfectly free from anything impure or offensive. After a sojourn in China, we more readily appreciate China's reluctancy in embracing Christianity.

China is a peace loving nation, she realizes that her religion is not entirely satisfactory to her progress and prosperity. She also realizes the short comings of the practises of the occidentals. She cannot understand our sincerety in Christianizing her, when England ~~does~~ has the stand she does, in her opuim traffic. She does not see the consistency of our modern war fare with the teachings of Christ, the "Prince of Peace". In China Buddhism is creeping in on Confuscianism, for the simple reason it is more Catholic. Yet Confuscianism is still the dominant religion of China. For this same reason Christianity will be able to supplant both, if properly taught and

properly exemplifed. Leaving this most interesting country with its millions and millions of souls, we plough through the Chinese Seas, Indian ocean and the Sea of Bengal, to the land of India. Enroute we visited lands swarming with men of mixed beliefs, but in India we find the next great religion of the world. Of all land India is the land of religion, her literature from top to bottom has been the literature of religion. Yet this religion is the tropical jungle of tangled belief as forms. We find Buddhist in Burma and Bengal, Animists in the hills and jungles, Zoraster in the west, Jaines settled here and there - Jews, Christians and Mohammadans and finally Hindus - the most important and largest body of all, dominating this mysterious and spiritual people. We are now to study Hindooism whose number will exceed twice the population of the U.S.A. Hindooism is a maze, the entricacy, of which I have been unable to reduce to any kind of order. It seems to be an orthodoxy of conformity and custom, with caste dominating the individual and society. Caste means that a man must conform to a rigid code in respect of marriage, food, occupation and residence. These are subdivided infinitium controlling every little detail of a mans life. The Hindoos ~~were early~~ and, roughly divided into four classes -

1st priests called Brahams,

2nd warriors,

3rd farmers,

4th Sudras, the menial laborers unworthy of association.

The Brahams made himself indispensible to the life of the people and for his secubity, imposed the caste system. So important did he become, in course of time, he was regarded as a god among men . To-day India is a land of unintelligable, system of belief, of puzzling incongruity - and contradictions. It has sacred books of great antiquity, yet she has no history, no Chronology, no annals.

Her philosophy is profound, spiritual, yet connected with the coarsest superstition. Visit the Hindoo temples of Calcutta and those of Benares and you shrink in horror, yet their spirituality appeals to your soul. In India the whole tendency of thought id ideal with pure spiritulism. World and time are to them wholly uninteresting. God and eternity are all in all. They torture themselves with self inflicted torments. By this asceticism devotees swing on hooks, hang by their feet roll on beds of prickly thorns or spikes, stick their bodies full of pins, puncture their tongues, hold their arms over their head until they stiffen ect, ect, in honer of Siva, thus absolving the body from the soul. They affirm their is nothing but spirit and that creation is an illusion, Plus theory denies all real exictence to the world. The teachings of the Vedas contains much good and much not so good. The sentence" He who performs good actions with out hope of reward approaches the divine nature" touches the sublime. I have high regard for some of the teachings of the Vedas. Its interpretation by the masses and by the priests of some of the temples of India are beyond understanding, reeking with superstition and ignorance. To-day India needs a Moses to lead them. England is not doing it Ghandi is faltering, yet Ghandi is doing wonders and possibly could do more if England would permit him. Personally my sympathy is with India, she has the greatest spiritual back ground of any nation in the world, but she is like a ship in a rough sea with out a rudder. Ghandi is endeavering to break the caste of orthodox India, which today is holding India in check more than any other one condition. Looking into the eyes of India you precieve that spiritual unrest, that helplessness, that appealing look for assistance . Is England throwing out the life line? - not that a casual observer can determine.

India needs a helping hand she needs an opportunity she needs educating and above all she needs kindness and sympathy. She then would ~~[illegible] the greatest of religions and~~ be of wonder - full power to the world. India is still in the throws of the tragic in which the dreadful and terrible have a strange fascination for her. The worshipping of Siva and Kali at the temples of Calcutta and Benares are steeped in the grossest superstition and repulsiveness. Kali the wife of Siva is represented as the most terrible and grotesque woman hungry for blood with her tongue hanging over her breast and a necklace of skulls ornamenting her hidious body. At regular intevals her tongue is spattered with blood of goats and calves to appease her thirst for blood. Siva in turn is symbolized with phallus the emblem of sex signifying creator. I was fortunate to see this conspiciously displayed not only in India but in Java as well. However in Java, Buddhism has entirely supplanted that form of worship. The other god which constitutes the Hindoo trinity is the great god Brahmma so exalted is her, so far removed that few temples are erected to his memory. In Bombay I chartered a little sail boat to visit a cave where in the Hindoo trinity was beautifully carved and near them was the elephant headed son of Siva called the God of Wisdom. All through India are scattered many other religions for example - Zorastorism - Jainism - Buddhism - Mohammadenism ect, as a consequence India has been called a land of relgions. Zorastorism had its origin in Persia antidating the time of Xerses and Darius, being founded by the great Zoraster who wrote "Zendavesta" some thirteen hundred years before Christ. This primitive doctrine was full of mystery and superstition but out of it developed one of the best forms

of worship now in India as practised by the Parsees. This and Buddhism are essentially a moral religion. Each revolted from the Pantheism of India in the interest of morality, human freedom and the progress of the race. Zoraster based his law on the distinction between right and wrong or the battle for good against evil. The"Zend Avesta" contain many splendid passages. It is a book of worship with much primitive traditions. Its influence has permeated both Judiasm and Christianity. Christianity has probably recieved from it thru Judiaism its doctrines of angels and devils. The Jews also found this religion aimilar to theirs in as much that it has no hell, it taught a future life and no worship but that addressed to the unseen. The old religion of Zoraster died with the exception of a small body of Parsees in Persia and western India. Those in India are a good moral industrious and intelligable people many very wealthy and generious. The women are strikingly beautiful. Both Hindooism and Zorastorism dread defilement thru the touch of dead bodies. In both, fire is regarded as divine. The Hindoo burn the dead at the ghats. The Parsees give the body to the vultures. One of the most impressive and repulsive sights in western India is the Tower of Silence where the dead are placed for the feast of the vultures.This is far more revolting than that of the Hindoo where the dead are consumed by fire. Yet either system is preferable to ours when we sanely and unsentimentaly consider it. Persia, Arabia the Turkish empire, Egypt, Central Asia, Phillipens, Dutch East Indies parts of China and Africa are thickly settled with Mohammadian adherents. More than 200.000.000 of them prostrate them selves to the ground, five times each day and reverently face Mecca repeating the simple creed " There is no God but Allah and Mohammad is the prophet". Mohammed was born about 500 A.D. at Mecca and buried in

Madenia. Allah however was a well known god in Arabia before Mohammets time. The Arabs were descendents of Abrahams. Judiasm originated from Jacob, Mohammendism from Ismail. During the long period from the time of Abraham to that of Mohammad the arabs were not a nation but only a multitude of tribes which Mohammad united in one faith and established the Koran. Mohammad was controlled by his visions and even by his epilectic seizures. Mohammad had one dominating tho't. He was the prophet to teach nothing new but restore the universal religion which God had taught to man in the beginning. The relgion of all time patriachs and prophets. Its essential doctrine was the unity of God and his supremecy and providence. Its one duty was submission to the divine rule. He accepted all the essential truths of Judiasm and he recognised Moses and Christ as true teachers. He taught that this was one universal religionand faith in one supreme being. Prayer and alms were essential to his belief. He admitted the divine authority of the Jewish religion. He conformed to their ritual and custom but when the Jews refused to accept him as a prophet he denounced them. This religion is characterized by war and the dictates of a visionary. It does not accept the christian trinity, it however admits of angles and satan. The Koran also teaches predistination also that Adam, Noah, Abraham Moses, Jesus and Mohammed were the prophets.

It is marvelous to see the devotion of the Moslems in their prayers. Their Mosque containing 2000 or more worshippers during public prayer is so impressively silent that a whisper is not heard.

In the Moslem University Elqzar in Cairo I was much impressed with the number of students so intense in chanting the Koran that my presence was unnoticed. One need only visit any Moslem city and

observe the Mezzuim proclaim the hour of prayer to be convinced that the religion of Mohammad and its effect on the world is strongly ingrafted in the minds of the adherents. Islam is ambitious to conquer the world and if ghe gets the coersian of the Chinese and Buddhist it will be the spark which will fire the world to a religious war. While in India, especially Calcutta It was unsafe to visit the Hindoo Ghats and temples because of the bitter and deadly antagonism between the Hindoos and Mohammedans. In the Joss houses of China in the mosques of Burma and Egypt in the streets of Jerusalem and in the cities of India I could feel that ~~that~~ religious uneasyness. I could see in the eyes of India I could see in the eye of Islam that abnormal religious ascetsism that fiery fierceness, reflecting religion accompanied with a thirst for the knowledge and power. ++ We now have reached Palestine after a delightfull trip thru the Red Sea passing Mecca the birth place of Mohammad and later sailing near Mt. Sinai where Moses was inspired to write the ten commandments. Before feaching this interesting land of Judiasm and christianity a visit to Egypt the land of mystery was essential for better back ground. Here Pythogaros Herodotus and Plato recieved much of their instructions. Here we saw all that remained of Seti II' the Pharoho of the Exodies. The king who pursued Moses and the children of Israel across the Red Sea. Here also we saw where the Pharohs daughter rescued Moses from the Bull Rushes. Here also we saw the place where the Holy Family Joseph Mary and the infant Christ were secreted until the death of Herod. If time permitted Egyptian Theology would be interesting but we now must consider Judiasm. In the book of Genesis Abraham enters quoit abruptly upon the scene. His birth being placed some 2000 years before Christ. He migrated from the Chaldes in the Euphrates

valley from a region now occupied by the Curds who are Mohammadans. Johava said unto Abraham "Get thee out of thy country"xxxxx"unto the land I will show you". 12 - 1 - 3 Gen. This land is Palestine a country about the size of Greece and of similar topography. Here the people of Judea were able to develop their own character and institutions. The Jew is distinct in race and religion. Every foot in Palestine is of traditional and historic interest. The Jew with all his hardship and persecution has survived with undiminished vigor and individuality. In the realm of music art philosophy they have made an enviable name. No class in our country is showing more interest in social or moral reform than this race. They are still conscious of a mission and still the chosen of the Lord. With out the temple with out the priestly and sacrificial system they were driven in upon them selves and their own spiritual resources. The peculiar thing about the Jewish people every one of them is a child of Abraham and believe in the Monothistic form of worship. Moses, Christ and Mohammad preached the god of Abraham. As a consequence Judiasm is the basis of christianity. Those of you who have visited the land of promise will veiw the old religious and historic land markes with a certain degree of sadness. All is decay. The mountains and valleys alone are mute sentinels to those days of old. Yet the Jewish people are optomistic, go when you will to the wailing wall of Jerusalem their with tear stained faces are the devotees bewailing the down fall of their sacred city and praying for its redemption. Turn your face to the new Zion activities and you see scattered over Palestine Jewish colonies of most prosperous appearance. Who knows but that Palestine will again be under Jewish dominion. On this Jewish soil has blossomed the flower of Christianity. The Leader, a Jew and a descendant of Abraham, ~~Hector~~ broke the

shakels of race and made Judiasm a universal religion to fit the needs of man. The great barrier between God and man is sin. Christ taught compassion. He appeared on the stage when the world needed him most. All true religion must have life and possibility of progress. Spiritual life must have freedom and ~~own~~ not be confined ~~vith in the compass of~~ to a doctrine. ~~Christ was a man of such qualities~~. Christianity the religion of spirituality, progress, sincerety and harmony, unshakled ~~with~~ from dogma, orthodoxy and superstition will live unto the end of time. I still feel the depressing atmosphere of Jerusalem with its uncertainity of histtorical landmarks, its noise and turmoil. But in the open I felt the reverencial influence of the "rince of Peace". While trad ling the path of ~~Jesus~~ the Nazarene from Bethlehem to Egypt back to Nazareth along the plains of Sharon and Esdraelan over the high plateau of Moab to the historic village of Capurnium I was inspired to the thought that all these great religions of the world, ~~and~~ more or less intimately related and similar in many points, might be so fused as to make one great symphony of religions. Buddhism, Mohammadism, Judiasm and Christianity - have many points of similarity. Confuscianism and Zorastorism are chiefly ethical religions requiring more spitituality. Hindooism is the impossible religion - yet the Brahams are psycholically plastic. Christianity stands ~~highest~~ as a beacon of enlightenment. But in order that this light will guide the races of the world it must be free of dogmatism, superstition ~~and~~ creed. It must stand ~~as Christ~~ portraying ~~the glory~~ of God ~~and~~ nature & divinity

RESPONSIBILITY

E. L. Abell

Terre Haute Literary Club, 11/15,1926

All night long anxious watchers have listened to the dismal click of shovel and pick as weary workmen search the smoking ruins for the victims of another fire. Slowly the charred and mangled bodies are recovered but the dead raise no accusing voice. No hand appeals for justice. Yonder a few blocks away another similar building is being erected. So slowly does man learn, even from his misfortunes.

But the fire started somehow. It was not by a stroke of lightning. As nearly as could be determined the fire started in the basement in a store room. There was some evidence that the janitor had recently been working in the storeroom and he was known to be a constant smoker. The natural inference was that he had carelessly dropped a lighted match. For the sake of illustration let us assume that this was the cause of the fire which cost so heavily in human life and in property. Granted the cause who was responsible? Was it the builders who failed to erect a fire proof building? Was it the fire inspector who failed to find the accumulation of combustible material in the storeroom? Was it the manager who secured the cheapest possible janitor service? Was it the janitor himself? Was it the parents, teachers and associates of this janitor who had failed to create in him a feeling of responsibility when entrusted with the lives and property of others?

Some years ago in a certain little town there died a highly respected citizen, a cooper by trade, and a man of industrious and thrifty habits. He had succeeded in laying aside from his earnings enough in savings and in property to comfortably care for his widow. There were three sons in the family, all men of middle age at the time of their father's death. They were not inclined to industry and had never succeeded in any undertaking They all loved their mother and were in turn so loved by her that she always excused them for all their weaknesses and never could refuse their calls for help. Today this widow is nearing the age of ninety. All her property except the old home is gone and that is mortgaged to its last penny. Living alone in feebleness and without the bare necessities of life she has never received help of any kind from her three husky sons. Not one of them would row her lawn or carry her coal of repair a door latch but they borrow freely and never repay. In fact they not infrequently have gone to her purse and helped themselves to whatever cash she right have on hand. Not long ago she confided to her nearest neighbors that the very last money she had- a five dollar bill- had been taken from her purse. The neighbor very gently intimated that her son might have borrowed it but the old lady was very indignant at the suggestion. Now some such case as this can be found in almost any community. Who is responsible? In this case was it the men themselves, or the mother who had always humored them or the schools that had failed to give them any feeling of responsibility for their parents?

A government meat inspector once confided to me that in visiting certain packing houses he handed his stamp to one of the officials and then sat in the office and told stories until the meat was stamped. Who was responsible for such a gross betrayal of a public trust? Of course we blame the man himself and say that he certainly knew better but was there not something wrong with his training when he did not feel a sense of duty. Whatever had been his training his moral teachig ld not function.

The general lack of responsibility for public welfare in the average person is shown by such constant remarks as "They ought to fix that", "It's a shame the way they neglect things", The "they" referring sometimes to certain public officials who are responsible but more often it refers to anybody or everybody excepting the ~~exx~~ individual himself. The need for a large group to select its agents is apparent but one of the dangers is that the individual tends to lose his feeling of responsibility. The personal interest in the good of all is often lost.

This seems to be a time when the deliberate dodging of responsibility is the chief concern of many. They spend their lives getting as much personal enjoyment and comfort as possible and evading so far as possible all responsibilities to others. The most serious aspect of tax dodging for instance is not the loss of the taxes to the government but the unwillingness of the individual to assume his share in the government. The fact t that this attitude is common among very respectable people makes it all the more dangerous. The excuses are much like those of the small boy in trouble and would seem beneath the dignity of real citizenship. A little of the pride of the ancient Romans in citizenship might help us.

But the evasion of responsibility is not limited to matters o of government. In business and personal relations it is the same. The chief concern of many a workman is to do as little as possible with as poor material as possible and in general to "get by" with as much as possible. The employer likewise does not pause to consider whether his product is beneficial to the pepple. His concern is with markets and profits. He would engage just as readily in the manufacture of some patent medicine harmful to the people as ~~xx~~ in the preparation of some wholesome food. He would satisfy his conscience if he had any by saying to himself, "If I don't do it someone else will and I might just as well get while the getting is good.", "I'd be a fool not to take my chance." etc. Thus he continues to evade group obligations and supposedly serves his own interests.

Some years ago the country was shocked by the death of Hoxey, one of our first great aviators. The wing of his plane gave way and he crashed to the earth. Investigation revealed that on the previous day he had cracked one of the wooden trusses of the wing and had instructed a young mechanic to repair it. The young man had spliced the broken truss with a piece of wood and had wired it fast in the crudest fashion. He did not use nails, screws or clamps. This poor job of repairing caused Hoxey' death. But who was responsible?

Was it the young mechanic or his parents and teachers or could it be laid to the tendency of the time to accept poor work of everyone?

The penalty suffered in both private and public life when someone fails in his duty is common in history. The Light Brigade rode to its death because someone had blundered. Into many a valley of death thousands have ridden, not always because someone has blundered, but often because someone has failed in his responsibility.

In the home of one of the professors in a large state university a little ten year old son, an only son, lay dying of typhoid fever. All that science could do at the last had failed. There were three deaths from typhoid fever at about the same time and twelve other cases. An epidemic was threatening and the city board of health was doing its best to trace the source. Finally they discovered that all the families affected obtained their milk from the same dairy. This was a clue but the dairy had been regularly inspected and ranked high. Further investigation, however, revealed that the dairyman had been supplementing his milk supply by securing several gallons daily from a neighboring farmer. Investigation here at first gave no clue as the cattle seemed healthy and the premises sanitary. The members of the family were examined and tested and then it was discovered that a girl living with this family was a typhoid carrier. As soon as the real cause was discovered it was a simple matter to head off what might have been a xxr city wide epidemic. Now who was to blame for those fifteen cases of typhoid? Was it the girl who was entirely ignorant of her condition? Was it the farmer who sold his milk in good faith? Was it the dairyman? Was it the dairy inspector? Was it the board of health? Was it the tax payer who failed to provide funds for a more thorough milk inspection? Is it a disgrace today for any community to have a typhoid epidemic? Was it so fifty years ago? Why the change? Would some individual or some group be responsible today if Havana should have an epidemic of yellow fever? It is evident that with every gain in knowledge there is corresponding increase of responsibility.

Jesse Pomeroy is now finishing his fiftieth year in Sing Sing Prison. In his youth he committed several horrible crimes and was given a life sentence. During these fifty years he has been a model prisoner. He has educated himself, has mastered several languages and is well read in history and literature, and writes creditable poetry. He is kind and helpful to everyone. When asked about his early crimes he simply says, "I can't understand it. Something just made me do it." If the real causes of this man's early life of crime were known it would be idle to ask who is responsible but it is pertinent to ask if anyone or any group is responsible for the crime of today? Some years ago I presented to this club a consideration of heredity. It is my purpose tonight to stress the other side. No doubt inherited nervous and glandular

mechanisms predispose the individual to certain reactions rather than others but he does not inherit his morality. He acquires it from the society into which he happens to be born. The ideas of human relations that prevail are the product of civilization and must be acquired. Therefore responsibility is imposed upon the individual by his society and this may explain why it so often is not welcome.
If proper behavior can be obtained and then rewarded and made pleasant a habit may be formed which will operate in spite of contrary inherited tendencies. Much of the crime of today can be laid to the neglect of children by those who should be responsible for them. There is physical, mental, social and moral neglect. As a people we make little effort to protect children against the evil suggestions in the newspapers, the cheap story or the cheap movie. The courts furnish plenty of evidence that young criminals, and the ~~ma~~ majority are under twenty, have been fed up on crime from such sources. The child from a good home has at least some influence to counteract that of his other environment but the lad from a home without moral standards falls an easy victim. Society pays a heavy penalty for its neglect of children.

One fall as school began in a small city of the north a new high school was not ready for occupancy and the high school classes were scattered about over the city in halls, church basements and wherever rooms could be found. Two of the churches had no coal and the early fall came with its chill and frost. Teachers and pupils protest but in vain. Days pass and no fuel was secured and teachers were not allowed to dismiss. The natural result was sickness. Among those affected one high school girl from a severe cold developed a mastoid infection. An operation with a long hospital illness resulted. Today after several years the young lady has not fully recovered. Who was responsible? Was it the girl herself, or her, teachers, or the superintendent, or the board education or the public for electing men to office who did not take seriously the duties of their office.? What an army of teachers and pupils would testify if they could to the criminal neglect of school boards. To mention just one particular, where could we find ignorance and inefficiency doing more harm than that of school janators the country over? Surely school officials have failed in their responsibility for the health comfort and moral environment of the children.

In such cases we find the innocent and helpless suffering through the neglect of others. In many cases with adults the responsibility cannot be shifted to others. Everywhere in public and in private life performance lags far behind knowledge. "To him that knoweth to do good and doeth it not, to him it is sin." Was the discoverer of insulin under obligations to give his discovery to ~~the world~~? Is every individual obligated to contribute whatever of knowledge or skill he may possess? If an individual cannot be made to

feel his obligations is he responsible just the same? If he understands society's requirements and does not wish to abide by them is he still responsible? Are there degrees of responsibility depending upon the individual's attitude?

I have given some illustrations of conditions that need correcting due to the failures of individuals or groups to meet their responsibilities. There is another side to the picture and many illustrations might be given to show how splendidly many obligations are met. I once knew a high school student of remarkably fine personality who had been for years an ardent admirer of a teacher she had had in the fourth grade. She had literally acquired the manner, carriage expression, attitudes and ideals of her favorite teacher. Knowing the genuine character of this teacher and her fine sense of her responsibilities as a teacher one could see how her efforts had borne fruit in the life of this pupil.

There are three institutions especially obligated to bring the child into proper relationship with his group. They are the home, the school and the church. The home and the school in the past have been largely concerned with giving the child knowledge and skill. In morals there has been the assumption that in order to get a child to do right he must be taught what is right and what is wrong. And having taught the facts they have proceeded to hold the child responsible for his acts. We believe that the child should be taught the difference between right and wrong but it is a mistake to stop here. By far the greatest task is to provide such training as will make the child want to choose the right.

It is not my purpose to discuss fully the ways in which any one of these institutions has failed in its responsibility to childhood but merely to suggest some of the more common and more prominent weaknesses. Let us take for example the home. Many times parents take the attitude that the child is either honest or dishonest, truthful or untruthful, responsible or irresponsible, whereas the child does not belong definitely in any of these groups. He is honest at times and dishonest at other times, truthful at times and untruthful at other times, responsible at times and irresponsible at other times. The problem is to get him to be responsible under a greater percentage of situations as he grows older.

Probably the one greatest failure of the home in creating feelings and ideals of responsibility is its failure to set a proper example. The father ignores traffic laws when he thinks it is safe, he grumbles about his taxes, he blames the government and public officials, he complains about the schools and the churches and even his own clubs. He seldom shows much enthusiasm for public welfare. The mother perhaps plays cards for money prizes, ignores a mistake made by a clerk if it is in her favor, lies about the age of her child to the conductor on the train, leaves the children to shift

for themselves while she goes for her own pleasure and entertainment. Children are allowed to follow their own selfish desires, eat unwholesome food, attend picture shows until late hours, and many times grow up without having had any definite home tasks of their own for which they are ~~were~~ held responsible. Is it any wonder that so many of the new homes are failures when the young people have had no responsibilities in home building? How can we expect the young husband to respond to the many needs in his home if he has never had any experience in home duties? Why should not the young wife spend far in excess of their income if during her own childhood she has had every whim satisfied and has had no responsibilities for parents or home? Home building is a cooperative enterprise in which every member of the family should have a part. The child who gets this experience is not only happier but is preparing for success in enterprises of his own.

The church like the home and the school has too often stressed the severe adherence to duty and has failed to provide for the child such activities as will nourish the most worthy desires. However, religion more than any other influence has emphasized the emotional side of life and its success ~~today~~ varies with its power to motivate the individual and the group. Perhaps the most popular conception of religion today involves filling the group with a strong desire to take to themselves the responsibility of making human life here and now a richer experience by rendering service to others. Where religion has failed to do this we find the same tendency toward formalism, the perfunctory performance of duty, and insincerity that we find where the school and the home have failed.

To successfully overcome this weakness all institutions must cooperate. No one of them can do it alone. But inasmuch as the school is a supplemental institution that is supposed to function through all the others it appears that upon the school must fall a greater share of the responsibility for remaking life. We all recognize that the habits and ideals of adults are changed with great difficulty. All efficient efforts for human betterment must begin with the children. A more thorough understanding of child nature will reveal a wealth of opportunity for directing growth by creating wholesome attitudes, encouraging worthy feelings and emotions, desires and longings that will give desirable trends to life. Giving knowledge alone will not suffice. There must be found means for making the knowledge function. From this angle the emotions of the child are more significant than his intelligence. They determine largely what type of person he will finally be. Instead of reason controlling life the feelings and emotions, likes and dislikes, attitudes and ideals control

the child's thinking and his conduct. Adults likewise do not regulate their lives by any process of reasoning alone but by what they feel, and desire and love.

Many a good cause hangs heavy on our hands, not because we do not approve of it but because we have not put our hearts into it. Knowledge of sanitation and health for example, function only when the individual desires to live well. Individual and group progress come only when knowledge is supported by desire, We need not less knowledge but more power back of it to make it function. This power comes from feeling and emotion. Some religious movements have succeeded, not because of their sound principles, but because some great leader has capitalized the fervor and devotion and enthusiasm of his followers.

To-day we need to get away from the idea that responsibility always means a burden. According to Schopenhauer's philosophy a vicarious compassion for all living things concentrates all the suffering and the misery of the world upon one individual and makes the burden too heavy for one to bear. The feeling of helplessness in the presence of such a burden makes for depression, discouragement and gloom and has even led to suicide. We believe that there is a more wholesome philosophy. Along with widening sympathies and a deeper feeling of responsibility must go an eagerness to tackle the problem, a determination to conquer all obstacles and make this world a better one. Numerous agencies now operating give evidence of progress in this direction. There probably never was a time when so great a portion of the population were willing to support all kinds of altruistic movements. Service to others is a popular ideal even if sometimes it goes no farther than high sounding words. There is still too much left over from the teaching of rivalry. As a people we are still making heroes out of men who win success by competing with others, poor boys who became wealthy, men who succeeded in any line whatsoever without regard to their real service to the world. Children have been urged to get ahead, beat the other fellow, find room at the top, etc. In other words their attention has been directed to themselves instead of to the group. We need to encourage the presenting of a different type of hero for children to admire.---Heroes of peace, heroes ~~of~~ who construct rather than destroy, heroes who give themselves to some great cause rather than work for personal gain. And after all hope for progress lies with the children. It is commonly assumed that only mature and serious minded adults adopt a philosophy of life. As a matter of fact the philosophy of life of the average man, the philosophy that he lives by, was adopted in childhood and youth. That is the time when permanent attitudes and ideals were acquired. Here lies our problem. How can the race best improve itself by ~~shaping~~ directing the trends of youth?

The responsibility for progress must rest upon the leaders and inspirers of youth. Without leadership we cannot blame any one generation for lack of progress. There is an old saying that a man cannot lift himself by pulling on his boot straps. Leaders must furnish the vision and get youth to make it their own. Adolescence is the critical time to establish well balanced and wholesome patterns of emotional life and to direct the interests, desires and ambitions of youth away from the narrow selfishness of childhood and toward the highest ideals of the group. If the young man can thus identify himself with the interest of the group he cannot easily become a profligate or a criminal.

In the nineteenth World's Conference of the Y. M. C A. at Helingsford, Finland there were 250 delegates under twenty years of age. The hearty way in which these young people tackled the big problems of the world suggests the possibilities of youth. Give us twenty-five years of the teaching of world peace in all the schools of the world and then give the youth a greater measure of control and war would be no more.

A civilization of intelligent and scientific achievement alone cannot long endure. The future will not forgive the gross materialism of our time unless before it is too late we set about it to establish standards of value which can stand the test of the ages. These standards must be established among the children. There is evidence that in order to get moral teaching to function there must be practice just as in the acquiring of knowledge and skill. Let us note one experiment to illustrate the point. Voelker worked with six groups of boys of twelve each and between ten and fourteen years of age. They were first given a series of ten tests which offered opportunities for trustworthy or untrustworthy behavior. Situations were provided in which the boys had opportunity to keep over change, to steal, to cheat in an examination, to tell a secret, to make false claims etc. The boys were entirely unaware of being tested. The results showed all degrees of untrustworthiness. Only one boy in the seventy two proved one hundred per cent honest. The average failed to be trustworthy in about four out of the ten tests. During the next seven weeks two of the groups were given intensive training and practice in trustworthiness. Two other groups were given the ordinary Boy Scout training with no special emphasis on trustworthiness. The other two groups were given no training at all. At the end of the seven weeks all the boys were again tested by an elaborate system of exercises the purpose of which was unknown to the boys. The two groups systematically trained improved the most, those with no training the least and the Boy Scout groups about midway between the others. The best groups averaged two failures out of the ten. In other words the

trustworthiness of these boys was improved about thirty-three per cent in seven weeks by practicing. Other experiments indicate similar results. Moral teaching accompanied by specific practice functions. It seems that the common laws of learning apply here. The child learns to do by doing and he also learns to be responsible by practice in responsibility. The whole Boy Scout movement shows how under proper guidance and practice a feeling of interest in the welfare of others may be acquired.

The student government carried on successfully in some high schools illustrates the same thing. It is noticeable that any movement enlisting the aid of children progresses faster than with adults. Note the improvement in the treatment of public buildings and grounds and recreation parks since children have been given practice in clean up campaigns. Safety-first and fire-prevention campaigns in the schools have brought splendid results. By such means children are acquiring a sense of responsibility and it is not making them old before their time nor is it depressing them with a great burden but rather it adds to their happiness.

If the idea of service is successfully developed with children it will tend to head off many of the ambitions and ideals that are unworthy. What a reflection upon our training of youth when one emerges into manhood with narrow and trivial idealsp misdirected ambitions and selfish emotions.
One cold November morning some years ago a fisherman living on the eastern shore of Lake Michigan found a man frozen to death not far from the water's edge. He was on hands and knees just as he had crawled from the water with his last remaining strength. Not far away was a contrivance that this man had invented. It was a cigar-shaped cylinder with a steel frame covered with canvas. There was a shaft through the center from end to end and from this hung a seat. It was this man's ambition to sit in this seat while this canvas covered machind would roll across the lake driven by the wind. It appeared that the machine had rolled across from Chicago but the inventor did not survive to tell his story. Like going over Niagara in a barrel or wheeling a wheelbarrow from New York to San Francisco it represents a type of ambition which benefits neither the individual or the group.

The ideals which a child sets up do not represent a process of reasoning but feelings and emotions out of which have come his sense of values. On the positive side there is plenty of evidence that the child catches from parents, teachers and associates those attitudes and appreciations which make life better for all. Our problem is to conserve and direct the emotional life of the child so that a wholesome mental life may be accompanied by a wholesome emotional life, to so lead and inspire the adolescent youth that he will have an eagerness to do his share and find joy and not drudgery in giving his best to the world.

OUR LIFE SAVING SERVICE

Read before
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By
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Typed by Eleanor Hammond
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Class of '28

OUR LIFE SAVING SERVICE

Across the paths of fading memories, lined by the joys and sorrows of the intervening years, comes the voice of a loving mother as she sang her feverish, fretful child to sleep. It was not the "by-o-baby," of our own baby days, but the voice of mother singing to the little brother who died of scarlet fever, while we lay semi-delirious in the agonies of the same dreadful malady. Mother's song was the old familiar hymn:

"Let the lower lights be burning
Send their beams across the wave,
Some poor fainting struggling seaman
You may rescue, you may save."

The mental image of the Sea, as it was created that night has never left us. The old song always lifts it into consciousness.

In a noted mission in one of our largest cities, surrounded by the wrecks of miserable men and women, we have seen hope revived and strong resolution to go out and do great things for fallen men and women, take the place of despair, when some consecrated evangelistic singer aroused their better natures by using the old familiar hymn:

"Throw out the life-line
Throw out the life-line
Some one is drifting away,
Throw out the life-line,
Throw out the life-line
Some one is sinking today."

One of the first pictures that we had the pleasure of seeing after the coming of the moving picture, portrayed the life story of a girl who loved not wisely but too well. The last scene was one which showed her redemption. A stormy

sea was raging. When the waves receded, a large rock in the form of a cross was revealed. Clinging to it was the form of the girl and above it the words:

"Rock-of-Ages cleft for me
Let me hide myself in thee."

Who is it that never once sang in an old quartette:

"Sailing, sailing, o'er the bounding main
For many a stormy wind may blow
Ere Jack comes home again."

Or, who has not almost swallowed his epiglottis trying to render the famous bass solo:

"Many brave hearts lie asleep in the deep
So beware--beware."

So, we see that song and literature are filled with allusions to the Sea and to Sea life, for the Sea has always been a mystery of fear to most of us. Yet, there is a pull at our heart strings and a yearning to rock upon its billows that is stronger than any fear.

There is companionship in the splashing of its waves, and rest for tired mind and weakened body in its solitudes. The Sea, though seeming treacherous, makes friends of all who visit it. One short trip upon a lake calls for another and as one's means allow, the voyages will grow longer.

This being true, it has been one of man's oldest problems to make the Sea safe for humanity. So, even in the days of our earliest writers of history and literature we find allusions to signals and warnings placed at dangerous points along the coasts of the traveled seas and lakes.

Homer, alluding to the shield of Achilles beautifully describes the flash of a beacon-light in some solitary place,

as seen by seamen leaving their friends, in verses which contain ample proof that even in his day provisions were made for the mariner's safety.

The oldest lighthouse on record is the celebrated Pharos, erected on the Egyptian coast at the entrance to the Nile, lighting the way to Alexandria. This edifice was nearly four centuries old when John Mark came to preach Christianity to that city. It was one of the Seven Wonders of the Ancient World. Its tower was 550 feet high. It was connected to the mainland by a mole about one mile long. It was planned by Sostratus, an architect of Alexandria. It was several stories high, each story having columns and balustrades, cut from the finest marble, by expert workmen. A fire was kept burning on its summit, which, according to Josephus, was visible for forty miles.

The famous Colassal statue of Appollo at Rhodes served the purpose of a lighthouse. This heathen deity was represented wearing a radiant crown, holding in one hand an arrow, and in the other a brazier containing fire.

Another noted edifice called the Lamp of Diogenes stood on the shore of the Aegean Sea. It was a tomb erected in honor of Diogenes who was a great navigator and philosopher. At the angles of this tower were columns on which fires were placed for the guidance of the navigators of those seas.

Perhaps the greatest achievement of modern science in lighthouse building is the Eddystone Light near Plymouth, England. The first attempt was made by Henry Winstanley

in 1696. The first light was shown in 1698, Nov. 14. This building was only sixty feet high and was often totally submerged. Winstanley rebuilt it by enclosing it with stone four feet thick, and raising it to one hundred feet in height. In storms, the waves still lashed above the light. General opinion was that the building was still too light. Winstanley had faith in his work and expressed a wish to be in the building during as severe a storm as could happen. His wish was gratified. In November of 1703, Winstanley was there supervising some repairs. A fearful tempest arose and the lighthouse and all of its occupants, including himself, were washed away. A second lighthouse was built there, but it was destroyed by fire in 1755.

It was then that John Smeaton designed and built the present Eddystone lighthouse. It was built entirely of stone. Work began in 1757, and was finished in 1759. It is a circular tower diminishing in size at the top. It has a cornice surrounded by an iron balustrade, surmounted by the lantern. Round the upper store room is the inscription, "Except the Lord build the house, they labor in vain that build it." Psalm CXXVll. Over each side of the lantern are the words "August 24, 1759, Laus Deo."

The Bell-Rock tower in Scotland, built upon a dangerous sunken reef near the entrance to the Firth of Fay, is a noted light. This reef had always been a danger to navigators. In early times the Abbot of Arbroath had a bell placed there and arranged so that the raging waves

caused the bell to ring. This was probably the beginning of the floating bouy. According to tradition some pirates stole this bell. On a subsequent voyage they were wrecked upon this rock and all perished. Southey's poem "The Inchcape Bell" is founded on this tradition. A lighthouse of the Eddystone type was completed there in 1811.

The history of lighthouses in the United States antedates the Revolution. Previous to 1789 the expense of keeping up the lights was borne by the colonies in which the lights were situated. Soon after the organization of the National government, all of this was turned over to the Federal power.

Hamilton's first report to Pres. Washington in 1790 gives the following information: (quoting)

"The Act of Aug. 7, 1789, provided for the taking over and maintenance by the United States of all the lighthouses." This was the ninth bill to become a law in the 1st. Congress, and it was the first provision made for public works. This law provided that the lighthouses should be under the control of the Sec'y. of the Treasury. It is interesting to note that the act providing for a Treasury Department was not passed until Sept. 2, 1789. Hamilton was appointed Sec'y of the Treasury Sept. 11, 1789. So, he had immediate supervision of the lighthouses of the United States. In 1792, May 9, he delegated this duty to French Coxe, Commissioner of Revenue. The Commissioner of Revenue had supervision of all lighthouses and life-saving service until the year 1852.

In Hamilton's report to Washington June 18, 1790, he gives an inventory of lighthouses. He shows the original number, by states, and the amount allowed each state from the Federal Government.

New Hampshire			
	Portsmouth		$217.20
Massachusetts			
	Boston	$400.00	
	Cape Ann	400.00	
	Plymouth	233.50	
	Plum Is.	220.00	
	Nantucket	250.00	
	Portland	4279.50	$5783.00
Connecticut			
	New London	$450.00	$450.00
	New Haven	not comp.	
New York			
	New York and Sandy Hook (Beacon)		$1500.00
Penn. Cape Henlopen			
	Delaware River		$4133.00
Maryland and Virginia---none			
South Carolina			
	Charleston		$1457.00
Georgia			
	No reply.	Total--	$13540.00

In this report, we see that Hamilton suggested to the President that the extension and administration of this branch of service should by in the hands of a General Superintendent. That in all cases where possible all extentions, repairs, and purchases of supplies should be let to the lowest responsible bidder. This power was given to the Superintendent subject to the approval of the Sec'y. of the Treasury and the President of the United States.

Under this law the first lighthouse built by Federal authority was lighted in 1791. At that time there were only nine. Their growth has kept pace with the expansion of the country. This is one of the greatest items in our Public Improvements.

In 1822, there were 70 lighthouses,
In 1838, there were 238,
In 1875, there were 925 lighthouses and 23 beacons.

In 1925 these are numbered by thousands when we consider lighthouses, lightships, beacons and bouys, signals, fog-horns, bells, telephones, wireless telegraph and radio stations.

In 1852 this service was reorganized and placed in control of the United States Lighthouse Board consisting of eight members, viz; two officers of the core of engineers, two civilians of high scientific attainments, and four others. This Board is in the Treasury Department and the Sec'y. of the Treasury is president ex-officio of the Board. A chairman is selected to preside in the absence of the Sec'y. They now have supervision of more than 1500 lighthouses, lightships, and beacons, 3500 bouys, and many fog-horns, bells, and broadcasting stations.

The lake and sea coast of the United States alone exceeds 10000 miles. Probably the most dangerous of all this vast extent are the low barren sandy beaches lying between Cape Cod and Cape Hatteras. Of this the coast of New Jersey is most dangerous.

It was here that the real Life Saving Service began. In 1848, the government placed a few rude huts along this coast and began what is now our great army of life savers.

In these huts were a few appliances and remedies which were manned by volunteers. In 1871 the service was recognized with a Superintendent of Life Saving Stations. Sumner L. Kimball was the first superintendent. He developed the present system.

These huts have been replaced with pleasant and

commodious buildings. Here are kept ready for instant use the surf boat, the self-righting boat, the Lyle-gun, the mortar-cart loaded with wreck ordnance, lines, and appliances. First aid equipment is always at hand. Kitchen and sleeping rooms are set off. They have their store room and medicine chest. Telephone, telegraph, and signaling devices are provided. Here lives the keeper and his crew of six surfmen.

These men are chosen from the fishermen along the coast. The sea in all its moods is a familiar and not a terrible thing to them. From earliest youth these surfmen become familiar with the breakers on their coast. Every eddy, bar ot current is as familiar to them as are our streets and alleys to us. Although they are not sailors, they know every part of a ship. This they learn by stripping wrecks. Aside from this, the life-saver undergoes a period of instruction from an officer of the Revenue Marine.

This life of course calls the men away from home and families. Consequently most of these are single men who devote their lives to the Service. Their lives are monotonous, although they are busy ones. Their hours of drill ~~etc~~ or practice are as regular as those of any soldier on active duty. They have their beats between stations that must be patrolled regularly. Their beats are not along brilliantly lighted streets as are a policeman's, but theirs are along a dangerous,,lonesome coast.

Their time on duty is divided into three watches. At the beginning of a watch, two guards set out from each

station. One goes to the right and one to the left. Ultimately they meet guards from the adjacent stations, with whom they exchange a pass-word which proves to the keepers that they have not shirked their duties. Nothing is left undone to insure perfect inspection of the beach.

Though the night be dark and stormy there is no such thing as turning back. This is the very time when his duty is most imperative. Hundreds of lives may be depending on his watchfulness, and too devoted is he to duty to neglect anything in its faithful performances, now. He carries a lantern, rockets, and various other signals. His senses are keenly awake. So the slightest unusual thing attracts his attention. If a wreck is sighted, he immediately notifies the keeper and the crew is called out to affect the rescue.

Perhaps the two greatest dangers to shipping are fog and floating ice. Various devices have been used to warn seamen of these dangers. Bells are a common device in fogs. Machinery which causes reflections to revolve every one-half minute is made to ring two large bells. Guns are fired at certain intervals in some places, in other places horns, gongs, and steam-trumpets tuned to various pitches are used.

In a lighthouse near Holyhead, England, trained sea-birds are employed as signals in fog. The gulls perch upon the lighthouse walls and utter their screeching cries until the fog lifts.

The problem of the lights has been ever present,

since the first lights were shown. It is probable that the earliest lights were formed by burning driftwood along the beach. England burned coal or wood in large open pans on high points of land or on towers. As early as 1732, at North Foreland Lighthouse, in Kent, England, the top of the tower was covered with a sort of lantern with large sash windows, and the light of the fire was kept up by huge bellows which were worked during the night by man power. After the coal lights were tallow candles fastened in wooden rods. Candles were used this way at Eddystone, the first forty years of its existence.

The use of oil as an illuminant seems not to date back of 1730. Lamps with twisted cotton wicks were first used. The smoke and stench that was always present soon caused their abandonment.

The first improvement was made by M. Argand, a native of Geneva. In 1784 he invented a lamp with a circular wick. The flame thus became a hollow cylinder, with a current of air ascending the inside so the burning surface was doubled, thus increasing the combustion 100% and eliminating much smoke.

To make these lamps more effective for lighthouse service, a reflector was added by a Frenchman, M. Lenoir. This threw the light forward in parallel rays toward such points of the horizon as would be useful to mariners.

Now comes Augustin Fresnel, a French scientist, who was first to introduce lenticular action into lighthouse illumination by the adoption of the annular or built lens.

Fresnel and Arago investigated the action exercised by polarized rays of light on each other. The practical application of this discovery to the improvement of the lighthouse system was of great value and entirely abolished the old methods of illumination.

Gas lights have been used to some degree, but its uncertainty and cost of production are against its use. Scientific research, so far as lighthouse illumination is concerned is now almost confined to the discovery of the best mode of lighting.

The Drummond Light, which consists in substituting for the Argand burner a small lump of lime ignited by the combustion of oxygen and hydrogen, has been tried. This light has been condemned because of the uncertainty of continuous combustion.

With the coming of the electric light all of the others are gradually being replaced by it. Among its advantages are, by being so small, a mere spark, the lenses and other optical equipment to be used are so small that the cost is much less. The loss of light is much less because the glass is so much thinner. The electric light can be intensified so that it carries a much greater distance.

The latest inventions to be used in time of storm and fog are the radio and the radio-compass. Probably all first class vessels will come to depend more upon these scientific instruments than upon lights.

The development of the under-sea craft will bring this about.

As an illustration of the use of the radio-compass the following is taken from a press report concerning its use on the airship Norge on her recent flight from Spitzbergen across the North Pole to Teller, Alaska. The commander of the Norge refers to the radio-direction finder as of great importance ever before arriving at Spitzbergen. It worked regularly until we were in 87 degree latitude on the American side of the pole, but later the antenna being coated with ice, it failed to work. While the instrument did worked, it was accurate. When lost in a fog over Alaska and trying to Get our position, he says, "for ten hours before landing at Teller," I got wireless bearings of two different Alaska stations. "We could hear the Nome wireless station calling another Alaska station and just had time to pick up the bearings. Then our position was found."

Lighthouse Service bulletin No. 31, Vol. VIII gives two testimonials concerning the radio-compass. K. I. Marcussen, Master of S. S. Gargoyle coming up the coast from Balboa to San Francisco, June 30 says, "We were completely enveloped in a dense fog. The depth of the Ocean was too great for sounding. By taking a number of bearings off Point Sur, at about ten-minute intervals, I could tell that we were clear of the reef and by applying my speed could tell the distance off, and the minute I had passed that point." There is no uncertainty about it. Delays on account of fog are practically eliminated.

Another report from O. J. Munroe, Master of S. S. Wilpen on Lake Superior. He says, "On our last trip down

I had a good chance to try our radio-direction finder as we had a dense fog from Duluth to Lake Huron Lightship. We got Devils Island also Manitou Island. We could locate our position, also the time we were abreast of these, and the distance off as accurately as if we were running in clear weather. When I was abreast of Copper Harbor, I got White Fish Point, a distance of 148 miles. I shaped our course by radio and found it to be as accurate as if I had seen the light at that distance. It worked the same on Lake Huron. I shaped a course for Lake Huron Lightship, by radio. It cleared up before we reached it. When we saw the light we were headed directly on it. The radio-compass is the greatest aid that was ever put aboard a steamship."

The advantages of radio to lighthouse keepers is shown in a report in Bulletin 28, April 1, 1926.

"On Dec. 7, 1925, the superintendent at Detroit received a special delivery letter advising that Mrs, Harry Thompson, wife of the keeper of the light at Passage Island Lighthouse, was dying at Marquette and desired her husband to come to her at once. Passage Island is the most northern point in Lake Superior. Mail deliveries are not made any where near there after November 1. In order to get this information it would be necessary to send a tug from Port Arthur, the nearest mailing point, about 42 miles away. Upon request, two local broadcasting stations in Detroit broadcasted the information regarding the keeper's wife, including a statement from the superintendent, that the keeper's leave for the purpose of visiting his sick wife

was granted. Through the cooperation of the U. S. Hydrographic Office at Sault Ste-Marie, Michigan, this broadcast was also made from the Navy radio station at Whitefish Point on Lake Superior, at about the same time. A vessel out from Duluth picked up the message and at once notified the keeper. Later the same evening the Superintendent at Detroit received a radio message from another vessel, advising that the keeper had been taken off the station and was then in route to the Soo on his return to Marquette. He reached the bed-side of his wife the next day.

Another problem that has been met and solved is the problem of drinking water for the keepers of lighthouses. This was especially a problem along the Florida Reefs. The only supply is rainfall. The problem there was how to keep the water fit for use. At first large storage tanks were used. The atmospheric conditions there are extremely severe on metal and it soon rusts. They tried cleaning and painting. Analysis of the water showed as high as 15 parts in a million of lead. .5 part in one million is the limit for safety. They next tried a water distiller, but before it was installed, a system of three way cocks was put in. These were always open. The first good shower would clean the pipes, then a change of cocks would run the water into the tanks from which it could be drawn. This arrangement proved so satisfactory that the distillers were never put in. There has not been a case of lead poisoning there in ten years.

ORGANIZATION OF LIGHTHOUSE SERVICE

Bureau of Lighthouses

Commissioner----------Sup't. of Naval Construction

Deputy Commissioner------Prin. Assistant of Naval Construction

Chief Construction Engineer---Ass't. Engineer of Hydrographics

Adm. Assistant

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Lighthouse Service

Sup't. on general duty

Radio engineer

Examiner

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Civil Service

The whole system is divided into nineteen distrects. The Great Lakes are in the Eleventh District.

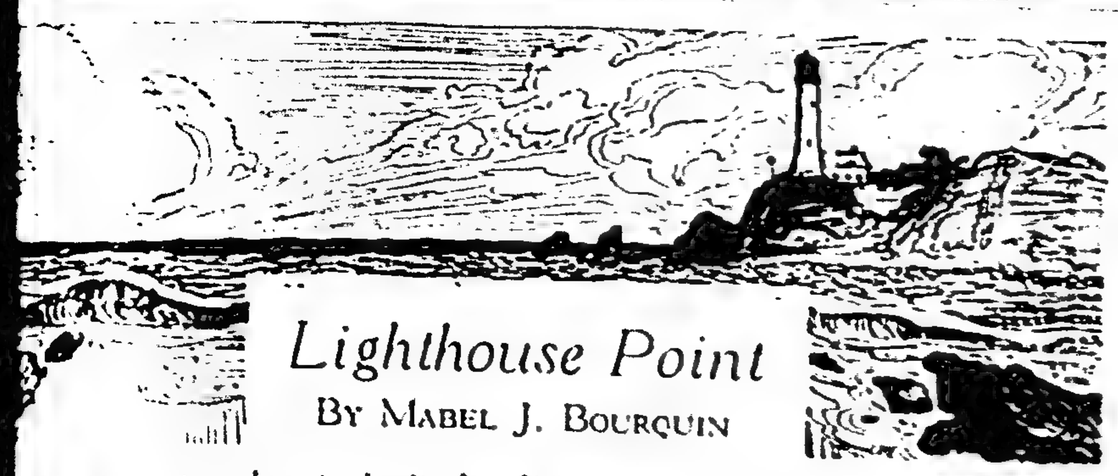
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These officers and subordinates are appointed for life. A retirement fund is maintained and the men are retired at the age of 60 on full pay.

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As an illustration of the extent to which this system has grown, I quote from the Act of April 29, 1926, making appropriations for the Lighthouse Service as follows:

General Expenses	$4,240,000
Salaries, Keepers	1,970,000
Salaries, Vessels	2,245,000
Salaries, Districts	565,000
Retired pay	160,000
Deficiency for Retired pay 3/3, 1926	55,000
Damage claims	4,234
Total	$9,239,234



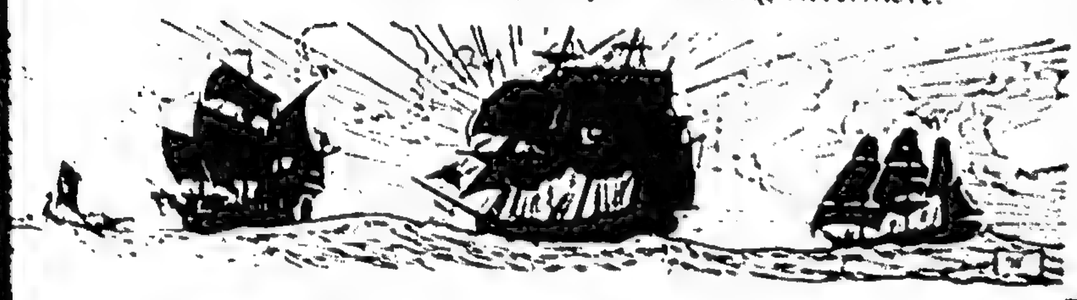
Lighthouse Point

By Mabel J. Bourquin

. . . s stern beauty in its loneliness;
. . . ware-marked sands stretch nakedly
. . . way;
. . . ranite rocks, forced up by fiery stress,
. . . h out, with cruel clutch, into the bay.

On that bare cliff a battered lighthouse high,
Of man forsaken, makes of him no plea;
Like some old pilot, with a sightless eye,
It stares, unseeing, at the ancient sea.

Does it remember all the gallant sails
That skirted on this now forgotten shore?
An olden friend it seems, whose memory hails
The ghost of ships returning nevermore.



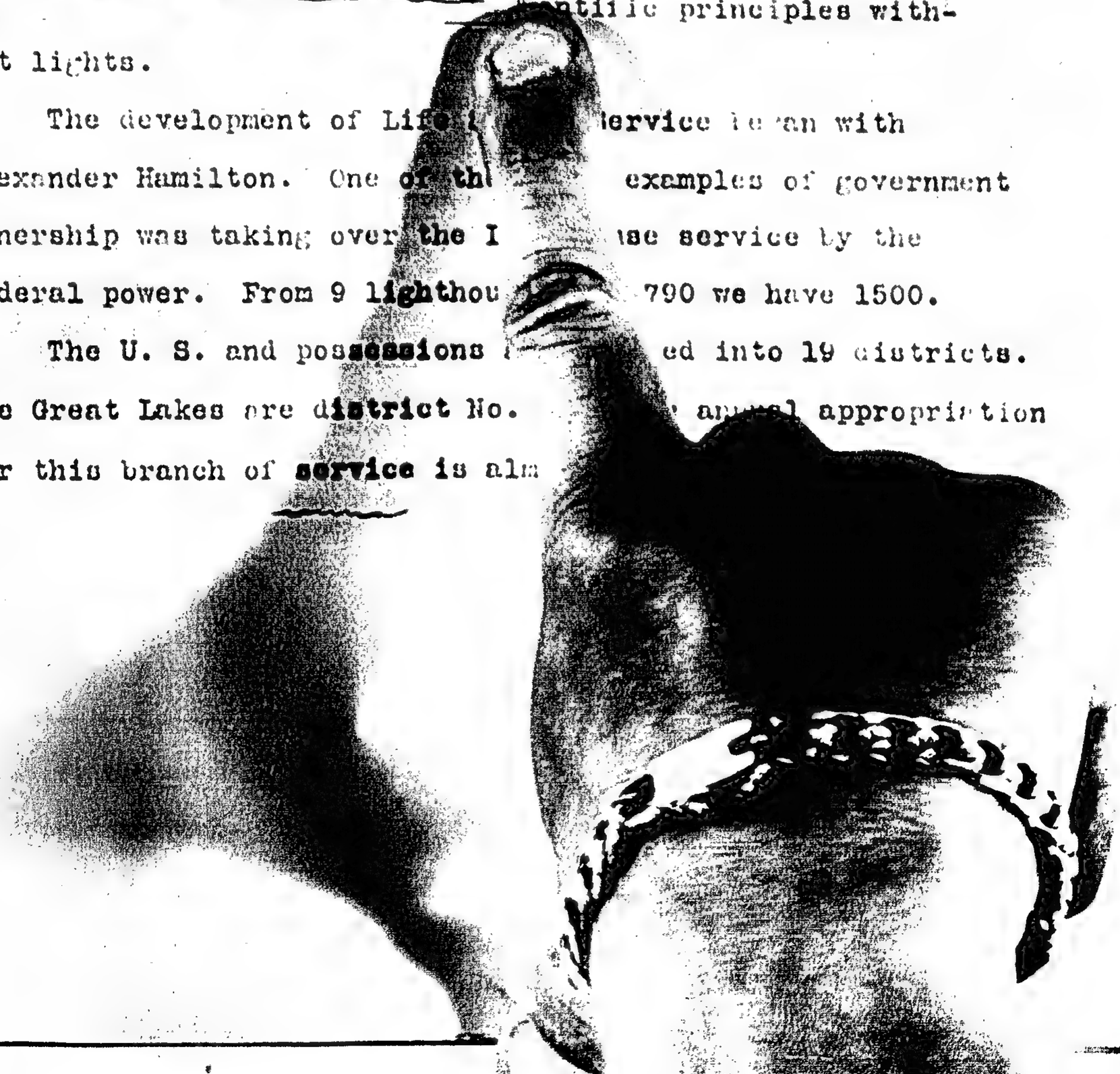
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The development of Life . . . ervice began with Alexander Hamilton. One of th . . . examples of government ownership was taking over the I . . . se service by the Federal power. From 9 lighthou . . . 790 we have 1500.

The U. S. and possessions . . . ed into 19 districts. The Great Lakes are district No. . . . annual appropriation for this branch of service is alm . . .



SUMMARY

The first lights were made by burning driftwood along the beach. Coal and wood burnt in open pans were next used. Tallow candles followed by oil, preceded the gas light and the Drummond light.

The first real scientific improvement was the Argand burner. The second the Lenior reflector. Then came the experiments of Fresnel and Arago with polarized light. This led to the development and adoption of the lens as a means of projecting and intensifying the light. The coming of the electric light is replacing all others.

The further development of radio promises to make it possible to run vessels on scientific principles without lights.

The development of Life Saving Service began with Alexander Hamilton. One of the first examples of government ownership was taking over the Lighthouse service by the Federal power. From 9 lighthouses in 1790 we have 1500.

The U. S. and possessions are divided into 19 districts. The Great Lakes are district No. 11. The annual appropriation for this branch of service is almost $10, 000,000.

DEPARTMENT OF COMMERCE

LIGHTHOUSE SERVICE BULLETIN

ISSUED MONTHLY BY LIGHTHOUSE SERVICE

Vol. III Washington, December 1, 1926 No. 36

INCREASING AIDS TO NAVIGATION

More than a thousand new aids to navigation were installed by the United States Lighthouse Service during the fiscal year which ended June 30 last, according to the annual report of the Commissioner of Lighthouses. During the same period, the report shows, about 750 aids were discontinued. The total number of navigation aids at the end of the fiscal year was 18,130, including 6,460 lighted aids 1,239 fog signals, and 10,718 unlighted aids.

Many improvements to navigation were made during the last fiscal year. Among the most important were the changing of 77 fixed lights to flashing or occulting; the changing of the illuminant of 10 lights to incandescent oil vapor, 76 lights to acetylene, and 16 to electric incandescent; the establishment of 12 radio beacons, and the installation of 3 gas-operated fog signals at light stations and on buoys.

The most important lighthouse construction during the past fiscal year was the work on the light and fog-signal station at Cape Spencer, Alaska, which is now nearly completed, the construction of a lighthouse to replace the lightship at Martin Reef in the northern part of Lake Huron, work on the station at Milwaukee Breakwater, and the completion of the new station at Point Vicente, Calif.

The installation of radio beacons for protection of navigation in fog was extended by the addition of 12 new stations, the total number of which is now 28. During the year automatic lighting apparatus was installed at 83 stations. There are now almost 1,100 these automatic lights on fixed structures and 751 buoys similarly equipped.

Improvements have been made in apparatus used in connection with electric illumination of light stations. These include an acetylene stand-by equipment to be turned on automatically in case of failure of the electric light. A special electric lamp for use in connection with flash panel lenses is being developed, the primary object being an increase in the duration of the flash and a better arrangement of the light source.

The Lighthouse Service is cooperating with other bureaus of the Department of Commerce in connection with marking and lighting airways. One development in this connection of interest was the painting of the roofs of the lighthouses over Chesapeake Bay with characteristic marks.

The total cost of operation of the Lighthouse Service during the past fiscal year was $9,538,300, of which light stations accounted for 38.3 per cent, lightships for 13.8 per cent, and tenders for 29.8 per cent. The total appropriations for the maintenance of the service for the present fiscal year are $10,151,481, an increase of $346,501 over the fiscal year 1925-26. The appropriations for special works for the present year amount to $834,601, including $350,000 for vessels.

EXTENSIVE USE OF RADIO BEACONS ON THE GREAT LAKES

This is the first full season that the radio-beacon system has been in operation on the Great Lakes. Although one station on the Lakes was established in June, 1925, the remainder of the seven stations now in operation

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It is significant that at the time of t[illegible] the United States into the World War those officials of the War D[illegible] responsible for training camp activities were confronted with si[illegible] in nearly all communities near which the camps were located o[illegible] nature, inasmuch

were placed in commission near the end of the last season of navigation. Reports recently received indicate quite extensive use of this system already in lake navigation. Many vessels have been equipped with radio-compasses to make use of these bearings. A recent report covering only 18 of the ships so equipped gives a record of 665 bearings taken and recorded. Of the bearings completed 80 per cent are marked as true or correct to 1° or less. Only 10 per cent are reported as in error more than 2°. As most of these radiocompasses have been installed during the past season, the greater part of these bearings have been taken by ships' officers sailing with these instruments for the first time. The average distance over which the bearings were taken was 61 miles. The radio-beacon stations now in operation on the Great Lakes are: Devils Island, Wis.; Manitou Island, Mich.; Whitefish Point, Mich.; Detour Lighthouse, Mich.; Lake Huron Lightship; Detroit River Lighthouse, Mich.; and Buffalo Lighthouse, N. Y. Additional stations are provided for or under construction at Passage Island, Mich.; Lansing Shoal Lightship, Mich.; Pointe Betsie, Mich.; Milwaukee Breakwater, Wis.; and Thunder Bay Island, Mich. It has been learned informally that it is expected a radio beacon will be in operation next season at the new Canadian Lighthouse on Southeast Shoal, Lake Erie.

RADIO DIRECTION FINDING FOR NAVIGATIONAL PURPOSES

(From Annual Report, Marine Department, New Zealand, 1925–26)

Information from older countries shows the earlier application of wireless navigational direction finding—that of placing an expensive direction-giving instrument on shore—has not developed extensively, but in its place a less expensive system of placing radio beacons on shore has found more favor. This latter system would appear to have come to stay, although it may vary in form by some additional appurtenance of a nonradio character of such a nature as to provide a combination of sound waves and radio waves having simultaneous origin, the combination of these two waves providing at once both direction and distance, thereby enabling a precise position to be obtained; whereas a single radio beacon in its present form can provide direction only, which alone is of great value in foggy weather, as its practical range is enormously greater than that of other known fog signals. The value to navigation of radio bearings is now so widely acknowledged, and in the more frequented oceans of the world so many ships are equipped with the necessary complementary instrument—that is, a radio direction finder—that this system has become very efficient and is much in use.

With the desire to keep abreast of the times in wireless development as affecting aids to navigation, and in particular for the purpose of providing an efficient fog signal to be of use to ships equipped with a radio direction finder when in the vicinity of Three Kings Island, the question of providing an efficient navigational aid so as to assist ships to navigate past Three Kings Islands in foggy weather has concerned this department in the past, and until the development of the radio fog beacon had reached its present state of efficiency there did not exist any system of fog signal entirely suitable for use in this locality. As the result of this department's tests with experimental radio beacons at Three Kings Islands, at Cape Maria van Diemen, and in Auckland Harbor, it was decided to install a radio fog beacon at Cape Maria van Diemen, and arrangements were made for this to be carried out in 1925. However, some difficulty was encountered in procuring an automatic signal interrupter of a suitably robust type. Eventually this difficulty was overcome by obtaining from the Canadian Gov-

ment Lighthouse Department an automatic interrupter of approved type which has been in use by that department for some time at its radio fog beacons.

The complete equipment is now in course of erection at Cape Marin van Diemen. On completion of the installation some tests for accuracy and radius will require to be made, and when these have been carried out this radio fog beacon will commence to function regularly and may then be made use of for navigation purposes by ships which have on board the necessary complementary instrument for obtaining direction.

RADIOCOMPASS ASSISTS IN RESCUE OF BURNING STEAMER

The radiocompass proved of great assistance to the United States Coast Guard cutter *Seneca* on September 30 in responding to the SOS calls of the steamer *New Britain*, which was afire and in danger of sinking. The burning steamer was reached after a run of 350 miles, and a speedy contact was made by means of the radiocompass. The steamer was conveyed to Charleston Harbor.

RADIOCOMPASS ACCURACY

Captain Schwanberger, of the steamer *Deutschland*, sends the following report of an accurate long-distance bearing recently taken with the radiocompass on that vessel:

On the 30th of October we took a radio bearing on Nantucket Shoals Lightship with our radiocompass. Our position was then latitude 42° 44' N., longitude 58° 44' W., 510 miles from Nantucket Shoals Lightship. The tone was clear and the signals were strong enough to get a minimum at 2° on each side. The difference between our correct position by sights was not more than 0.5°.

RADIO BEACONS ESTABLISHED ABROAD

A radio fog signal has recently been established at Cabo Machichaco Light House, on the northern coast of Spain, in approximate latitude 43° 27' N., longitude 2° 45' W. This signal is transmitted during foggy weather and consists of the letters MA, repeated for 30 seconds every five minutes. The signal is also transmitted daily from 11.30 to 12.

A radio fog signal has been placed on the new Finden Lightship, Baltic entrance to the Kattegat, Sweden, approximate latitude 57° 13' N., longitude 11° 51' E. This signal will be sounded simultaneously with a submarine signal, so arranged as to permit determination of distance.

ECONOMICALLY EQUIPPED LIGHTHOUSE SHOPS NEAR BOSTON

In the last few years the main supply station of the second lighthouse district, as well as the district offices, have been moved to Chelsea, a suburb of Boston, and relocated on a desirable site, transferred from the Public Health Service.

Recently well-designed machine and carpenter shops have been provided at this depot. These shops have been quite fully equipped with various metal and wood working tools, suitable for the usual repair work of a lighthouse district. Nearly all of the equipment has been obtained by transfer of surplus Government property from other branches. Of the total equipment of a value of $10,429, tools valued at $9,298 were obtained by transfer, and it was necessary to purchase equipment to the amount of $1,109 only.

NEW HONOLULU HARBOR LIGHT

Through arrangements made with the Territorial government of Hawaii automatic electric equipment with acetylene gas auxiliary has been installed for operating a new landfall light on the top of the clock and time-ball tower, known as "Aloha tower," recently completed as a part of the Territorial piers in Honolulu Harbor. This tower, 180 feet high, is a prominent architectural feature of the city, and the light was designed to be in-

It is significant that at the time of [illegible] into the World War those officials of the War Dep[artment] training camp activities wer[e] [illegible] situ[ated] communities near which th[ey] [illegible] located of a s[ize]

conspicuous but of sufficient power to take full advantage of the high elevation.

A compound lantern was constructed of standard Lighthouse Service five-day lens lanterns, consisting of common top and base and two superposed lenses with special apparatus, screened and ventilated. Each lens consists of 180° lens panel and 180° mirror reflector. The service lamp in the upper lens is a single 500-watt, 110-volt, electric lamp, tip down; the auxiliary lamp in the lower lens is a cluster of three 1-foot acetylene burners made in the nineteenth district shops. The characteristic of both lamps is 2 seconds light, 3 seconds eclipse. A switchboard and control panel, together with motor flasher and gas cylinders, are installed in a well-ventilated tower room two floors below the top. Commercial current controlled by a self-winding time switch operates the service lamp. In case of current failure or rupture of electric lamp filament, an electrothermo gas relay, designed and constructed in the nineteenth district shops, automatically lights the auxiliary acetylene gas-burner cluster which continues to operate until current or electric lamp is renewed, when the gas light is automatically extinguished and the electric lamp resumes service. The service light is of 5,500 candlepower, with a geographic range of 20 miles, although it has been observed 25 miles at sea.

This new installation, known as Honolulu Harbor Light, was put in commission July 1, 1926, and replaces the former light of the same name on Sand Island, which was of inadequate power and elevation. The new light, costing approximately $50 per annum for operation and maintenance, dispenses with a keeper station at an annual saving to the Government of $1,510, and not only provides a needed landfall and anchorage light for the approach to Honolulu, but completes a comprehensive and highly efficient system of aids to navigation at this important port in the Pacific. Numerous unsolicited expressions of appreciation have been received from shipmasters of all trans-Pacific and Australasian lines since the new Honolulu Harbor Light went into commission.

REBECCA SHOAL AUTOMATIC LIGHT

On August 1, 1925, an automatic unattended flashing acetylene gas light was installed at Rebecca Shoal Lighthouse, Fla., seventh district, in place of the attended oil light. The equipment consists of triple flasher with three three-fourths cubic feet burners in a fourth-order fixed lens. The characteristic of the new light is a group of 3 flashes every 15 seconds, duration of each flash 1 second, candlepower 1,400. The old light was a fourth-order oil lamp in a fourth-order revolving flash panel lens, giving a group of 3 flashes every 15 seconds, duration of each flash eight-tenths second, candlepower 1,000. The new light is therefore of greater candlepower and the flashes of longer duration. The keepers of Dry Tortugas Lighthouse, nearly 10 miles distant, saw the old light only on exceptionally clear nights; they now see the new light every night, except during thick weather.

Rebecca Shoal Light is important as many vessels use this channel in passing from the Gulf of Mexico to the Florida Straits. It is located on a submarine site 43 miles west of Key West, the nearest inhabited land, with the exception of Dry Tortugas Lighthouse. The nearest uninhabited land is East Key of the Tortugas group, 13 miles to the westward. The new light has now been in satisfactory operation for over a year. The cost of changing this light from oil to acetylene was $1,175, and the annual saving effected is $3,570.

During the hurricane of 1919 every pane of glass in this lantern was destroyed. Therefore, wire glass has been set in the lantern and wire to

ting placed around the lantern platform to prevent flying articles from breaking the glass during a storm.

DAY BEACONS ON FLORIDA REEFS

The installation of day beacons of a new type on the Florida Reefs, seventh lighthouse district, has just been completed. Each consists of a solid wrought-iron pile 8 inches in diameter driven into the coral rock, with its head about 2 feet above water. To this is fastened a cast-iron socket, into which is stepped an 8-inch square wooden column with day mark. The day marks, which are visible over 5 miles, are of different shapes, each provided with a large letter, lettered in alphabetical order running southward. In the past all the old style single pile iron structures marking these reefs were destroyed by hurricanes, causing delay in obtaining new iron piles and handling them with safety under adverse weather conditions on such exposed submarine ledges.

The new type of beacon is designed so that the wooden column will break off just above the cast-iron socket during a hurricane, receiving the pressure on the iron pile. With a small tender or launch the wooden columns and day marks, which may be obtained locally, can be replaced at the rate of two a day. There are 17 of these new beacons marking important points on the reefs for a distance of 120 miles, extending from Triumph Reef Beacon A, in the neighborhood of Fowey Rocks Lighthouse, to Western Dry Rocks Beacon G, near Sand Key Lighthouse.

HOURS OF FOG

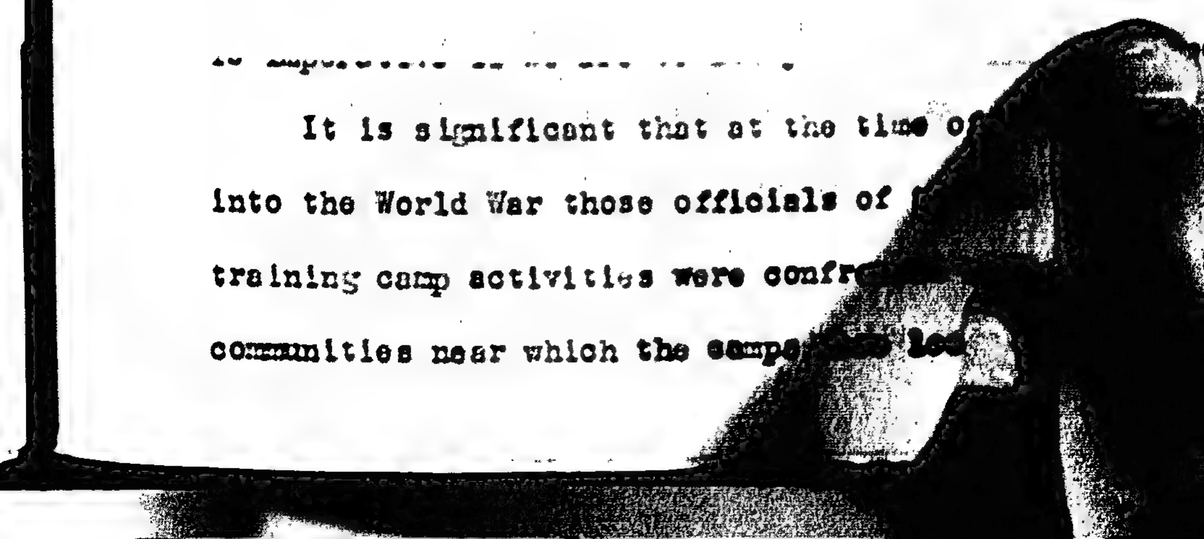
The total hours of fog or thick weather observed at the various fog-signal stations throughout the service have been tabulated for the fiscal year 1926. The results show, in general, that the average amount of fog recorded during the past year on all coasts, including the lake districts, has been about 16.5 per cent below normal, and that all stations have a decrease compared with the previous year, with the exception of the sixteenth, seventeenth, and eighteenth districts (Alaska and the Pacific coast).

The greatest amount of fog was observed at Moose Peak Light Station, Me., in the first district, aggregating 1,486 hours for the year, or approximately 17 per cent of the time.

ACCIDENT ON ISLE ROYALE, MICH

On Sunday, October 17, 1926, while the tender *Amaranth* was at anchor near Isle Royale, Mich., in the northwestern part of Lake Superior, eleventh lighthouse district, the first officer of the tender, J. A. Schneider, accompanied by two others of the vessel's complement, was given shore leave. Mr. Schneider became separated from his companions and did not return to the ship at the time appointed. During the night an easterly snowstorm set in, followed by heavy rain after midnight. This island is practically uninhabited at this time of year, and its topographic conditions render it almost impassible, with swamps, abrupt rocks and cliffs, and dense forests. Diligent and continuous search was made, and Mr. Schneider's body was located by the crew of the *Amaranth* on October 29 near the end of a lake in the interior of the island, a considerable distance from where he was last seen. His lunch, which he had carried in his pocket, remained undisturbed, and a coroner's inquest in Houghton, Mich., held that his death was due to heart failure, and that it occurred on the date of his disappearance.

The work of the Lighthouse Service requires that its officers and employees visit many remote and inaccessible localities. Good judgment would indicate that it is not necessary to take such shore trips under the conditions indicated in this case, and employees should be careful to take such pre-



cautions as will avoid these needless accidents. This is unfortunately the second case of this kind which has occurred during recent years, the assistant keeper of Mary Island Lighthouse, Alaska, having lost his life from exposure on December 30, 1920.

OCTOBER HURRICANE

On October 20, 1926, the southern portion of Florida, seventh lighthouse district, in the vicinity of Key West and Miami, experienced another hurricane, with a total estimated damage to lighthouse property of about $23,000. This is the fourth hurricane this season which has caused damage to the Lighthouse Service.

This hurricane was first detected on October 17 at a point approximately 300 miles north of Colon, Canal Zone, and by the 18th was moving northward slowly and increasing in intensity. On the 19th it was central about 130 miles ESE. of Swan Island and had then developed into a storm of great intensity. It recurved during the night and passed over the Isle of Pines early on the morning of October 20, thence over Havana, Cuba, in which vicinity a large amount of damage was done. The center of the hurricane passed approximately 45 miles southeast of Key West late in the afternoon of October 20. There were no damages of importance at Key West to lighthouse property. The standard compass on the tender *Sundew* located on top of the pilot house was blown away, and Key West Lighthouse sustained minor damages as the result of trees being uprooted and blown down.

At the large light stations on the Florida Reefs, Sand Key and American Shoal experienced but little damage. At Sombrero Key the lowest barometer read 28.82, and the keepers estimated the velocity of the wind at 125 miles per hour. Part of the landing platform was washed away, and the ladders were badly bent and damaged beyond repair. At Alligator Reef the entire landing platform was carried away and a quantity of the keepers' provisions was lost or damaged. At Carysfort Reef one of the small boats was washed away and minor damages sustained, the highest estimated velocity of the wind being 90 miles per hour. At Fowey Rocks a wind velocity of about 80 miles per hour was estimated, and minor damages only were sustained.

In Hawk Channel 13 beacons were damaged and destroyed; Mosquito Bank Light, an unwatched structure was completely destroyed; several other beacons were destroyed in Biscayne Bay and in the inside route leading to Long Key.

The largest single items of repair will be at Alligator Reef, about $7,000; Mosquito Bank, about $7,500; and the beacons in Hawk Channel, estimated at about $5,800. The amount of damage from this storm and the three previous hurricanes now aggregates about $183,000.

SAVING OF LIFE AND PROPERTY

The following persons in the Lighthouse Service have been officially commended for meritorious services rendered in saving of life and property or rendering assistance:

George E. Kezer, keeper of Newburyport Light Station, Mass., on October 4, rendered assistance in extinguishing a fire in a wooden building on Plum Island.

Emanuel Rosen, seaman on Head Bank Lightship *No. 81*, rendered heroic and untiring service in replacing weakened and broken lines holding the lightship secure at her mooring alongside the dock at Pensacola, Fla., during the hurricane of September 19 and 20, endangering his life many times in crawling ashore on the lines to place the new ones.

The lighthouse tender *Maple*, Thomas J. Miles commanding, about September 20, rendered assistance in towing the disabled steamer *David K. Phillips* from an exposed place of

Tangier Island to her wharf at Reedville, Va.

James L. Lewis, keeper of Drum Point Light Station, Md., on September 20, rendered assistance to six persons in a disabled boat in the vicinity of the station.

Dawson E. Fellner, second assistant keeper of Lorain Lighthouse, Ohio, on August 5, rescued a boy from drowning. This boy while swimming had become exhausted and was struggling in the water when Keeper Fellner saw him and lowered the station boat and rescued him.

William J. Diggs, keeper of York Spit Light Station, Va., on September 25, rendered assistance to three soldiers on a fishing trip by taking them on board station when a strong wind prevented them from getting ashore.

J. E. Morgan, keeper of Maryland Point Lighthouse, Md., about September 9, rendered assistance to the occupants of a motor boat which was disabled near the station.

Arthur Midgett, keeper of Love Point Light Station, Md., about September 8, rendered assistance to the occupants of a motor boat which was disabled near the station.

V. E. Steiner, keeper of Round Island Light Station, Miss., and Tony Ryan, assistant keeper, rendered assistance on September 17 in getting the disabled tugboat *Laura* to Pascagoula for repairs.

John T. Twiford, keeper of Thimble Shoal Light Station, Va., and Arthur M. Meekins, first assistant keeper, on October 21 rendered assistance when the commanding officer of the United States Naval Air Station at Hampton Roads, Va., was forced to land his plane in the vicinity of the station.

The lighthouse tender *Ilex*, James A. Wright, first officer, commanding, on October 28 rendered assistance to the disabled schooner *Gardner C. Deering* in towing her from a position near Matinicus Rock Lighthouse to Rockland, Me. Information in regard to the vessel's condition was telephoned to the superintendent of lighthouses at Portland, Me., from the keeper of Matinicus Rock Lighthouse, and within 20 minutes the tender *Ilex* was communicated with by radio and was proceeding toward the disabled vessel.

The master of Vineyard Sound Lightship *No. 73*, Mass., Robert Boman, and the officers and crew present rescued from drowning a member of the crew of the tug *Murrill* who had fallen overboard.

John D. Balsillie, keeper of Red Fish Bar Cut Light Station, Tex., and Leon R. Smith, assistant keeper, on November 1 rendered assistance to the two survivors of a fishing party who were marooned on a reef near the station.

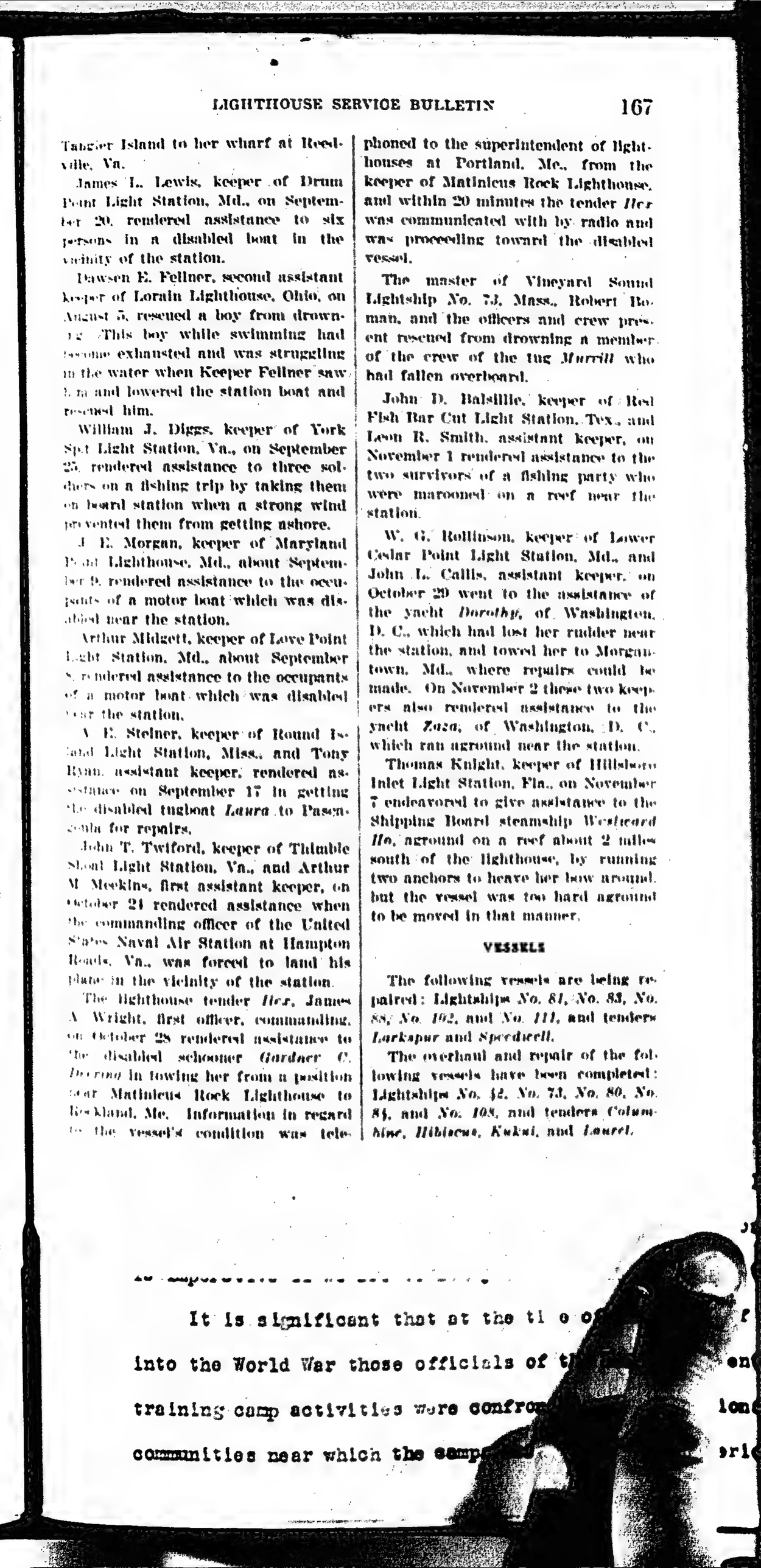
W. G. Rollinson, keeper of Lower Cedar Point Light Station, Md., and John L. Callis, assistant keeper, on October 20 went to the assistance of the yacht *Dorothy*, of Washington, D. C., which had lost her rudder near the station, and towed her to Morgantown, Md., where repairs could be made. On November 2 these two keepers also rendered assistance to the yacht *Zaza*, of Washington, D. C., which ran aground near the station.

Thomas Knight, keeper of Hillsboro Inlet Light Station, Fla., on November 7 endeavored to give assistance to the Shipping Board steamship *Westward Ho*, aground on a reef about 2 miles south of the lighthouse, by running two anchors to heave her low around, but the vessel was too hard aground to be moved in that manner.

VESSELS

The following vessels are being repaired: Lightships *No. 81*, *No. 83*, *No. 88*, *No. 102*, and *No. 111*, and tenders *Larkspur* and *Speedwell*.

The overhaul and repair of the following vessels have been completed: Lightships *No. 42*, *No. 73*, *No. 80*, *No. 84*, and *No. 108*, and tenders *Columbine*, *Hibiscus*, *Kukui*, and *Laurel*.



IMPORTANT CHANGES IN AIDS TO NAVIGATION FOR OCTOBER

Light established.—Houston Channel, Tex., occulting red, lens lantern, acetylene.

Lights where illuminant was changed.—Quamquisset Harbor, Mass., gas buoy changed from oil gas to acetylene; Stepping Stones, N. Y., oil to lov; Pigeon Point, Calif., lov to electric incandescent.

Lights changed from fixed to flashing or occulting.—Elliott Cut, S. C., fixed to flashing, oil to acetylene; Biloxi, Mississippi Sound, Miss., fixed to occulting, oil to electric incandescent; Houston Channel, Tex., 6 lights, fixed to flashing.

Gas buoys established.—Barters Island, Sheepscot River, Me.; Guantanamo Bay, Cuba.

Minor aids established or extensively rearranged.—Mamaroneck Harbor, N. Y., 3 iron buoys established; Inside Route, S. C., 10 day marks established; Lake Pontchartrain, La., 16 wooden spar buoys established; Neches River, Tex., 28 spar buoys established; Corpus Christi Channel, Tex., 15 day marks established.

IMPORTANT CHANGES IN AIDS TO NAVIGATION FOR NOVEMBER

Lights where illuminant was changed.—Galveston Bay, Tex., two gas buoys changed from oil gas to acetylene; Holland (Black Lake) Harbor, Mich., three lights changed from oil to acetylene, from fixed to flashing.

Lights changed from fixed to flashing or occulting.—Hen and Chickens Lightship changed from fixed to occulting and from oil to acetylene; Aunuu Island, Samoan Islands, fixed to flashing and from oil to acetylene.

Fog signals established.—Grays Harbor, Wash., air diaphone and radio beacon established.

Gas buoys established.—Pollock Rip Channel, Mass. (whistle); Curtis Bay, Md. (bell); *Anna Camp* wreck, Baltimore Harbor, Md.; *Louisiana* wreck (bell), South Pass, Mississippi River, La.; Southwest Pass, Mississippi River, La.; Bolivar Point Channel, Galveston Bay, Tex.

Minor aids established or extensively rearranged.—Miami Harbor, Fla., 6 iron buoys established; Corpus Christi Channel, Tex., 19 day marks established; Sacramento River, Calif., 3 minor oil lights established.

CHANGES IN PERSONNEL FOR OCTOBER

APPOINTMENTS

Kenneth E. Horns, radio operator, lightship *No. 110.*

George Kling, mate, lightship *No. 99.*

Harold D. Finch, radio operator, lightship *No. 67.*

Alvin H. Gray, assistant engineer, lightship *No. 82.*

William F. Hart, radio operator, lightship *No. 78.*

James V. Casey, assistant engineer, lightship *No. 98.*

Carl F. Ganong, assistant superintendent, sixteenth district.

TRANSFERS AND PROMOTIONS

Clarence H. Robinson, to assistant superintendent, second district.

William A. Rhodes, to first assistant engineer, *Sunflower.*

Richard J. Spencer, to master, lightship *No. 52.*

CHANGES IN PERSONNEL FOR NOVEMBER

APPOINTMENTS

George J. Gastaner, second assistant engineer, *Sunflower.*

Paul V. Politowski, assistant engineer, lightship *No. 81.*

Victor Inglott, first assistant engineer, *Lotus.*

TRANSFERS AND PROMOTIONS

Harry Eble, to master, lightship *No. 16.*

Samuel F. Dowdy, to mate Lightship *No. 52.*

Millard J. Lord, to engineer, *Shrub.*

SEPARATIONS

George McKeeuen, first officer, *Columbine*, resigned.

WASHINGTON: GOVERNMENT PRINTING OFFICE. 1924

No. 6

J. H. Patterson
Chicago

RECREATION IN THE CITY PLAN

R.E.Luhn,Jr., Terre Ha

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No. 6

D. H. Feilerung
Chairman

RECREATION IN THE CITY PLAN

R.E.Luhn,Jr., Terre Haute, Indiana

As my subject was assigned without restrictions as to the way it should be handled, I feel at liberty to put my own interpretation on the words "City Plan". I will use these words - not in what might be termed their property sense, nor as popularly interpreted under the terms "Zoning System", "City Plan Commission", nor "City Beautiful" but in a broader concept of city building which includes consideration both of physical layout and of group organization of citizens.

The metes and bounds of parks and playgrounds, residence sections, business zones and industrial areas are important when considering a city's future but no more important than consideration of the form and degree of efficiency of the city government, or its city schools, its hospitals and other health agencies, its character building and philanthropic institutions, its churches, dance halls, community centers. Particularly should consideration be given those group activities which find expression in religion, politics, recreation, labor, philanthrophy and civic affairs.

This point of view is exemplified in the community chest or community organization movement begun some ten years ago which gains in strength and prestige with each passing year. This movement seeks to co-relate and co-ordinate all of those diversified community efforts designed to improve living conditions, morals, character, health and life as a whole.

A consideration of recreation in the city plan along with these projects is imperative if we are to study it in all of its aspects and implications.

It is significant that at the time of the entry of the United States into the World War those officials of the War Department responsible for training camp activities were confronted with situations in nearly all communities near which the camps were located of a serious nature, inasmuch

as recreation was not included in the city plans of the towns and cities easily accessible to the soldiers, and it devolved upon the Playground and Recreation Association of America to meet this situation, which it did by establishing War Camp Community Service. The latter, though operating nationally, never lost sight of local conditions. It laid out individual community plans and by supplementing local budgets, permitted the carrying on of programs of inestimable value to the country, to the individual soldier and to the communities served. Many communities retained the set-up thus inaugurated, or a modification of it, with great gain to the movement [redacted]

Out of this war time experience there came a knowledge of the power of united cooperative effort and of the force inherent in a well organized, properly conducted, recreation program to bring together community forces for the community good.

This development strengthened the position of those leaders who contended that all elements within the community should subordinate individual ambitions and programs to the welfare of the community as a whole, with coordination, cooperation and vision made use of to the greatest possible extent - in other words, a city plan.

Out of War Camp Community Service grew Community Service, Inc., whose opening paragraphs of statement of purpose bring out the points with which we are dealing so clearly that it is worth while to quote, at least in part:

"In laying the plans and purposes of Community Service before the groups which are interested in starting the work it should be explained the purpose of Community Service is to bring together all groups and interests under a unified program, which will mean the strengthening of all local agencies contributing to the leisure time needs of the people, the supplementing of existing facilities and the creating of needed new ones, in

order that all may have equal opportunity for self-expression and for sharing in a broad community life."

It is important to note that in the operation of Community Service every effort was made to develop the local community service as a self-directing and self-supporting movement.

Cities to progress and grow are in constant need of the utmost loyalty from their sons and daughters, but we note also the utmost diversity in the degrees of loyalty in evidence from urban residents over various sections of the country. Loyalty to a community is based on the efficiency and effectiveness of its schools and churches, on a satisfactory industrial situation and on its program for recreation. Here then we have an added reason for including recreation in the city plan, because it stimulates loyalty.

The city plan which I have in mind, it may be well to repeat, is that plan which if followed will provide a community in which the different groups or combinations of groups operating within the community may so adjust their differences as to enable them to live side by side with the least possible friction and the greatest degree of mutual helpfulness.

Such conditions, which are the very embodiment of true spiritual growth for the city, can develop only where the crowd spirit, the "follow-the-leader" idea, which is all too prevalent in our American life, is supplanted by true organization, permitting full discussion and the exercise of calm judgment, backed by knowledge, in the solving of community problems. Recreation plays an important part in rendering a program of this kind possible. Leisure time activities must be directed, but wise leaders do not direct in a way which brings out the crowd spirit. The community recreation plan of today brings out all that is best in the individual in leadership, in resourcefulness, in

individualty, in self-expression. The boy or girl who has been given an opportunity to practise fair play, to exercise clean sportmanship on the track, the tennis court or in the gymnasium will come nearer playing the game of business or politics fairly and squarely Later on in life than the one who has not had such training.

Our standard of business ethics has been raised appreciably through the medium of recreation. It is rather difficult to put through a rotten business deal after any considerable degree of familiarty with golf. Instances of direct influence on community life might be multiplied without end along the lines of cleaner relations among business and professional men, but further example is unnecessary.

Recreation affects or rather can affect every class and every age and therefore may influence all of our relationships for good. The human organism demands change -- recreation. If in a community the authorities charged with the duty of providing public recreation have their minds too firmly fixed on the acquiring of park properties and their beautification, the operation of golf courses, swimming pools and stadium activities, all of which are well and good but serve certain classes of the population only, then the vast majority who are left without a well-organized recreation program will seek change and stimulation of themselves. Some few will be content to go to the parks to admire the view, but greater numbers by far will spend their leisure hours in the movies, pool halls, unsupervised dance halls, card parlors, gambling joints and blind tigers.

In the community where such conditions exist there is apt to be found factionalism, individualism in its ugly narrow sense in persons and organizations, and petty jealousies. The city may be conscious of its shortcomings and will make efforts to overcome them through multiplied organization effort. As a result, we may expect to find an unusually large number of poorly

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organized clubs and societies,with no worthwhile programs and with few constructive accomplishments to their credit.

The experience of many communities leads one to conclude that a city with such conditions existing within its borders needs to include public recreation in its city plan. A recreation department of superior type would stimulate the athletic proclivities, play instincts and dramatic capacities of young and old, rich and poor, black and white, who would soon be so busy with their healthy natural expressions of life that they would forget to bicker, to hate, to be suspicious. All of these worst forms of emotionalism would give way to friendliness and cooperative effort.

In fitting its work into the city plan the department of public recreation would not neglect the arts - it would take notice of those gentler artistic groups without self-assertion which take their pleasures through literary clubs, forums, chess clubs, and other forms of diversion which do not appeal to the more strenuously inclindd. Recognition would be given to those individuals who love home gardening and to those who for their recreation prefer a change of occupation -- as, for example, from clerical duties to carpentry. This program is practical and is today carried on in hundreds of communities, with an influence on present and future community conditions of incalculable value.

Public Recreation has proved itself. So much so that a city plan which attempts to leave it out of consideration is not a true plan.

We may organize our charities, develop our character building associations, equip our hospitals and dispensaries and if we have not recreation, to paraphrase St. Paul slightly, we have nothing, so far as city unity, concord and happiness are concerned.

As to its practical application in the city plan, the Playground and Recreation Association of America recommends that public recreation be conducted under municipal control with support coming exclusively from taxation. The department or bureau of public recreation should be divorced from politics

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and backed by a strong volunteer group or recreation council with advisory control only. Coordination of school board and park board interests and of other bodies dealing with recreation would be necessary with due attention to legal powers accorded cities of different class.

According to the figures of Charles Kingsley, recreation is recognized as the responsibility of the city. These show that in the distribution of expenditures for welfare purposes the states spend 1% of their appropriations for public recreation whereas cities spend 17%. The percentages for other expenditures are - health and sanitation, 15% by the states and 50% by the cities, charities, hospitals and corrections, 87% by states and 32% by cities.

The Federal Government does better than the states on recreation, for of $19,400,000.00 spent on welfare in 1925, $1,750.000.00 was spent for recreation, or 9%. This includes the District of Columbia, but is exclusive of the amount spent by the military branches of the government. This approximates the combined percentage of welfare expenditure of states and cities, which equals 10% of their total welfare appropriations.

It is interesting to note from Kingsley's figures how the percentages for recreation vary with certain large cities; Cleveland with 9%, New York 11%, Philadelphia 18%, Chicago 25% and Denver with 36%, the last named expending more than one-third of its entire welfare appropriation for recreation purposes. (The per capita expenditures for these five cities are: Cleveland $0.57, New York $0.98, Philadelphia $1.25, Chicago $1.93, Denver $2.05).

The importance of an organized plan of recreation under competent executive direction is evident when we consider the uses to which we put the facilities provided by our park boards. Please note that I am not advocating that this executive direction should be removed from the park boards, where so provided for by law, but merely that such bodies should recognize and encourage the program side of recreation to the limit of authority conferred upon them. To

7,

get back to our illustration, - say that a community is the proud owner of a half million dollar stadium, capable of seating fifteen or twenty thousand people but that this stadium is used only for professional base ball during the season and for football for a few weeks in the fall - standing idle more than 200 days during the year. Remember, though, that this stadium was built by means of a bond issue and was intended for the use of all the people of the community. Here is a terrible waste of investment and opportunity. Only trained recreation leadership can correct it.

Let me enumerate a few of the possible uses to which this stadium might be placed as exemplified through the Grant Park Stadium in Chicago. The Grant Park stadium is used by the schools, the parks, the playgrounds, the various civic organizations, the police department, the fire department; also for football, festivals, circuses, city demonstrations and concerts and as time goes on the variety of uses to which it is put constantly increases. Instead of using a stadium as our example we might have used a school gymnasium, or parks or ward schools or any or all of the many community resources which may be put to fuller use if there is an understanding of the possibilities and a desire to serve the people. The question of costs, while important, is not a great obstable because the expense of providing a recreation program, com - pared with the results obtained, is small and also, public recreation may be made so popular that the tax-paying public meets the bill cheerfully, even gladly.

Chicago stands out among cities as having tackled its recreation program in a thorough-going constructive way. Perhaps it is not too much to say that it is doing more through original planning, maintenance and acres for recreation for its citizens than any other American city but there is a feeling there, as repeatedly expressed by Philip L. Seman, chairman in 1924 of the committee on parks and public recreation of the Chicago City Club, and other leaders, that even the Chicago program falls short, and deplorably short, in intelligent

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direction and leadership. Chicago is taking steps now to remedy this situation through its Recreation Commission.

If Chicago and other large cities, with all of their facilities, money and talent, feel the need of city planning for recreation along program lines how much more should the smaller city consider itself in need of expert advice and competent leadership.

In conclusion, let me say once more that the trend of thinking in social welfare is more and more toward recreation as exerting profound influences on the prevention of crime and on the development of character. When we analyze it closely we find that the fabric of social ills is woven from both economic and personality causes. Economic conditions are profoundly affected by group reactions which in turn are largely developed through the spare time activities of individuals. Personality is affected in the same way so that the use or misuse of spare time is of great significance to community workers. This is not news, it is true, but we realize more than ever before the influence for good of the public recreation movement. We have known rather generally that it helps reduce crime -- we know now that it is an important factor in the reduction of dependency, delinquency and poverty which is accomplished by the creation of bulwarks for character building. As, in the final analysis, the establishment of character is probably the final goal of all social adjustment effort, this movement has proven itself to the social engineer.

Viewed from many angles, therefore, public recreation is of prime importance in the city plan, for adjustment, for growth, for the attainment of that era of equality of opportunity for self-expression and happiness to which we look forward.

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The Manuscript Found in the Jar

By H.H. Bv'n

"What's this?" asked John Chapman, the superintendent of a construction company which was preparing to erect a villa on one of the small islands in Lake Trasumennus in central Italy.

"Whats this?" he repeated, "Are we coming upon the remains of a buried city ?".

One of the workmen engaged in digging a tronch for the foundation had thrown out a piece of stone with unmistakable signs of carving upon it. While the young American engineer was examining this fragment a much larger piece of stone was uncovered which showed by its form that it had undoubtedly been at one time a part of a building. With intense interest Chapman watched the workmen unearth other pieces of stone and bits of pottery. Then a section of lead pipe was encountered.

"By Jove", said the engineer, "We must be getting into the basement of some prehistoric building. Be careful now and don't break anything that isn't already broken."

Soon some large earthen jars, chipped and broken, were encountered.

"Wine jars, as I live ", exclaimed Chapman. "Wouldn't it be great if we should find one with the wine still in it?" I am not a drinker, even here where the Volstead Law has never been heard of, but I certainly would like to have a taste of that old Falernian wine that Horace was so fond of writing about. "Just think, we may be digging into the ruins of the villa where Caesar or Cicero Or even Pliny usdd to visit."

Charles Graham, the other young American of the party, was not greatly impressed. His training had been severely practical and he had never rambled with the poets of ancient Rome as had his friend Chapman who prefaced his engineering study by a liberal training in the classics. "Well chance to find anything worth anything here." he said. "These dagoes have dug up everything valuable that was ever buried and have been manu-

acturing relics to seal to tourists for the last fifty years."

Chapman,however,with all the enthusiasm of a real explorer, hurried on the work of excavation,himself seizing a shovel the more carefully to remove the dirt from around some of the more likely looking objects.It was not very long tidl he uttered a shout of triumph."Eureka! Here it is."he cried.His friend approached with some show of interest.

"Well what is it?" he asked.

"A wine jar with the seal unbroken." answered Chapman as he carefully removed the dirt from around the vessel." I only hope there is no hole in the bottom.".

Soon the jar was clear of dirt and was found to be intact.

"Well,let's open it and see what this famous old wine is like.$ If it improves with age,as they say, this ought to be something wonderful," said Graham.

"Maybe we ought to take it to the museum just as it is,"Said John. "I don't see any seal on the top.I thought the Romans always put their seal and the date on all the jars when they stored them away."

"Maybe it is not wine at all," said his companion."Let's open it and have a look.We don't need to drink it all if it is wine and you would feel pretty small if you sent it to some museum and they found it empty."

"It does seem light," answered Chapman weighing the jar in his hands."Well,here goes."We'll soon see//whether we have made the find of the century of not."

With great care he removed the wax, now crumbling with age,and opened the jar.No odor of long confined wine came forth.He thrust in his hand and brought forth a roll of parchment,yellow with age but otherwise well preserved. Carefully he unfolded it, and there met his eyes what at first seemed to be a meaningless jumble of letters.Soon, however,he saw that the sheet was covered with lines of letters,stra-

et somehow familiar.He carried the parchment to his tent and spread it upon the table.Then as he studied it he saw the letters which at first seemed so strange were merely ordinary capitals crowded together with no separation of words and evidently traced with a crude pen.As he stared at ~~the letters~~ them his mind gradually went back to a course in paleogtaphy which he had pursued years ago in the little college where he had had his early training.He remembered that he had seen copies of the most ancient Roman manuscripts and how he had tried to decipher a few lines of one of them.He looked again at the parchment before him.Yes,there was the word "consul" without any question .Other familiar words began to appear, and before long he had made out enough of the first few lin s to begin to see some light.He dug into his trunk and brought out a small Latin dictionary which he had brought along thinking that he might have an oppottunity to read a little in some of the classics while he was on the actual ground they were describing.He was not a master of the language, especially not of the kind of Latin he found here,but he resolved to make out as much as he could of the meaning before he turned the manuscript over to experts. Day after day he spent his spare time in the work, and it was not long before his determination and persistence were rewarded. As he grew more familiar with the strange diction the thought began to come out more and more clearly and,while there were many blurred passages and many words whose meaning he could not find ,he was able to grasp the general movement of the narrative.Freely translated and with the gaps filled reasonably from the context the story was as follows:

" I,Gaius Mucius,the son of Mucius,not knowing whether any of my comrades are living or whether I myself shall ever escape from this place ,am writing this that my fellow citizens at Rome may know the truth about the great disaster which has overtaken us. I am now in a room in this deserted and half ruined villa on the of the small island

on the lake which is called Trasumennus. How I came here I will try to explain as well as I can.Everyone knows the story of disaster which reached Rome in the winter when Sempronius Graccus and Cornelius Scipio were consuls(translator's note: 218 B.C.)how the combined armies of the two consuls had met on the river Trebia,a tributary of the Po,the army which Hannibal had just led across the Alps.All have heard the story of how Hannibal by strategy and the use of the terrible elephants completely routed and almost destroyed our army.The consul, Sempronius, escaping from the battle hurried to Rome and held the consular elections. Gnaius Servilius and Caius Flaminius were elected and Flaminius was given command of the remnant of the army in northern Italy.I had been elected to the office of military tribune and when Flaminius, soon after his election, set out for the army, I accompanied him with a few other young officers.When we reached the army Flaminius at once took command of the two legions which had been under the command of Sempronius and gathering up other scattered detachments he led the army across the Appenines and encamped around the walls of Arretium, for he felt sure that Hannibal would move toward Rome as soon as the weather would permit.Here the consul began to drill the troops and to try in every way to bring them into condition to resist the enemy.He was very popular among the soldiers because of his victories over the Gauls two years before and because of his democratic sympathies,but the aristocratic officers usually looked upon him with some suspicion because of his opposition to the senate.

We had not been long in camp when word came that Hannibal, instead of following the road we had taken, had crossed into Etruria by a nearer way and had struggled through the flooded marshes along the Arno.Soon reports began to pour in telling how the enemy was ravaging the fertile plains of Etruria far and wide.By riding a

l ttle way from camp to the top of a hill we could sometimes see the smoke from the burning villages and farm houses,and soon refugees began to pour in begging piteously for help.Flaminius called a council of the centurions and tribunes and showed plainly that he thought it a disgrace to sit idly by while the fields and homes of the allies and friends of Rome were destroyed.Nearly all the officers, however, were of the opinion that he should wait for the other consul and the troops which he had levied at Rome and was bringing up from Ariminum.

"Wait for your colleague," they said."With your forces united you can then conduct your ~~plan~~ campaign with a common plan.In the meantime let the cavalry and light armed troops check the enemy in their work of pillage."

Filled with futy Flaminius leaped to his feet."We are to sit here before the walls of Arretium,I suppose,because our country and our home are here,"he shouted."We shall let Hannibal slip through our hands and plunder and ravage Italy to the very walls of Rome and not move from here until the senate sends to Arretium for Flaminius just as in the old days they to Veii for Camillus."

With these words he rushed from the council chamber and ordered the standard to be pulled from the ground and the army to march at once. As he leaped upon his horse it suddenly fell throwing the consul to the ground. While all those who were near stood aghast at this bad omen word was brought that the standard bearer could not pull the standard from the ground though he had exerted all his strength.

"Next thing I suppose,",said Flaminius bitterly ,"you will bring me a message from the senate forbidding me to fight.Go,tell them to dig the standard from the ground if their hands are so weak from fear that they cannot pull it up."

The higher officers were very much alarmed at these two unfavorable

omewhat,but the common soldiers were generally greatly delighted with the courage and determination of the leader.For myself,I hardly knew whether to approve of the apparent recklessness of the consul or to be fearful of the results.I felt as he did about the necessity of protecting our allies,but the stories told by some of the men who had been in the battles with Hannibal made me feel that it would be well to use caution in attacking him.

That day and the next we marched through a country once rich and prosperous but words fail me as I try to describe the awfulness of the devastation which we now found everywhere.It seemed that the enemy had deliberately tried to do everything in his power to rouse us to blind anger, and if this was true he certainly succeeded. As we looked upon the smoking ruins of what had once been beautiful villas and upon the mangled corpses of their owners every man quickened his step and took a firmer grip upon his weapon.On the afternoon of the second day of our march we saw unmistakable signs that we were drawing near to the enemy.The ruins of the burned houses were still glowing hot and some of the men who had been struck down with the sword still showed signs of life.At sunset we reached the shore of the lake called Trasumennus and encamped for the night, feeling sure that on the next day we should be able to overtake and punish the perpetrators of the terrible outrages that we had witnessed.

At dawn we were awakened by the trumpet's loud summons and hastily swallowing a bittle food we began our march.The road lay along the shore of the lake and the mist from the water had so enshrowded everything that we could see only a short distance. Soon we reached a place where the hills came down so close to the lake that it was necessary to narrow our column in order to pass through. I noticed that some of the older centurions looked about them uneasily,

as if fearful of danger, but most of us were so eager to overtake the enemy that we thought only of pressing on as rapidly as possible.

The narrow place was not long and soon we came into a rather wide plain where the column was able to resume its regular formation. I was near the head of the line and had advanced for some distance into this open place and I suppose that the rear of the line must have been almost through the pass when suddenly the men in the front of the column halted. I looked forward and saw, looming up fantastically through the mist, what seemed to be a line of men. Hardly had I seen this when just in front of us there rang out, loud and clear, the notes of a trumpet. Instantly this signal was repeated on the right and on the left, and then all down the line of hills toward the rear of our column. The notes of the trumpets were still sounding in our ears when we saw the line of men in front of us begin to move. Instantly everything was in the utmost confusion. The soldiers strove frantically to get the covers off their shields and to draw their swords from their sheaths. The officers were shouting orders which could hardly be heard because of the cries of the enemy and the clang of steel upon steel and the thud of weapons striking shields or unprotected bodies. I was swept back by a crowd of men trying to get out of the way of the enemy, then I was dragged forward again by another crowd trying to attack advance. From all sides rose the most terrible sounds, shouts of the charging enemy mingled with the cries of stricken men and the hoarse commands of the officers trying to bring some sort of order out of the terrible confusion. So thick was the fog that we could not see anything more than a few feet away and could only judge from the sounds what was happening in other parts of the field.

Finding that noone paid any attention to my attempts to restore order, I looked about for some way to make myself useful. Soon I saw

the consul, Flaminius, with a small group of horsemen and joined them. Whatever may have been the faults of Flaminius in allowing us to fall into this trap, he certainly showed himself to be a man of the greatest courage. Conspicuous in his gleaming armor he dashed here and there wherever he saw his men hard pressed and always the enemy attacked him more fiercely than any others but so much the more bravely did the men around defend him. Wherever he went he tried to reform the lines and to install courage into the men.

"Stand, men, and fight," he shouted, "Not by prayers or entreaties to the gods but by strength and courage must you cut your way out. The sword will make a path through the midst of the battle, and the less fear the less danger."

But his words were lost in the confusion. The army had now lost all semblance of order. In various places charges had been made but ~~everywhere~~ it was found that the enemy held the hills and the pass by which we had entered the plain. Finding that there was no hope of escape every man began to fight for himself wherever he happened to be with no thought of his proper position. For what seemed many hours, but what was really, I suppose, two or three hours, the fight went on thus, and through it all the consul kept always in the thickest of the fight. Wherever he heard an unusual outcry showing that his men were in difficulty he would rush upon the enemy and rarely failed to bring some relief to his struggling countryman. I tried to keep near him and was fortunate enough to escape wounds, though my horse went down pierced by a javelin. I caught another whose rider had fallen and again joined the group around the consul.

At last I saw gigantic Gaul on a powerful black horse push toward Flaminius. "There is the man who slew our soldiers and ravaged our fields?" he shouted. "I will offer him as a sacrifice to the spirits of

my friends whom he so foully slew."

With these words he spurred his horse and dashed straight at Flaminius.Striking down the armor bearer who threw himself in front of the consul he drove his spear through the body of Flaminius,but as he tried to srrip off his armor some veteran soldiers interposed their shields and protected the body.

Then a general flight began.Thrown from my horse I was dragged in a crowd of fugitives toward the lake.Behind us came the with wild shouts of triumph.Finding no road for escape open crowds of men dashed into the lake,wading out as far as they could.Some Some in their panic,myself among them,began to swim blindly away from the shore.When we began to recover from our excitement and had time to look about us we saw how hopeless was the attempt to escape in this direction.The heavy armor dragged us down and the other shore was so far that we could see it only dimly, though the fog had now lifted.Most of the men who had been near me now turned back toward the shore.Some,exhausted,gave up and sank.I looked back.The shore was lined with the enemy,who were slaughtering such of our men as they could reach.I saw some of the men who had waded out as far as they could deliberately drown themselves,preferring that form of death to being cut down by the enemy.

Surely there could be nothing to gain by going back,and as I began to grow calmer I resolved to swim as long as I could.I had been very fond of swimming and had spent much time from my boyhood paddling about in the Tiber,alas,small chance I had ever to see the Tiber again.I began to struggle desperately to rid myself of the armor that so weighted me down.At last I succeeded in freeing myself not only from the armor but from clothing and shoes as well.Thus relieved I lay for a few moments on my back recovering my strength.

Then I looked toward the shore and what I saw made me begin to swim again frantically out into the lake. I swam with my head low in the water so as not to be seen, but I could not keep from looking again and again at the terrible action going on at the shore. A great crowd of wild-looking men riding their horses without bridles came dashing down to the ~~shore~~ water's edge. These must have been the terrible Numidians about whom we had heard so much. With wild shouts they dashed into the water slashing right and left at the poor wretches struggling there. In a very few minutes they had slain every man in sight. I swam for a long time with only my nose above water, fearing that I might be discovered, for though I did not think that the horsemen would try to swim out to me I feared that if I were discovered archers or slingers might reach me with their missiles.

After a time I raised my head and looked about. I was quite a long way from shore and I felt sure that I had not been noticed by the enemy, who were now busy stripping the bodies of the slain of their armor. Far away on the hill I saw a body of horsemen riding hard as if in pursuit of some fugitives and I surmised that some of our men had broken through and were fleeing in that direction, but I fear that they had small chance to escape with such horsemen in pursuit. I turned and looked toward the other shore. It seemed no nearer than before, and I judged that it was at least ten or fifteen miles away. Could I swim that far? I had never before thought of the possibility of swimming more than a fraction of a mile, and yet, except for one thing I thought it might be done. The greatest difficulty would be the coldness of the water, for since it was early June the water had not yet been much warmed by the sun. I was already beginning to feel the effect of the cold and with a feeling of despair I realized that I could not possibly endure the cold for the many hours that would be necessary

(Caius Ranger had later thought, but never pursued and captured by Numidian, ~~guards~~ of the Carthaginian Garrison.)

II.

to swim so great a distance.Desperately I looked to the right and left and my heart leaped high with hope as I saw, seemingly not more than two miles away to the right an island .At once I turned toward it and swimming steadily but with as little expenditure of energy as possible I set out. Fortunately there was no wind and the water was calm, so that except for the uncomfortable chill ~~of the water~~ swimming was not at all difficult for I could turn on my back and rest as often as I wished. Nevertheless my progress seemed very slow and more than once I almost despaired of ever reaching the island.At last shortly after noon I began to draw near the shore and putting forth all my strength to keep off the numbness which was stealing over me I finally felt my feet touch bottom and staggering up the beach I fell upon the sand and lay for a time exhausted.The warm sun soon revived me and I began to look about to see what hope of safety the island offered.I found a large house seemingly the villa of some wealthy man with the smaller houses of servants, evidently, not far away, but while all seemed to have been recently occupied, they were in a strangely ruined condition.The walls are twisted and broken and the roofs have fallen in, but there are no signs of fire or other evidence that the destruction is the work of the enemy. I am reminded of the descriptions which I have heard of houses ruined by earthquakes, but there have been no earthquakes recently and these houses have certainly been occupied within the last few days.I have given up hope of finding either what ruined the houses or what became of the inhabitants and am turning my attention to the problem of escaping .(Translator's note. The condition of the buildings on the island which so puzzled Horatius Mucius is explained by the statement of the historian, Livy

who says that during the battle there was an earthquake so severe that it shook down many buildings in various parts of Italy and turned streams from their chan els,but so intent were the soldiers upon the battle that no one was aware of the earthquake.Evidently the inhabitants of the island had fled at the approach of the Carthaginians and the earthquake had then wrought the destruction that Mucius found.)

"On the day following the battle and the next day I saw the Carthaginians busy on the field,gathering up the bodies of their own dead and stripping and piling in great heaps the bodies of the dead Romans.I dared not attempt to reach the shore while they are near, so finding writing materials I am spending my time writing this account of what has happened.It may be that I shall not be able to escape and as I am not sure that any others of our army are alive I shall try to leave this account where it will be safe.I shall seal this parchment in an empty wine jar and place it in the cellar where it will surely be found some time.Then as soon as the enemy have left the shore I will cross on some boards that I have fastened together and try to make my way to Rome.I fear that after destroying our army Hannibal will march upon the city and if no one has escaped to give the alarm I shudder to think what may happen."

Thus ended the story on the parchment .Charman wondered much about the fate of Gaius Mucius who had written it so long ago.Of c if he escaped from the island and reached Rome he found that he was far from being the sole survivor of the battle,for history tells us that while some fifteen thousand Romans were slain in the battle and eight or ten thousand more were captured soon after several thousand more scattered over the country and many of these finally reached Rome,Perhaps Mucius,finding that so many others were

tell the tale never took the trouble to seek the manuscript left in the wine jar on the island in far away Trasumennus and there it reposed in the ruins of the shattered villa until unearthed by the efforts of the young American.The story of the unusual feat of Mucius in escaping by swimming could easily have been lost among all the other stories of narrow escapes which must have been current in those stirring days when so much adventure was lived and so little written.We should like to think of the writer of the manuscript as an old man gathering his grandchildren on his knee and telling them how he swam away from the dread Hannibal,but we realize that in all probability Gaius Mucius was among those cut down by the terrible Numidians who roamed far and wide over the country for days after the battle.Whatever may have been the fate of the writer, the manuscript is unique among the writings coming down from antiquity for its personal touches and human interest.

No. 8.

THE LURE OF THE UNKNOWN

--- John H. Osborne

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THE TERRE HAUTE LITERARY CLUB

January 3, 1927

THE LURE OF THE UNKNOWN

Matthew Arnold wrote in one of his essays that curiosity is a virtue. and then qualified his statement. The english word "curiosity" conveys a meaning more unworthy than the equivalent french word. It is of this better quality, the worthy desire one has to learn new things and to see new sights, that this present essay pretends to write.

The lure of the unknown is a universal experience. The human race feels the thrill of adventure, from the youngster escaping the watchful care of the nursemaid for the first time, to the grizzled veteran of the arctic seas. It is to this lure and this thrill that a great many authors cater nowadays. Books of travel and magazines of tales of adventure are among the most popular. In selecting the title for an article, story, or book we use great care to pique the curiosity, as was brought out by one of the club members in his discussion of the literary requirements of the short story.

It is probably this mystic lure that induces the average man to part with the necessary initiation fee in return for the secrets of the fraternal organization of his choice. If the element of secrecy were removed from any lodge, how much of its cohesion would remain a decade later, however noble the tenets of the order?

What is it that enables a party of explorers to endure the rigors of polar solitudes, unflinching, day after day, until the dwindling stores of provisions forces it back to the haunts of the

crowd? Is it monetary gain? Is it the egoistic folly of wishing to be the first one there? The lure of the unknown is the motive I should assign for that treadmill experience of biting, barren wastes.

How many of us would forsake the comforts of our own firesides and begin our travels to ancient spire or storied bust if we could fore-see, before setting out, the grime and discomfort, the flatness and disillusionment of arriving at our goal? Yet we are ever eager to embark upon a new adventure, our former discomforts forgotten in the present lure of the unknown. Fortunately this is so.

Progress is made, not by those who sit in bovine contentment, but by those who have an urge to know what land lies beyond the hills. It is by the efforts of those pioneers lured on by the unknown that we progress through the frontiers of the arts and sciences as well as of our geographical domains.

Whither are we going? In what directions are the thoughts of men pursuing that little flame of allure into the blue haze of the unknown? Now, at the beginning of a new year is a fit time to inventory our present aims and recent successes.

In the field of astronomy, plans are on foot for a new determination of the parallax of the sun, which will give indirectly the distance from the earth to the sun. Since the ratios of celestial distances are well-known, if but one of them is accurately measured, the remaining ones are thereby made definite.

The form and magnitude of the earth itself enters into astronomical calculations. For many years it has been known that a given spot on the surface of the earth apparently moves north and south as much as sixty feet in about a year due to a chan-

...s axis of rotation. There is a series of longitude determin-...tions now being conducted to see if portions of the earth's sur-...ce may actually change position relative to other portions. ...uch a change would mean, for example, that London is not as far ...rom New York at some seasons as it usually is. To the man in the street this change of a few feet would be immaterial, but to ...heoretical science it might explain erratic motions of the moon, ...hat are still unaccounted for.

In the field of astronomical physics, the research workers are ...tilizing the octaves of the spectrum above and below the visible section to obtain new and more definite knowledge of conditions ...revailing upon the planets and distant stars.

In the field of physico-chemistry, the sub-atomic structure and ...nergy are receiving the greatest attention. The latest research announced is the production of free electrons outside of an evac-...ted tube, in quantities that surpass the power of all the known ...adium in the world by possibly two thousand times. These cathode ...ays or free electrons may give the opportunity to tap the sub-...tomic power for commercial uses. Imagine an engine capable of ...eriving its power from this source. This engine might, for instance, ...ropel a heavy automobile all day using no more than a spoonful of cane-sugar for fuel.

In the field of chemistry, new synthetic products are being an-nounced constantly. Especially desired at present are synthetic fuels for internal combustion engines, since it is prophesied that our natural oils, and consequently their refined products, will be used up within a very few years. Liquid hydrocarbons equal to gasoline are reported to have been produced recently in German ...boratories by the simple combination of compressed hydrogen

ich coal dust.

In the field of automotive engineering, there is a recent trend toward engines which use fuel other than liquids, namely, gases and finely divided solids. From France comes a motor truck driven by the explosive force of gas produced from a few handfuls of charcoal as the machine trundles along. It may be that the triple cure, before starting upon an automobile trip in the future, will become, "stovewood, oil, and water." New wing designs for aeroplanes have recently been tried out over a distance of about a thousand miles. The new type of wing may lead to a greatly increased popularity of the aeroplane, since it is claimed that nose-dives, except intentional, are impossible, and that a landing speed of only five miles per hour can be obtained.

In the field of biology, the physics and chemistry of the cell are receiving the greatest attention. A recent author made the statement that the chemical constitution of the chromosomes was probably the deciding factor in heredity. Ordinary methods of chemical analysis fail when dealing with such minute quantities as chromosomes, but the methods used in research with serums are promising rich rewards for the biologist. Announcement has been made that results of researches on the problem of heredity and environment will be published in April of this year.

In the field of medicine and bacteriology, the issues at this time seem to be, the chemistry of hormones and their specific influence upon the mental and physical characteristics, the chemistry of the soluble bacterial products, the definite action of the destroying agents upon bacteria, and the identification of the microbes causing measles, scarlet fever, infantile paralysis, and a few others which have not yet been revealed. Life

insurance statistics show that the average span of life is increasing. This is probably not because of an increase in cell-vigor, but because of the efficacy of modern medicinal methods, and the widespread knowledge of prophylaxis. All living cells propagate themselves. It is said that every cell of the human body has been replaced in a period of about seven years. Why do the cells of the succeeding generations have less stamina than their ancestors had? That is the problem of old age, of course.

In the field of education, we are rationalizing our methods of teaching by means of psychological studies, tests and measurements, and experiment by cut and try methods on segregated groups. Aptitude, efficiency, and intelligence tests are very popular, and more and more nearly accurate statistics are available as the tests become more widely used. Research into incentives, motivation, and the supplying of definite and specialized curricula are receiving more and more attention. Perhaps at the very frontier of our educational efforts are the proponents of the doctrine that we should more truly educate for character rather than intelligence merely. LeBon says that"our more or less artificial sub-conscious mind constitutes our real guide in life, and the most certain support of morality. This is made up of all those variable elements arising from our habits, our social group, profession, etc." Then to accomplish our ultimate aim in education we must train these variable elements of our character.

Psychology is serving more than our schools. It is of as much practical import to society, let us say, as electrical engineering. The political economists are studying the psychology of nations, some with ultimate and far-reaching effects in mind, and others concerned with those daily problems of export and import, subsidy

and taxation. Rulers, statesmen, politicians, and exporters must be guided by the principles of psychology, if they wish to to be sucessful. Our industries employ trained psychologists, who act as personnel or employment agents, efficiency experts, apprentice trainers, sales and advertising managers, etc. A recent study was made by an advertising agency, of the color of lettering and background for maximum legibility. Others are making investigations of form and color, position and intensity, for maximum emotional response. The effect of music upon the efficiency of typists has long been known, and recently many factories, offices, and workshops are providing music to increase the efficiency of workers.

Much in the same way that the clumsy efforts of the inventors and scientists of seventy-five years ago might be viewed by a scientist today, so may the results, plans,and aims noted in this paper seem to the investigators of a few decades hence. Of course this list is not exhaustive. Many very valuable lines of endeavor have been omitted.

The more wonderful thing to me is not the accomplishments of the human race, but its aims and hopes. A story appeared in a recent number of the Saturday Evening Post, which illustrates the intensity of the lure of the unknown.

"All the prospectors had died. All the prospectors had gone to heaven, and with one whoop, kicked their burros through the gates, then with hasty unlimbering of pick and shovel, began their assault upon those golden streets, thereby causing the harassed Saint Peter to move from his customary position at the portals and make remonstrance.'Please don't dig it all up,' he

jerked. 'The gold on top there is absolutely pure.' 'What do you know about mining?' asked an indignant prospector. 'The deeper you go, the bigger the value.'

But there was one among them who had pity. 'I'll get rid of 'em for you, pardner,' he said, and moved toward the fevered mob. 'Listen, boys, maybe there aint anything to it, but I've just heard from a pretty reliable source that there's been a whale of a strike in hell.'

The next morning upon the golden pavement was only a solitary prospector moving toward the gates with his loaded burro-- the purveyor of the previous day's rumor.

'Well, so long, pardner,' he said.

The guardian of the gates stared. 'You're not going?'

A lean hand stroked at a stubby beard. 'Well, I'll tell you, pardner,' he said,'the way those fellows lit out sort of set me to wonderin'. I've been thinkin' it over considerable and I've come to the conclusion that I'll just go down there and stake out a few claims myself.' "

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THE RELATIONS OF U. S. AND NICARAGUA

L. C. Halberstadt

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OUTLINE

The Relations of the United States and Nicaragua from 1907-1924

I. Revolutions of the Central American Republics a political institution. Causes.

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V. The Treatment of Adolescent Peoples.

THE CAUSES OF CENTRAL AMERICAN REVOLUTIONS.

Munro[1] in his excellent book, "The Five Republics of Central America" points out that the most important fact in the history of Central American republics from earlier times to the present time has been the almost continuous civil wars. This inability to have stable government has retarded their economic and social progress and is a menace to their welfare and existence today. Misrule has resulted in a predominance of the military elements, has exposed them to acts of aggression from foreign powers and has endangered their very independence. There is now a general belief in Europe as in America that some day they must fall under the control of some stronger power. Hence the elimination of internal disorder is the most serious problem which confronts the people in Central America today.

It is worth our time to examine some of the causes for this situation. The educated classes or the common classes will tell you that one of the principal causes of the Revolutions is the ambition of certain professional politicians and the abuse of the power of the government. That is, the desire of a member of the ruling class to hold office and the tendency of such a one to use his authority for his own personal benefit. However this may be, Munro[2] is inclined to believe that there is a more fundamental cause which is found in the nature and working of the governmental institutions and in the economic and social condition of the.

1. Munro, "The Five Republics of Central America," Page 185
2. Ibid p. 187

people as a whole.

The Constitutions which were drawn up for the five States in the year 1823-'25 provided for the choosing of the more important officials by popular elections in countries where the holding of real elections have proven impossible because of the ignorance and lack of experience in self-government among the ruling classes.

It is not an uncommon thing to have yearly revolutions[3] in Central America. This is especially true of Nicaragua and Honduras. Nicaragua with a population of over 600,000 has an army which generally does not exceed 3,000. The men are scattered over the country and hence it is possible for a few men, a hundred sometimes, to seize a strategic point and hold it before the government has time to rally its forces. William Walker with a few men before the Civil War was able to advance against the combined military power of the five republics. Yet as a rule the governments are able to suppress the greater part of the revolts.

Revolutions here are not a result of conspiracy among the people. They are the work of small groups and as a rule the leaders are descendants of the Conquistadores. The half-breed artisans in the towns and villages form the largest part of the factional armies. They have very little property and hence have less interest in the preservation of peace or the economic well being of the community and find in civil war a welcome source of excitement and an avenue for the personal advancement and profit.

3. "Caribbean Interests of the United States," C.L. Jones, P.175

hence it is possible for the humblest, barefooted, illiterate by coming from the thatched one room hut in the mountains to rise to a position where he is addressed as the "Great and Good Friend" by the leading nations of the World[4].

Other factors have contributed in a minor degree, such as religious questions. But there is another angle to the situation. The great masses in the rural districts know little and care less about political affairs. They dislike and fear revolutions. It is this ignorance and indifference of the masses which really has prevented stable government. This is because of the more or less impossibility "to hold elections and work a constitution by peaceful means and thus give an opportunity for rival cliques to plunge the country into civil war, time after time for the gratification of personal ambitions and feuds without other restraint than that suggested by their own interests"[5].

As a summary we might say that the causes are due to:

First. The attempt to copy and impose political institutions in a country where elections are impossible.

Second. The habit of Revolution among the ruling class and of the people of many of the towns.

Third. The backwardness of the masses of the people which makes republican constitutions unworkable but prevents those who suffer most to exert any effective influence for peace.

These causes are not permanent. Stable governments will be obtained eventually, as a result of education of the people. The public schools are doing good work and are hastening the approach the day when the masses may and must assume control of the

. Munro, "The Five Republics of Central America." P. 185

. Ibid P. 197

ocratic machinery which is on paper today. The penetration of foreign ideas and influence, the increase of wealth and improvement of standards of living are all working for stable government. Those who have hope point to Costa Rica as an example.

The Relations with Nicaragua 1900-1907

The Washington Conference of 1907

Since 1900 there has been a great expansion of our economic interests and our political interests in the Caribbean Sea. The acquisition of Porto Rico and the building of the Panama Canal have made it impossible for the United States to remain indifferent to international complications in these countries. The Monroe Doctrine as applied here has become an indispensable national policy. With these increasing heavy responsibilities, has come the necessity for interventions by the United States in order to avert European interference and to protect them from foreigners and even from their neighbors.

The first occasion was in 1906 when a war was on between Guatemala and Salvador in which Honduras became involved. The efforts of President Roosevelt and President Diaz of Mexico resulted in the holding of a peace conference on the deck of the U. S. S. Marblehead at which representatives of United States, Mexico, Costa Rica, and Nicaragua were present as well as agents from the three belligerent powers. They agreed to end the war, to disarm and to hold another conference in order to conclude a general treaty of Peace.

The second conference was held at San Jose, Costa Rica in September 1906. All sent delegates except Nicaragua. President Zelaya refused, as he did not want to recognize the right of the United States to intervene in Central American affairs. All agreed to settle future disputes by arbitration, to keep political refugees from other states away from the frontiers of the countries from which they had been exiled, and to establish the Central American Bureau in Guatemala City and a pedagogical institute in Costa Rica. Of course general conventions were signed concerning commerce, navigation and extradition.

Almost continuous disorder followed, a revolution was started in December 1906 against the government of Manuel Bonilla of Honduras, and soon Nicaragua was involved. The United States got Zelaya and Bonilla to agree to submit the dispute to arbitration. The body which met demanded both sides to withdraw their armies from the border. Zelaya refused and soon declared war on Honduras and sent troops to cooperate with revolutionists there. Despite the aid of Salvador, Bonilla was defeated and Miguel Davila was made president of Honduras. Soon it looked as if another struggle would occur so the United States and Mexico at the request of Costa Rica, Guatemala and Salvador offered their good offices and brought about a conference at Amapala. Here an agreement was reached to overthrow the Davila government and to establish Sierra (a former president) again in power. However this was never carried out and Davila was able to establish himself more firmly in power. Zelaya then aided a revolt against the government of Figueroa (of Salvador) but was

repulsed and further hostilities were averted by the United States and Mexico.

Again the situation became threatening in the latter part of 1907 so Presidents Diaz and Roosevelt jointly offered their mediation and as a result an agreement was reached to meet in Washington. Here on November 14, 1907 the five Central American countries met in the Bureau of the American Republics. The United States was represented by Mr. William I. Buchanan. At first things moved along smoothly and continued to do so until December 20, when eight conventions were signed[6].

The first was a general treaty of peace and amity in which an effort was made to remove several of the chief causes of war and to provide for a closer cooperation in promoting their common interests. Article I reads as follows: "The Republics of Central America.....bind themselves to always observe the most complete harmony, and decide every difference or difficulty that may arise amongst them, of whatever nature it may be, by means of the Central American Court of Justice created by the Convention which they have concluded for that purpose on this date."

Other provisions of the treaty aimed to make the relations closer and more friendly and to foster co-operation. Citizens of each country residing in the territory of one of the others were to enjoy the same privileges as nationals of the latter. Vessels were to receive the same treatment. There was to be established in Salvador a practical agricultural school, in

6. Senate Documents, Vol. 48. "Treaties, Conventions, etc." 1776-1902 Vol. 2, p. 239-420

Honduras a school of mines and mechanics, in Nicaragua one of arts and trades, a pedagogical institute in Costa Rica and the Central American Bureau in Guatemala. Some radical and impractical provisions were made to make revolutions less frequent.

Perhaps the most important agreement was the Central Court of Justice. It was to consist of five judges, "one to be elected by the legislature of each state." The five republics bound themselves "to submit all controversies or questions which may arise among them of whatever nature and no matter what their origin may be, in case the respective Departments of Foreign Affairs shall not have been able to reach an understanding." The Court might have its orders carried out by the governments or tribunals of the various states or through special commissioners. Thus every effort was made to make it independent. It was to sit at Cartago, Costa Rica, be free from political or personal pressure, with judges serving for five years with fixed salaries. Also the judges were to enjoy the privileges and immunities of diplomatic agents and they were not to exercise their profession or hold public office during their term of service.

After the conference there was little change in the relations between the five republics. Zelaya and Davila were hostile to the United States and their policy was to make things intolerable in Guatemala and Salvador. President Taft in his annual message to Congress December 1909 said, "Nearly every complaint has been against the Zelaya government of Nicaragua, which has kept Central America in constant tension and turmoil."

During 1908, things were complicated again. Zelaya prepared for war and finally Costa Rica suggested that the Court interpose its influence and prevent war. The Court acted with promptness and decision and within five days a modus vivendi had been established and the immediate danger was over. December 19, 1908 the Court gave its decision. Salvador was absolved of all responsibility for the revolution in Honduras by the votes of three judges (Salvador, Guatemala and Costa Rica) against those from Honduras and Nicaragua. A war was averted no doubt but the judges had voted as the interests of their government (which had named them) dictated.

What did the Washington Conference accomplish? Munro[7] thinks that the principal object has been realized. The change which has taken place has been in large part due to the fact that the five countries themselves have generally abided by the provisions of the treaty of amity and the Treaty establishing the Central American Court for they have refrained from sending troops to intervene in one another's internal affairs, and have shown a readiness which had been rare before 1907 to submit differences which arose between them to settlement by diplomatic means or arbitration rather than by a resort to arms." Of course this was aided by the energetic support of the United States to prevent violations of the more important conventions to which it was a party. The court has not proved to be independent of and superior to the five governments. Some of the judges have been distinguished men, others, because of political considerations. Public opinion has not been strong enough to support the

7. Munro. "The Five Republics of Central America." P. 220

court[8]. Munro makes this statement[9], "Since its action in averting a general war in 1908, the court has been more ornamental than useful." But as time moves on, it seems not at all improbable that in the future the Washington Conference of 1907 will be looked back upon as a turning point in the history of the Isthmus as "marking a first and decisive step towards the elimination of the international and internal wars which had hitherto been so frequent and so destructive."[7]

The Intervention of the United States in Nicaragua

In October 1909 some members of the conservative party started a revolution at Bluefields against Zelaya. This had sympathy in the other Central American republics; also in Washington. In November Zelaya executed two American soldiers of fortune and President Taft broke off diplomatic relations and gave indirect if not open support to the revolution. President Diaz of Mexico was friendly to Zelaya and informed the United States that he did not care to take further action. December 1, 1909, Secretary Knox sent a dispatch to the Nicaraguan chaige saying, "that the revolution represents the ideals and the will of a majority of the Nicaraguan people more faithfully than does the government of President Zelaya."[10] This caused the downfall of Zelaya and also of Madriz, who tried to perpetuate his (Zelaya's) party and the revolutionary party came in power first under Estrada and later under Adolfo Diaz.

The revolution had paralyzed agriculture and commerce and

8. "Caribbean Interests of the United States," C. L. Jones. P. 186

9. Munro, "The Five Republics of Central America." P. 223

10. Munro, "The Five Republics of Central America." P. 226

thrown the country into financial chaos. Thomas C. Dawson was sent to Managua to investigate and soon the so-called Dawson Agreement was signed on November 5th. Estrada was continued in power. June 6, 1911 a treaty was signed with the United States in which we agreed to secure a loan for the consolidation of all internal and external debt and other purposes. It was to be secured by customs duties collected by an official appointed by Nicaragua and approved by the President of the United States. On September 1, while the Senate was considering it, contracts were signed by Brown Brothers & Company and J & W Seligman and Company of New York in which they agreed to lend to the Republic fifteen million dollars. The bonds were to be purchased by the bankers, bearing five per cent interest at 90½ per cent of their face value. The money received was to reform the currency, construct railroads, and refund the debts. Later more money was necessary. The Senate rejected this and the situation became as bad as ever. Soon General Mena, minister of war was elected President but as this was contrary to the Dawson agreement, he was forced to flee. President Diaz was unable to protect foreigners and asked aid from the United States, so American marines were landed at Corinto and assumed control of the national railway which connected the capital with the principal cities. In the operations which followed with the revolutionists seven marines lost their lives, but a great blow had been struck against them. Mr. Weitzel was our minister there and his statement September 18 caused many to withdraw. Since this time 100 marines and one warship has been maintained at the capital of

Nicaragua and at Corinto[11].

Diaz's government was weak due to its inability to meet current expenses and its increasing unpopularity with New York bankers. Great Britain was threatening to force payment and certain German interests were trying to secure from Nicaragua a concession for a canal. Secretary Knox then negotiated a new treaty in order to help the Nicaraguan government. We were to pay Nicaragua $3,000,000 in return for an exclusive right of way for a canal through her territory, a naval base on the gulf of Fonsica and the lease for ninety-nine years of the Great Corn and Little Corn Islands in the Caribbean. This treaty was sub-mitted to the Senate February 26, 1913 but no action was then taken.

The Wilson administration which soon came into power followed the same policy and Secretary Bryan submitted a third treaty which contained the provision of the second Knox treaty and in addition contained certain provisions of the Platt Amendment. All the other states filed formal protests with the United States government against its ratification on the grounds that Nicaragua would be converted into a protectorate and hence there never could be a Central American Federation. They also claimed that the treaty infringed their own rights. Costa Rica had been granted in 1858 perpetual rights of free navigation in the lower part of the San Juan river and was to consult her before granting con-cessions for the construction of any Canal. Salvador and Honduras objected to the naval base as it was close to their coasts.

11. "Caribbean Interests of the United States" C. L. Jones. P. 177

12. Senate Documents Vol. 8. 67th Congress, 4th Session.

"Treaties, Conventions, etc." P. 2740-2743

They claimed joint ownership of the gulf. The United States made efforts to settle on a money payment but failed. The Senate objected to the protectorate feature of the treaty and ratified it (or rather a modified one) February 18, 1916. To the resolution of ratification was this proviso "that nothing in said convention is intended to affect any existing right of any of the said states." This proved unavailing, so they took their case to the Central American court, requesting that Nicaragua be enjoined from carrying out the treaty. The Costa Rica decision was rendered September 30, 1916, that of Salvador March 2, 1917[13]. Neither the United States nor Nicaragua has paid any attention to the decision of this court which was created by the Washington Conference. It is unfortunate that the United States had to give it its coup de grace. Munro[14] thinks the treaty, the military base and canal are not worth the permanent alienation of Central American public opinion. Our policy since 1912 has caused bitter resentment throughout Central America. Of course we have been trying to promote peace and prosperity but our motives have not been understood and if this misunderstanding and sentiment of hostility can not be cleared away, the five republics will so regard us as their most dangerous enemy[15].

There must be an adjustment of the political situation, protection of the bankers' interests which consist of:

1913 Treasury Bills	$1,000,000
51% of the stock in the National R.R.	1,000,000
51% of the stock in the National Bank	153,000

13. Munro "The Five Republics of Central America." P. 257

14. Ibid p. 257

15. Ibid p. 259

Total (exclusive of accrued interest).....$2,153,000.

We must remember that it was the State Department which asked Brown Brothers & Company and J & W Seligman and Company to enter upon their dealings with Nicaragua. While the above may be true we must surely be in the wrong in trying to keep a minority administration in power. There must be an eradication of the suspicion in Central America and even in Latin America that we wish to deprive Nicaragua and eventually her neighbors of their position as independent nations.

Since 1916 there has been a fiscal rehabilitation of Nicaragua. She fought against Germany in the World War. A high Commission was established to take care of her finances. This commission was able to reduce the debt to $9,884,023 by January 1920. A new loan was made and this money was to be used in meeting expenses, pay the debt, and to use the surplus on the Pacific Railroad of Nicaragua and to promote internal improvements. Nicaragua was not a member of the Central American Federation established in 1921, but this seems to have had its downfall in December of 1921 by the coup d'etat of General Orellava[16].

The criticisms of our policy as listed by Mr. Weitzel[17] are:

(1) That the United States to cover its designs of ousting Zelaya and the Liberals made use of a frivolous pretext (killing of two Americans). It might be said here not only in the United States but also in Nicaragua and Central America Zelaya's act of barbarity was condemned.

16. "History of the Latin American Nations" W. S. Robertson. P. 465-69

17. Senate Documents, 64th Congress, 1st Session #334.

"American Policy in Nicaragua" George T. Weitzel

(2) That Madriz should have been recognized by the United States. To this we may say that his government was neither de jure nor de facto.

(3) That the government established was corrupt and despotic and worked an injustice to Nicaragua. This is partly due to the habit of granting concessions which the mixed claims hoped to remedy but could not, as there was an absence of treaty sanction.

(4) The landing of the marines was an unprecedented violation of territory and their retention prevents the downfall of the Diaz government. It was necessary, was according to principles of International Law and to withdraw them now would invite new disorders.

(5) The Liberals are in majority and would win in honest elections. This does not seem to be true in light of past elections.

(6) At least the Liberals are entitled to a share in a coalition government. This would mean a lack of efficiency, absence of responsibility and utter confusion.

(7) The canal treaty is a violation of the rights of the other Central American States. The dissatisfaction there is due to misunderstandings. They are not opposed to a Nicaraguan canal. They have expressed approval of this several times. Precedent favors it.

(8) The canal treaty will prevent a union of Central American. Only possible after more stable governments are established and the people have become better educated.

(9) The whole policy is an offense against the sovereignty of Nicaragua and an affront to all Latin America. There is abundant evidence to disprove this. I can not include this, but Weitzel[18] pages 28-29 of this article gives a few of the evidences.

From Page 14:

18. Senate Documents, 64th Congress, 1st Session, #334.

"American Policy in Nicaragua" George Weitzel.

The Present Situation

The original purpose of the Monroe Doctrine was to prevent extension of the European political system in America as well as to prevent colonization of America by Europe. Leading authorities now recognize about four corollaries.

1st. Opposition of the United States to the transfer of American Territory from one European power to another. This was promulgated first by Henry Clay in 1825 in regard to Cuba and Porto Rico. There has been one violation when the island of St. Barthelemy was sold by Sweden to France in 1877.

2nd. Opposition of the United States to transfer of American Territory by an American State to a European power. Polk raised this issue in regard to the proposed transfer of Yucatan in 1848.

3rd. Opposition of the United States to military or naval bases of Asiatic powers in this hemisphere. Raised by Lodge in 1912 when Japan tried to get a lease at Magdalena Bay.

4th. The principle that the United States shall assist in adjusting claims against an American State. Roosevelt in 1905 in the Dominican crisis was the first to take action along this line. It is the basis of our Caribbean Policy. Today we have control over the Dominican Republic, Haiti, Nicaragua, and Honduras. They might be regarded as temporary protectorates.

The world has become so small and we so inter-dependent that one section of a country can not be permitted to imperil the interests and welfare of others. The world demands that some measure of political, industrial and sanitary stability prevail. If a people are in a state of chronic disorder as is the case in Central

America and this chaos continues and they are unable to achieve their salvation then the task must be undertaken by others. This is being done in Tropical America by the United States under the Corvallary above mentioned of the Monroe Doctrine. Their proximity to us, our resources and interests in the Caribbean make this country the logical power to assume the responsibility. Hence disturbances in the Caribbean region are of special interest to us not for the purpose of seeking to control them but of being assured of our own safety.

In 1923 a convention was held in Washington by the Central American republics. Agreements were made; among others were agreed that the Central American tribunal be reestablished, that there be limitation of armaments and non-recognition by Central American republics of any other government which may come into power through coup-d'-etat or a revolution against a recognized government as long as the freely elected representatives of the people have not constitutionally reorganized the country.

The elections of October 5, 1924 resulted in the following vote:

1. General Solorzano--Conservative-Republican Candidate 37,000 votes.

2. General Chamorro--Conservative Candidate----24,000 votes.

3. General Corea--Liberal-Republican Candidate----6,000 votes.

General Solorzano became president. The United States has kept marines in Nicaragua until 1925 at the request of the Conservative government. In 1925 they were removed and the native soldiers placed in charge of the order. General Chamorro headed

a successful revolution and became provisional president. He later resigned and Adolph Diaz, former president, was elected by the Nicaraguan Congress receiving 45 votes out of 53. Soon after Juan Sacasa, a tool of Mexico, headed a revolution so that he might be made president. If he succeeds it will mean that Mexican influence will predominate instead of that of the United States. Our right to an inter-oceanic canal guaranteed by treaty might be repudiated by this unfriendly regime.

The Department of State gives as the basic reason for the landing of marines as "the protection of lives and property of American Citizens in accordance with international law." They are following the precedents established by President Wilson and Secretary Bryan and others in the past. It would be of interest to examine this statement.

The following is taken from the Pan-American Bulletin for Jan. 1922, p. 48-49, in regard to trade:

To and From the United Kingdom and Nicaragua

Exports:

1913	1920
$998,564	$306,491

Imports:

$1,150,611	$1,634,624

To and From Germany and Nicaragua

Exports:

$1,887,698	$2,378

Imports:

$619,213	$145,014

To and From U. S. and Nicaragua

Exports:

$2,722,385 $9,294,809

Imports:

$3,244,008 $11,247,589

The Statistical Abstract of the U. S. p. 838 for 1920 summarized it for the Central American region as "the United States consumed about two-thirds of all Central American exports and furnished more than three fourths of its imported goods." So much for trade.

The latest official figures given places the actual amount of money invested at $9,300,000 of which $3,000,000 is in bonds held in the United States. The potential value is estimated at $20,000,000. I was unable to find all the companies but these are the leading ones.

1. Pacific Railway Co.
2. Cuyamel Fruit Co.
3. United " "
4. Atlantic " "
5. Central American Exploration Co.
6. La Luz and Los Angeles Mining Co.
7. Bragmans Bluff Lumber Co.
8. Grecia Mines.
9. San Albino Mines.
10. Nicaragua Mining Co.
11. Central America Saw Mills.
12. Constancia Gold Mines.
13. Bluefields Tanning Co.

I do not know as to the number of lives involved but it would not be very large.

There is one more angle of which I wish to speak. This concerns Mexico and Latin America. A recent writer said "The truth is there is a drive on against the U. S. throughout Latin America in which Mexico is taking a leading part and in this instance, Mexico has actively taken sides and supported the revolutionary government in Nicaragua for the evident purpose of embarrassing the U. S." The Mexican government might sanction this openly or it may take the form of filibustering in which a government might not be altogether responsible. The president's recent message to Congress proves that the former is the prevailing form.

The fundamental trouble is as usual the Monroe Doctrine. It is a unilateral doctrine to be invoked by the U. S. without regard to the approval or disapproval of the Latin-American countries. It is a doctrine which they must not even discuss. Mr. Olney, Sec. of State in Cleveland's administration said "the U. S. is practically sovereign on this continent and its fiat is law upon the subjects to which it confines its interposition." Pan-American Conferences are economic conferences, not political. If they were, there might be a multilateral instead of a unilateral enforcement of the Monroe Doctrine. The Santiago Conference of 1923 almost went to pieces over this question. These Pan-American countries tried to weaken our control over the Pan-American Union and to establish an American League of Nations. If there was a League the plan would be to submit all disputes to it and thus prevent the intervention of the

U. S. in Caribbean and Central American affairs. The league failed but there was established the right to discuss political affairs of the American Continents in Pan-American Conferences. Real Pan-Americanism depends only upon one thing--the willingness of the United States to substitute a cooperative conception of the Monroe Doctrine binding herself as well as other powers, instead of a free hand to do as she pleased. This is a good opportunity for Mexico who has grievances against the U. S. to lead Latin America. Borah's stand is not consistent. He should side with the Depnrtment of State in its present policy instead of weakening it by opposition or if he understands the true situation, why does he not come out for the cooperative policy? There is only two ways--continue our present policy or give a new interpretation of the Monroe Doctrine and institute a cooperative policy. Are we ready for such?

The Treatment of "Adolescent" Peoples

This may take two forms. (1) The policy of exploitation with such methods as slavery, forced or imported labor, excessive taxation, land confiscation, and debauchery. It would not be hard to find plenty of examples of this in Africa and other places.

The second policy is that of Trustee-ship. The people of tropical and sub-tropical parts of the world are in the "adolescent" stage of development. They need encouragement and assistance until they are adults in international society. Modern science does not say that the tropics should always be inhabited by backward and inferior peoples. The mission is to work continuously

for the training and education of Central American people toward a higher intellectual moral, and economic level than that when first we met them. This theory was converted into something like reality when at the Paris Peace Conference opportunities were used to place the principle of trusteeship into effect. Hence the so-called Mandate System was set up. I do not care to go into the discussion of this but wish to note that 14 different mandated territories of three groups were established. Advance nations have charge of the tutelage of such people because of their resources, experiences, and geographical positions. Certain guarantees are set up according to grade. Now we are not in the League of Nations, but we do not thereby escape our responsibilities. We lead the world in educating natives. In the Philippines 10% of the population are in good schools. The budget calls for 30% to go for education. In Porto Rico 40% goes to education compared to 10% in the Unions of South Africa which is next to us.

Imperialism of the right sort takes this form of trusteeship. There must be supervision. Capitalistic abuses must not be tolerated. Foreign investments must be controlled by some administrative service. Finances must be controlled for the advancement of the people. We must do this or Europe will insist upon a policy of interference in any Latin-American or Central American country that tries to escape obligations.

To conclude. We might as well accept our responsibilities for being a strong nation. We must prevent and cure. "Splendid Isolation" was killed by the Spanish-American War. We must supervise our weak neighbors. With our increase in power and influence some

may disappear by union with us, others will become independent states. A Nebulus will be created from which nations will grow as in the British Empire; our Anglo-Saxon brethern have pointed the way. It is a program of service.

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17.

The elections in Nicaragua of October 5, 1924 resulted in the following vote:-

1. General Solorzano-Conservative-Republican Candidate, 37,000 votes.

2. General Chamorro-Conservative Candidate, 24,000 votes.

3. General Corea-Liberal-Republican Candidate, 6,000 votes.[22]

22. Current History, December 1924; pages 442-443.

Supplement

The Conventions of 1923.

In December of 1923 delegates from all of the Central American Republics met at Washington and agreed upon the following conventions:-

1. A general Treaty of Peace and amity.
2. A Convention for the Establishment of an International Central American Tribunal.
3. A Convention for the Establishment of an International Commission of Inquiry.
4. A Convention for the Establishment of Free Trade.
5. A Convention for the Unification of Protective Laws for Workmen and Laborers.
6. A Convention for the Practice of the Liberal Professions.
7. A Convention Relative to the Preparation of Projects of Electoral Legislation.
8. A Convention for the Establishment of Stations for Agricultural Experiments and Animal Industries.
9. A Convention for Reciprocal Exchange of Central American Students.
10. An Extradition Convention.
11. A Convention Establishing a Permanent Central American Commission.
12. A Convention for the Limitation of Armaments.[21]

21. Bulletin of the Pan-American Union, March 1923; Vol. XLI, pages 217-229.

No. 10

H O R A C E

By F. H. Weng Jan. 31, 1927

Horace lived at the great turning point of the world's history, marked by the establishment of the Roman Empire. His contemporary and intimate friend was Virgil. In these two men Roman poetry reached the highest point to which it ever attained.

Is it a mere coincidence that Rome's greatest poets were contemporaries? I do not know, but eminence in the various fields of culture seems to appear in history in cycles. The generation of Perdcles in Athens in the fifth century B.C. was the culmination of the intellectual activity of the great Greek race. It was the age of the philosophers--Socrates, Plato, and Aristotle; of the dramatists--Aeschylus, Sophocles, Euripides, and Aristophanes; of the historian Herodotus, considered by many as the greatest genius in his field that all antiquity produced. It was the age that built the Parthenon and dozens of other magnificent temples, and that created the most beautiful statues ever sculptured by man, under the direction of Phidias and Paeonius and this was also the age that raised painting to a high degree of perfection.

In Italy we find Michael Angelo, Titian, and Raphael contemporaries at the end of the fifteenth century with many other artists and poets. In England a century later flourished Edmund Spencer, author of "Faerie Queene," William Shakespeare, "the greatest creative genius that ever lived," Sir Philip Sidney, whom Queen Elizabeth called the "jewel of her dominions," Sir Walter Raleigh, Sir Francis Bacon, and many other writers

of note. John Milton was a younger contemporary, being eight years old when Shakespeare died. In France during the age of Louis XIV its literature bloomed forth in Corneille, Moliere, Racine, and Boileau, the greatest names in the literary annals of France. And finally in the eighteenth century we find Germany coming to the front with its literary giants--Lessing, Schiller, and Goethe, and its matchless musicians--Bach, Handel, Mozart, Weber, Beethoven, and others.

If we should consider the field of science or religion we should find equal eminence during certain epochs, preceded and followed, often for centuries, by mediocre attainments. Ordinarily these heights of intellectual productiveness are reached in periods of political ascendency and economic well-being. At such a time there is a spirit of exuberance in the nation, and the citizens have leisure to do creative work without being ground down by galling poverty. At any rate, favorable circumstances of this kind brought out Horace. His nation was at peace under the glorious reign of Augustus Caesar. For twenty years civil wars had been raging in the Roman state, first between Caesar and Pompey, then after Caesar's assassination, between the Liberatores and Mark Antony, and then finally between Antony and Octavius, the adopted son of Julius Caesar, who was later known as Augustus, "the exalted one," a title officially conferred upon him by the Roman senate. The battle of Actium in 31 B.C., in which Antony and his Egyptian ally, Queen Cleopatra, were decisively defeated, left Octavius without a rival for the control of the Roman world.

All of these events took place during Horace's youth and young manhood, and he himself took some active part in them as

we shall see when we review his life. Though Horace is often mentioned in the works of later Roman writers, and one of them, Suetonius, has left a short biography of him, there is practically no information derived from them that we do not receive derectly from his own poems. He was distinctively a lyric poet, and his poems reflect his verying moods and fancies, and outlook upon life, often centering around his own personal exporiences.

He was born December 8, 65 B.C. at Venusia, a small town in the Apennine Mountains in southern Italy. His father had been a slave, but had been freed some time before Horace's birth. Horace's full name is Quintus Horatius Flaccus. Since it was the custom for slaves to take the gentile-middle-name of their masters upon being freed, it shows that Horace's father had been a slave of some man or woman who was a member of the "Horatia gens."

Horace often speaks of his father and always in terms of admiration. His mother must have died when he was still very young, as he never mentions her in his works. By living a frugal life his father, who was a collector of taxes in the neighborhood of his home town, had acquired a small estate, and he was determined to give his only child a good education, either because he realized that he had unusual abiliyt, or, what is more likely, because he had great faith in the value of an education. So Horace received his early schooling in his native village, and then when he was about twelve years old his father took him to Rome and put him into the school of a teacher named Orbilius, whom Horace has immortalized as the man who never spared the rod by referring to him as "Orbilius

flagrus." Later he attended other schools at Rome, always under the constant care of his father, who was especially concerned about his moral education.

It was customary at that time for young men of high birth or exceptional ability to go to Athens to complete their training in literature and philosophy under Greek teachers. Caesar, Cicero, Pompey, and most other men of note had done this. So Horace was sent to Athens by his father in 45 B.C. He had hardly been there a year, when the assassination of Caesar occurred in Rome, which became the occasion for civil war. Two of the assassins, Brutus and Cassius, soon left Rome for Athens, where they were successful in gathering to their cause most of the young Romans pursuing their studies there, and this included Horace. He was appointed as one of the tribunes in Brutus's army, which position gave him command over a force of soldiers corresponding to a regiment in our army, though he was only 21 years old, with no military experience or organizing ability. He took part in what was one of the greatest battles of antiquity, the battle of Philippi, but after this defeat he realized that the cause of the Republic was hopelessly lost. Accordingly, availing himself of the amnesty proclaimed by the conquerors to all of their foes who would lay down their arms, he quietly made his way back to Italy. Here he found that his affectionate father had died and that his property at Vanusia had been confiscated as that of a rebel.

The future lay dark before him. His father, who had been his sole support up to the present, was dead, his property confiscated, leaving him penniless, and his most intimate friends had either died on the battle field or were outlawed as enemies

of their country. But Horace went to Rome and in some unexplained way got a job as clerk in the state treasurer's office. During odd moments he wrote poetry, some of which fell into the hands of Virgil, a young poet five years older then Horace, and already recognized as one of the leading lights of Rome in the literary field. Virgil was attracted by these efforts of Horace's and he sought his acquaintance. This was the beginning of an intimate friendship between the two greatest poets that Rome ever produced. It was also the turning point in the fortunes of Horace, for through Virgil's efforts Horace was now brought under the protecting wing of Maecenas, one of Augustus's administrators and a patron of literature. When Virgil first introduced Horace to Macenas, the latter was evidently not favorably impressed by the first interview and rather dubious about taking into his coterie of poets the young man who had so lately been a rebel against the government of which he was leading part. Horace was quite despondent during the months that followed this first interview and his hopes of recognition as a poet seemed shattered. But after an interval of nine months, Maecenas sent for Horace to have dinner with him. This meeting proved to be the charm that unlocked his good fortune. He was taken into Maecenas's inner circle of friends whole heartedly. His financial worries were over, his new patron saw to that. He could now devote his whole time to writing.

Horace was evidently a loveable man, and the intimacy between him and Maecenas developed into a mutual affection that lasted throughout the rest of their lives. To make Horace independent not only of the world for sustinence but even of any

obligation to do literary work for pay or favor, Maecenas presented him with a beautiful estate in the Sabine hills about 35 miles from Rome, the charms of which Horace never tires of singing. Of this gift Harriet Preston in her "Life of Horace" says: "It was the finest gift ever made by a liberal man of fortune to a needy man of parts, and both offered and received in the finest spirit. We flatter ourselves in these days that we have reduced charity, as well as most other things, to a science; but much of the anxious, arbitrary, and over-organized benevolence of modern times stands rebuked before the simple and noble give-and-take of these two pagans, which inflicted no hurt upon the dignity of either, while it laid the generations that were to come under endless obligations."

Whatever may be our modern view of charity, I think Miss Preston's estimate of Maecenas's generosity toward not only Horace , but also Virgil, Varius, Propertius, Tucca, and other poets to be sound. We must remember that the eight hour day for a laboring man was not yet in vogue then, giving him several hours of leisure which he might devote to study and writing, and that the copywriting of literary works was unknown. Had it not been for Maecenas's generosity, probably some Roman Thomas Gray might have written an Elegy in a Country Church Yard where Horace's unmarked bones lay buried. But as it was, he was buried beside his friend and patron in the latter's beautiful city park on the Esquiline hill in Rome, and his grave was revered by many generations of Romans.

I said above that Horace was born in 65 B.C. I might have made the same statement about Maecenas. So as in when I

say that Horace died in 8 B.C. the statement is applicable to his patron. The latter had been ill for some time and on his deathbed he said to the Emperor Augustut who was present: "Take care of Horace as you would of me." This was some time in the summer, and Horace appeared to be in unusually good health. But the imperial patronage was not needed long, for suddenly and unexpectedly on the twenty-seventh of November of the same year Horace breathed his last. In view of these facts, how prophetic seem the lines Horace had penned some years before when Maecenas evidently had thought he was going to die soon:

"Why wilt thou kill me with thy boding fears--
Why, O Maecenas, why?
Before thee lies a train of happy years,
Yea, nor the gods, nor I
Could brook that then shouldst first be laid in dust:
Thou art my stay, my glory, trust!

"Oh, if untimely Fate should snatch thee hence,
Thee of my soul a part,
Why should I linger on with deadened sense
And ever aching heart,
Aworthless fragment of a fallen shrine?
No, no,--one day shall see thy death and mine!

"Think not that I have sworn a bootless oath:
Yes, we shall go, shall go
Hand linked in hand where'er thou leadest both
The last sad road below!"

(Odes II, 17)

Did Horace die of a broken heart, grieving for the loss of his intimate friend? We do not know, but the workd must have seemed dreary for him after the loss some years before of Virgil, whom in one of his poems he calls the "half of my soul" and now of Maecenas whom the poem just quoted calls "of my soul a part."

So much for Horace the Man. Let us now briefly consider Horace the Poet. Grant Showerman in his recent book "Horace and his Influence" says: "To understand how Horace came to be a great poet as well as an engaging person, it is necessary to look beneath this somewhat commonplace exterior, and to discern the spiritual man.

"The foundations of literature are laid in life. For the production of a great poet two conditions are necessary: first, an age pregnant with celestial fires of deep emotion; Second, there must be in its midst one of the rare men whom we call inspired. He must be of such sensitive spiritual fiber as to bibrate to every breeze of the national passion, of such spiritual capacity as to assimilate the commen thoughts and moods of the time, of such fine perception and of such sureness of command over word, phrase, and rhythm, as to give crowning expression to what his soul has made his own."

Both of these conditions are fulfilled in the case of Horace. The background of his life is surely a picture painted in vivid and often lurid colors with its hatred and selfishness; with its lawlessness and violence; with its confiscations, murders, riots, and wars. But there was also love, purity, patriotism, honor, and righteousness withall. And we find all of these

varying qualities of the human soul reflected in Horace's poems. His works fall into three classes:

First: Two books of Satires (he himself called them "Sermons," "Conversations," or "Talks") dealing with social, moral, and economic problems of his day.

Second: Two books of Epistles, very similar to the Satires, but called Epistles because they are addressed to friends of his like letters.

Third: Four books of Odes, upon which his fame rightly rests.

In his earliest writings Horace is a satirist. He here professes to follow Lucilius, whose works seem, from the few fragments of them that are still extant, to have been permeated with biting sarcasm and personal invective. But Horace couldn't keep up that kind of satire very long. It was foreign to his genial nature. So we find him attacking the vices, follies, and frailties of his time under the guise of fictitious names of individuals. By nature he was fun-loving, matter-of-fact, and a keen observer of the life about him. His satires reveal the critical bent of his mind and his fine sense of humor. We get the gist of his satire in a parenthetical sentence near the beginning of his first Satire: "Quamquam ridentem dicere verum quid vetat?"--And still what should prevent a person from telling the truth with a chuckle? So he flays the vices of his fellow men and of himself, but always with a smile on his face, never in vituperative vein, as if he would say: "What fools these mortals be." His Odes, graceful and perfect in phrasing, treat of a great variety of subjects of common experience--of

love and wine, of friendship, of nature and of the gods, and of the virtues. The Epistles are the product of his mature life, when he had become mellowed by long experience and when he found his happiness in meditation on philosophic and literary themes.

Horace does not seem to have had any serious love affair, though his Odes abound in love poems addressed to various flames of his, and he died a bachelor.

He has left us a fine bit of incidental personal description of himself at the close of his first book of Epistles. He addresses his volume as it is about to launch forth upon an unappreciative world, predicting it would probably end up by being used by some fish monger as wrapping paper for his slippery wares. He suggests, however, that it may possibly fall into the hands of some sympathetic soul and if so:

"Say that though born a freeman's son, possessed
Of slender means, beyond the parent nest
I soared an ampler wing; that what in birth
I lack, let that be added to my worth.
Say that in way, and also here at home,
I stood well with the foremost men of Rome;
That small in stature, prematurely gray,
Sunshine was life to me and gladness; say
Besides, though hasty in my temper, I
Was just as quick to put my anger by.
Then, should my age be asked you, add that four
And fourty years I'd flourished, and no more,
In the December of that year, which fame
Will join with Lepidus' and Lollius' name."

(Martin II-P.336)

Horace's philosophy of life was a wholesome one. He preached the golden mean-nothing to excess, and what is more, he, unlike many philosophers of his day and ours, lived up to his preachings. He moved in a society of men who were wealthy and powerful but, not satisfied with what they had, were leaving no stone unturned to gain more wealth and more power. On the other hand, galled by the surfeit or ordinary pleasures of life, they were alsays on the search for new sites for summer resorts in the mountains ot by the seashore and for a variety of sumptuous banquets in their palaces at Rome during the cold months of winter. Horace, however, spurned wealth. Augustus offered to make him his private secretary, which would have given him social prestige and would have opened up avenues for him to boundless wealth, not necessarily through graft and bribery, but through rewards and bonuses, as was done in professional baseball many centuries after Horace's time. But Horace respectfully declined Augustus's kind offer. He preferred to live his modest life in his own way, and to preach his philosophy of the golden mean to his sensuousfriends. "He told them in every variety of phrase and illustration--in ode, in satire, and in epistle--that without self-control and temperance in all things, there would be no joy without remorse, no pleasures without pain--that it is from within that happiness must come if it comes at all--and that unless the mind has disciplined itself by holding the appetites under control, and by the renunciation of covetous desires,

'We may be wise, or rich, or great,
But never can be blessed.'"

Martin's Introduction

Now finally, a word about Horace's religion. He often mentions the great gods of the Greeks and Romans, but how far these were to him living and breathing personalities is difficult to say. In one of his Odes (Book I, 34) he tells how he has been following mad philosophies until one day he saw a flash of lightning in the clear sky, which brought him back into the fold of worshipers of the gods. Some commentators think this was a real conversion, but there is little to prove it in his later poems. But whatever feelings the great Graeco-Roman deities may have inspired in Horace, it is clear that the gods of the country and details of rustic worship always retained a deep interest for him. Horace was born in the country, and in his youth he must have witnessed the regular observance of religious practices in his house, which influenced his education seems never to have obliterated. His ideas of the Hereafter seem vague; and though he nowhere discusses the question of future life at any length, he has frequent references to it. He was concerned all the time with the present, the here and now, not the hereafter. Astrology was flourishing like a noxious weed at Rome in Horace's time. The city was infested with professors of the so-called science, who had flocked to Rome from the East and were always ready to supply responses acceptable to their votaries, e.g. Odes I, 11:

"Seek not, Leuconoe, I pray, to know
What is withheld from mortals here below,
What years to thee, or me, the gods bestow
For life's short canter;
Those vain Chaldran sorceries forego,
And cease instanter," etc. (Finlayson)

Horace to some extent shared the common conception of the future life held by the masses of the Greeks and Romans alike after the time of Homer, who gives a very gloomy description of the underworld in his Odyssey when he has the spirit of Tiresius tell Ulysses that he would rather come back to earth and be the slave of a hard task-master than to be king in Hades, e.g. Odes I,4:

"Oh happy Lestius! Life's little span
Forbids long hope to man;
Thy sunny day impending night invades,
Thee asait the fabled shades,
And Fluto's narrow house; where once thou go,
No more by lucky throw
Of dice wilt thou in banquet hall recline
King of the realms of wine;
No tender Lycidas will love inspire,
Whose charms thou dost admire."

or again in Odes II, 14:

"For all the Stygian Waves are doomed to pass;
We all must go
And view Cocytus' wandering streams below;
We all must see the lasting chains
That hold curst Danans's race,
And Sysiphus concemned to endless pains."

But that he believed that a better state was in store for the virtuous man and woman we see in the following passages in Odes III, 2:

"Virtues, to crown her favorites, loves to try
Some new unbeaten passage to the sky;
Where Jove a seat among the gods will give
To those who die for meriting to live."

The phrase "carpe diem"--enjoy today--occurs several times in Horace's Odes, and that expresses his philosophy of life, if he has any. In "Society and Solitude" Emerson says: "Write it on your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is Doomsday." If Horace could have heard the New England philosopher say that, and if the word had been in his vocabulary, he would have shouted "Amen".

Horace has been translated more often probably than any other poet of antiquity. The reason probably is that the thought of his poems--and this means his Odes, for he himself denied that the mane of poetry could be assigned to his Satires and Epistles, though they are written in metrical form--appeals to the emotions of all mankind in every generation, it is universal. But there is another element that surely is a contributing reason, namely his baffling style. Writing poetry was as natural for Horace as breathing. Words just seemed to flow from his pen in perfect metrical sequence without any effort on his part. He was a natural poet. Though the Latin language is heavy and unwieldy compared with Greek, Horace, in his Odes, used almost every type of poetry and metrical form developed by the Greeks, with an ease and perfection never attained by any other Roman poet.

I shall close these rambling remarks about a great poet by quoting the last two sentences of Grant Showerman's "Horace":

"To know Horace is to enter into a great communion of twenty centuries--the communion of taste, the communion of charity, the communion of sane and kindly wisdom, the communion of righteousness, the communion of urbanity and of friendly affection.

"'Farewell, dear Horace, farewell, thou wise and kindly heathen; of mortals the most human, the friend of my friends and of so many generations of men.'"

Selections To Read

Odes I,34	His conversion
Odes III,3	Steadfastness
Satires I,5	Trip to Brundisium
Satires I,9	The Bore

In Whicher's "On Tibur Road":

Page 17	To Lalage (Purity)
Page 19	To Pyrrha (Coquette)
Page 22	To Lydia (Banter and reconciliation)
Page 27	To Lydia (last stanza "peaceful life")
Page 31	To Lyce (Love grown old)
Page 57	The Poet's Prayer
Page 58	Whicher's Reflections
Page 43	Death Certain to Come

WILLS

A paper read before The Terre Haute Literary Club on the 7th day of February, 1927, by Charles E. Piety.

The transfer of title to property by will is of the ut - most importance to the economic and social life of the commun - ity. The practice of giving property by will is very general at the present time, and the writer will give a very brief survey of the history of wills and also a short summary of the present laws of the State of Indiana on the subject. In this paper, the writer makes no claim to the accuracy of a well - prepared legal brief; on the contrary, he is only submitting the principles and problems of wills broadly.

Our law of wills is of English origin, as is the bulk of our law, and for this reason, we must look to England in our investigation of its roots. Before the Norman Conquest in 1066, the English had developed a system of disposing of both real and personal property at death, but the Norman - French feudal system required that real estate descend to one, the eldest son, who could perform the feudal services, rather than be divided by will among a number of persons. For this reason, it is generally stated, and correctly, that after the Conquest, the testementary disposition of real estate was discontinued. It must be stated, however, that in some parts of England, the disposal of real estate by will persisted even after the Con - quest, but this was of no historical importance.

The Statute of Wills, which really was two statutes -- Stat. 32 Hen. VIII, c. 1 (1540), and Stat. 34-5 Hen. VIII, c. 1 (1542) -- first restored to the owners of certain estates in land the right to dispose of them by will. These statutes did not lay down any particular formalities for devising real estate, but required only that the devise be in writing or by other acts lawfully executed. Testementary capacity, that is, the capacity to make a will, was laid down in Section XIV of the latter statute, in which it was stated: "that wills or testaments made . . . . by any woman covert, or person within the age of twenty-one years, idiot, or any person de non sane memory, shall not be taken to be good or effectual in the law."

Personal property was the subject of testementary dis - position in England from an early day. The bequeathing of per - sonal property survived the Conquest because it did not inter - fere with the feudal system, although the devising of real estate was virtually abolished. Until the close of the seventeenth century, the bequeathing of personal property was without formality and was in the exclusive charge of the Church. A dying man who wished to make gifts of his personal property would communicate his desires to the priest at his last confession, and after his death, the bishop, to whom the priest reported, would attend to the carrying out of the requested disposition. The Statute of Wills had no effect upon the testementary disposition of per - sonal property.

The first statute requiring formalities in the execution of wills was the Statute of Frauds, which was enacted by Par - liament in 1677 (Stat. 29 Car. II, c. 3). The formal require - ments were that the will be in writing, signed by the testator or for him in his presence and at his express direction, and that the signing should be attested by not less than three credible witnesses.

The Statute of Frauds made special provision for nuncupative, that is, oral,wills when the value of the estate exceeded thirty pounds. The Statute provided that a nuncupative will had to be made by the testator while he was in danger of immediate death, made and declared to be such in the presence of at least three witnesses, and unless the will was committed to writing within six days after its making, it had to be proved within six months after its making. Exceptions were made for soldiers in actual military service and for sailors and mariners at sea to permit them to dispose of their personal estates by nuncupative wills without these formalities or requirements.

The Statute of Frauds provided also for the revokation of wills. Wills, of course, are ambulatory in character, and are of no effect until the testator dies. Consequently, a testator may revoke his will any time before his death. .This Statute provided that a testator could revoke his will in either of two ways: 1) by a subsequent will or codicil expressly revoking the former will; 2) by the testator, or someone for him in his presence and at his direction, burning, cancelling, tearing, or obliterating the will. This does not deal with the revokation of wills by operation of law, but only by an act of the testator with the intent to revoke the will.

This brief history shows that the law of making and revoking wills developed at an early day, and the foregoing statutes remained in force substantially as outlined above until 1837, when Parliament enacted the Wills Act (Stat. 7 W. IV & 1 Vict., c.26). This act provided that every will must be in writing, signed by the testator or for him in his presence and by his direction at the foot or end, and signed or acknowledged by the testator in the presence of two or more witnesses present at the same time who shall attest and subscribe the will in the presence of the testator.

The Wills Act provided for intentional revokation of the will by the testator. It set out first that he could revoke his will by another will or by a codicil properly executed and witnessed, or by some writing declaring his intention to revoke the will, but this latter writing must be of equal dignity with the will, that is, signed and witnessed in the same manner and form as a will. The testator could revoke his will by certain acts done to the instrument with the intention to revoke it, namely: " . . .by burning, tearing, or otherwise destroying the same by the testator, or by some person in his presence and by his direction . . . . ."

In the United States, the laws providing for wills are made by each state, and speaking broadly, the various states have followed either the Statute of Frauds or the Wills Act. Massachusetts, for example, follows the Statute of Frauds, while New York and Indiana looked to the Wills Act. As a rule, the states provide that wills of real estate and of personal property shall be executed with the same formalities.

As has been suggested, the Indiana statutes governing the execution of wills follow the Wills Act. There is one trouble - some doctrine of the Conflict of Laws, however, that should be mentioned in connection with the execution of wills. Each state has its own rules for the execution of wills, and it is held in this country uniformily that a will must be executed according

to the laws of the state where the real estate owned by the testator is located, or the will is not effective to transfer the real estate. That is, if an Indiana testator dies leaving a will properly executed according to the laws of Indiana in - cluding attestation by two witnesses, and the testator seeks to devise Massachusetts real estate, that real estate will not pass by the terms of the will for the reason that to be a will, in Massachusetts, the document must be witnessed by three wit - nesses instead of only two as in this state. This real estate would go by the intestate laws of Massachusetts. On account of the foregoing doctrine, a lawyer called upon to draw a will must find out where his client's real estate is located in order to be sure that the devise will be effective. This rule of law does not apply to personal property, almost all of the states holding that if a will is valid according to the laws of the testator's domicile, personal property, wherever it is located, will go by the terms of the will.

Returning to Indiana law, our statutes follow the Wills Act in providing that a will must be witnessed by two or more competent witnesses (1 Burns 3452), and that all persons, in - cluding married women, are capable of making wills (1 Burns 3449, 3450, 3451) except infants -- persons under the age of twenty-one years -- and persons of unsound mind (1 Burns 3449, 3450). It is interesting to observe that our wills act is old, having been passed in 1852 and in forwe the following year.

By our statutes, nuncupative or oral wills are provided for in considerable detail. Such wills may be made by soldiers in actual service and mariners at sea; and they will be valid to pass their personal estates. (1 Burns 3454). Other persons are confined to narrower limits. As to the latter, the will will be valid if no more than One Hundred Dollars is bequeathed, and then only if it be made and declared in the presence of at least two witnesses whom the testator requested to bear witness there - to, committed to writing within fifteen days after its declara - tion, and proved within six months after the testator's death. (1 Burns 3453).

Revokation may be accomplished in two ways: first, by destroying or mutilating the will with the intent to revoke it, or by having someone destroy or mutilate it for him in his presence with the intent to revoke it; second by executing another writing with the same formalities as a will, including witnesses to it, with the intention of revoking the will (1 Burns 3455).

A will is revoked by operation of law regardless of the testator's intent, when an unmarried testator subsequently marries (1 Burns 3456), or when a legitimate child is born that survives the testator -- or a posthumous child -- for whom no provision is made in the will (1 Burns 3457).

A specific devise -- that is, the gift of a specific piece of real estate -- is said to be adeemed if the testator dis - poses of it between the time when he makes his will ans the time of his death. This general doctrine is partially carved

away by four sections of our statutes. If the testator has only entered into a contract to sell the real estate, the buyer is entitled to receive the property, but the balance of the purchase money, if any, will go to the specific devisee (1 Burns 3459). If the testator mortgages or otherwise encumbers the real estate, this will not revoke the devise, the devisee taking the property subject to the encumbrance (1 Burns 3460). When the testator owns one kind of estate in the property which he devises, and prior to his death conveys this estate away but takes back a new estate in it, in the absence of an intention to revoke the devise, the new estate will pass to the devisee (1 Burns 3461). And when the testator conveys away part of his estate in the land devised, the balance will go to the devisee unless a contrary intention appears (1 Burns 3462).

A lapsed legacy or devise is one where the legatee or devisee predeceases the testator. Unless the words of the will show that the testator intended the representatives of the de - ceased legatee or devisee to take the property, the legacy or devise will fail. The statute makes one exception to the fore - going rule. If the legatee or devisee who predeceases the testator is a descendant of the testator, the descendants of the deceased legatee or devisee will take the property (1 Burns 3505).

An interesting question arises when the testator makes a specific devise or bequest of property which he did not own at the time he made his will but which he subsequently acquired prior to his death. The answer to this problem is a good ex - ample of how an apparent inconsistency in the law is rationalized, or rather, explained, by history. It is generally held that after-acquired personal property passes by will but that after - acquired real estate does not pass. There is one situation in this state where by statute (1 Burns 3461) after-acquired real estate does pass, and that is where the testator conveys the estate he owned at the time he made his will and takes back a new estate in the same property; the new estate passes to the devisee. But the general rule is that after-acquired personal property does pass by will while after-acquired real estate does not pass. The writer can see no good reason for this dis - tinction, and if we were preparing a system of law on the sub - ject, it is doubtful if it would occur to us to make it. History tells us, however, why this distinction is made between real and personal property. In the dim and misty past in England, the courts regarded a will as a conveyance of real estate. At that time, a conveyance could be made of real estate only by livery of seisin, and for a grantor to give livery of seisin, he had to have possession of the real estate. Consequently, it was cor - rectly held that a conveyance inter vivos could not be made of what the grantor might acquire in the future owing to his present lack of possession. When the problem of the devising of after - acquired real estate came up, the courts regarded the will as a conveyance of real estate, and if the testator did not own the property at the time he made the will, the will would not be operative, even though the testator acquired the very property before his death. When wills involving bequests of after -

acquired personal property came up, the courts had no analogy of livery of seisin to bother them, and consequently, they permitted the bequests to take effect.

It is clearly beyond the scope of this paper to attempt to explain the highly complexed rules of construction of wills. But a short sketch of the laws that apply to the probate of wills where there is no unusual difficulty is not out of place. When a testator dies, his will usually is found either among his papers or in the hands of his lawyer. An inspection of the will will show the witnesses, the executor, and the interested parties. Whoever has charge, usually the most interested beneficiary, will get his lawyer, the executor, and one or more of the witnesses, go to the Circuit Court -- the Probate Commissioner in this county -- or to the County Clerk if the Court is in vacation, and prove the will by the testimony of the witnesses. If the witnesses are all dead, out of the state, or incompetent, and this is proved to the court's satisfaction, the handwriting of the testator or of one or more of the witnesses to the will may be proved to prove the will (1 Burns 3469, 3470). If the witnesses are alive and competent but out of the state, their depositions may be taken to prove the will (1 Burns 3471). At one time it was the law that if a witness to a will was a beneficiary under its terms, he was incompetent and consequently, if he were a necessary witness to make the will valid, it could not be proved as it was improperly executed. Our statute (1 Burns 3472) has cured this harsh rule by making such a witness competent to prove the will, but making the devise or bequest to him void.

After the will is properly proved and admitted to probate, the Clerk of the Circuit Court issues letters testementary to the executor, or if the executor either fails or refuses to qualify, letters of administration with the will annexed (cum testamento annexo) are issued to a proper person, usually someone selected by the interested parties and approved by the court. The Circuit Court is in vacation at certain times of the year, and during these periods, the Clerk attends to the probate of wills (1 Burns 3463), but subject to the supervision of the Court at the following term. (1 Burns 3051).

Before the executor is entitled to his letters, he must, unless he is a bank or trust company, give a bond in the sum of twice the estimated value of the personal property, and if the real estate is to be sold by the terms of the will, also double the value of the real estate (1 Burns 3084). The executor may offer for sureties on his bond either a surety company or one or more personal sureties. The sureties must be approved by the Court, or the bond will not be accepted. In practice, the bond is tendered with the proof of will, and the letters testementary are issued at once. As soon as the executor is appointed, the Clerk of the Court gives notice of his appointment by advertising it in a newspaper three weeks successively. The duty to give this notice rests upon the executor (1 Burns 3076), but in fact, the Clerk attends to it, and the expense of the advertising is part of the costs of administration.

An estate must remain open for at least a year (1 Burns 3234). As soon after the year elapses as is convenient, the executor sets about to close the estate, and to secure the discharge of himself and his sureties. The executor will prepare a final report in which he will show the assets received , and that they have been distributed in payment of all debts, including costs of administration, and under the terms of the will (1 Burns 3234). He will file with his report receipts ,or vouchers, for all sums distributed (1 Burns 3237). Upon the filing of the final report, the Court will set a day for a hearing on it, but the hearing must be at least three weeks off (1 Burns 3238). Two successive weeks publication of notice must be given, and notice must be posted for two weeks on the door of the court house. [redacted] (1 Burns 3238). On the day set for the hearing, any person interested may appear in Court and show cause why the final report should not be approved. But if no one appears to object, and the report is [redacted] correct and proper, the Court on the following day will approve it and discharge the executor and his sureties.

NOTE

The Indiana Statutes referred to throughout the foregoing paper are Burns'Annotated Indiana Statutes 1926, and the figures refer to the sections thereof.

No. 12

Rec'd B.M. Tyler

SOME LIFE PROBLEMS.

In a recent short story of little general merit the words appear. "For years, though chiefly unconsciously, he had observed the apparent differences in society. He had seen that there were fit men, men not so fit, and men superlatively fit. Turning his inspection homeward, he discovered that there were in fact not only accidentally not fit: they were voluntarily unfit."

The truth of this observation is patent to all. We are, of course, deeply concerned about those who are "accidently not fit" for any of a thousand reasons that may be grouped under the heads of "hereditary accidents" the accident, if we may use ~~of~~ the term, of having been born of parents who did not endow their children with a fair start in life; "environment accidents" the accident for instance, as John Fox Jr. puts it, of a broken wagon wheel leaving a family stranded in the narrow confines of a mountain ravine instead of going on into the marvelous opportunities of the "blue grass region" of Kentucky; or the "accidental accident" which thru some happening that the world recognizes as a accident, usually physical, puts a handicap upon the individual which can never be entirely overcome. Probably most of these accidental handicaps can be loosely classed under these three heads, heredity, environment, and mischance. We have given heed to the needs of these folk and are at least beginning to give proper attention to them and striving in the realm of adjusted education, proper lines of industry and suitable social clubs and recreational centers to meet in part their needs and enable them to play a real part in life.

I am however thinking this evening of those "not so fit" and the "superatively fit" who may be helped to do the things in life that so much need to be done. who are "voluntarily unfit and

I feel that this has its proper place in the consideration of a literary club for if the literature of a nation has any place at all it is in the character forming work it may perform. I have long felt that too much attention has often been given to an attempted discovery of hidden meanings, the presentation of a startling new fact, than the catching of the message of the writer presented in all the strength and beauty of his literary ability. I am convinced that the largest single contribution to the making of men fit for their task- for the development of their lives is their manner of thinking. This manner of thinking will largely be determined by their manner of reading. The need of the day is sufficient reading of the right kind of literature and a training to read to understand. The grasping of the great truths of great thinkers ought to make great men.

There are a few underlying principles to which we must give heed. We are agreed that the big problem before us is the problem of directing the young folk of today. Not many of us will be greatly changed. Many of us feel that we are vitally interested in the worthwhile things of life. But what about the coming generation. What are their aims and purposes in life?

Look at the literature in the hands of young folks traveling on our trains or the books they secure from our libraries. How many of them are reading the worthwhile things of the past and the worthwhile things produced today. The best seller is not always one tending to produce "fitness for a life work". One wrote recently, in substance, "one of the curses of today is self-indulgence. Ideals of the past have been lost. Homes have disappeared. The thought of marriage is

too frequently a thought of "trial marriage" with an easy way out thru the divorce courts of the land. The chase for excitement is indicated by the throngs that seek the most exciting and suggestive of theatricalaproductions whether on the legitimate stage or in the picture."We used to call it sin. Now we call it "self-expression". Forbid that I should say ought against the right of self-expression. The handicap of the past has been the tendency to curb too much the proper development of self. The educational world tended to go too far years ago in the development of the elective system and we have a fairly well balanced system in vogue today. It is not the place to go into details of a technical sort. Yet I am wondering how much real concern is felt for the individual in all the plans made for educating our youth. A well rounded course for a general education is a thing genuinely worth while for every student who can take it mentally or afford to get it financially. I feel that something more of the cultural matter should be included in our Technical School curriculums in order that ideals that help in citizenship as well as standards of engineering should be presented. I confess it seems hard to find a place for the introduction of the additional courses and yet I feel they should some how be gotten in. I also am thoroughly in sympathy with the usual custom of requiring some knowledge of science, history, and the other great subjects in the courses required for the A.B. degree. But I am wondering whether a University is playing quite fair with a group of students when they says "four hours of laboratory shall be required in one subject" and thus requires a student who does not want science, who has the full total of hours required including two hours of laboratory work, to carry, in a rebellious spirit another whole semester of a subject, not to get the subject, but to make two more hours in the laboratory. In character formation and in the development of a respect for things that are worth while it seems to me that either the rule should be changed or the fours hours of laboratory given in xxxx xx the beginning course to cover the requirements. The tendency is to create a bolshevic spirit in the student. Or why should a college attempt to make a transfer student carry Freshman Rhetoric for a whole second semester because the transfer hours were a little short of the required number when the student frankly avows that he has done practically all of the required work and only asks to be allowed to continue in an advanced Rhetoric Course that he may learn something he has not already had. Development of character for fitness does not come from the enforcement of hard and fast rules such as these but rather the opening thru guidance of larger fields of active advantage in intellectual development.

I confess these illustrations are technical but I use them to prove the point that the guidance must be had and young minds and character must be directed with wisdom as they develope themselves, yet we have much to learn when we try to compel young people to live up to hard and fast rules for which they can find no reason and which we find it hard to justify except by the statement "it is a requirement".

In one other fundamental thing I feel there is much room for thought I want to record my deepest appreciation of the work of teachers as a whole. I try to remember the things I learned from them and I do recall very vividly the many different contributions that have come into the lives of my own children thru the various teachers they studied under in grade school, high school and college. I know that teachers have a great influence in making lives fit, not only thru the imparting of facts, tut also thru the interpretations of life.

Here again I am inclined to feel that as we consider the young folk it is essential that we ask a few questions. One department of educational work has been developed in the last twenty five years and

grown to have a tremendous influence in the educational policies of our country. I speak of the development of the office of Dean. In many of our larger high schools and in most of our colleges the officesof the Dean of Men and the Dean of Women have become powerful influences. Before the days when such throngs crowded our institution of learning the college or university president was the one before the student was called for advice and rebuke. He was often assisted by the men and women of the faculty to whom certain students went with problems they had to solve. But at present the whole character formation of the student life has been largely turned over to the offices of the Deans. Their responsibilities are, I believe, the most far reaching of any department of the schools. Men may teach their subjects to as to strengthen faith in traditional things or undermine it, but matters of this sort usually find an adjustment in the passing of the years. Of course I have my own personal convictions upon many of these matters which have no place in this paper. But in the offices of the Deans are handled the problems that are the real life problems of the student body and which must have most to do with the making fit or unfit for work the individuals. I am thoroughly convinced that all of the Deans of men and women are faithfully trying to do their best. I cannot refrain from asking this question, however. Why should a man or woman who is out of intimate touch with the life of young folks be deemed the one to handle this office where the most intimate relationships are handled. One who is not a father or mother may be most successful as a teacher but I have very serious doubts whether very many men or women who have not had the education that come with the rearing of children are qualified to handle the problems that confront the young people in our higher institutions of learning today. I think that every father or mother will confess that he or she has learned as much from the children in their attitude toward life as they have ever taught them and even more. Their activities, their view points, their social contacts make us see things differently from the way we were taught to see them. It may be that only thru great trial have we been led to change our views or perhaps we have not changed our views but are simply more tolerant because we see how these children of ours view things and thus realize the angle of approach to these problems to help most in their solution. Why for instance should I, to whom drink has never been the least temptation, tho I know I could learn to drink as I might cultivate many another taste, have no sympathy with the man who fights every day an appetite of which I know nothing. Why should you who may not know the things that appeal to me sit in undue judgment upon my acts. Why should a dean of women, for instance, who has forgotten the days of thrill that came with her dates long ago, if she ever had any, try to handle all of the social experiences of the young folks who attitudes she can in no wise understand. Of course I repeat, there are a few such understanding folks in the world, but not enough to go round. Most of us have had more advice about raising our children from unmarried people or from those who never had any children than from experienced fathers and mothers. The one good woman who had most to say about the physical bringing up of our own boy was one who had lost three of her four boys while they were babies and whose fourth child was a constant coarcher for health.

Understanding of young life, sympathetic response to the problems of young life, an experience thru intimate contacts, are the only way I believe to prepare young folks to be fit for living. To that end we need to surround them with the most sympathetic personalities who will direct in self-expression that the very best they have may be developed and that they may see the things that must be restrained.

So much for the setting. Given a challenge to call forth the best that is in them with a sense of fairness in every requirement that is made and no seeming trick to make a student take more work of a certain type that he wants to take; a sympathetic counsel that is thoroughly understanding so that the student may be led to be a confidential friend rather than a so-called culprit trying to evade punishment, and foundations have been laid broad and deep. Then the sense of fairplay must be behind it all. The mind of the student is then ready to assimilate the teachings of the great writers of the past and present. And what an opportunity thus presents itself to the teacher in his task. I shall never forget the teaching of one of the great scientists who frequently left the subject of the particular lesson to present some great bit of literature that had been suggested to him by his scientific thinking and sent the class out of the recitation room with a new view of life and a greater respect for science and its teacher. Or that other great matheratician, whose classes were crowded with people who had to take required Math and did not like it, when he turned aside occasionally and gave them inspiration for living that sent them to the next day's matheratical task with renewed energy. Many a student has said "he taught me more mathematics that I ever thought I could learn but he also has taught me more of literature and life than I had dreamed of before. There is scarcely a subject in the whole curriculum of the college or university that does not find contacts with the great character forming portions of literature that give a man God-given charges to show how much more there is to life than "bread alone".

In a literature class the professor in charge said to one of my own daughters, "you are making English your major, are you not?" when she is making Mathematics and Science her major and minor. Why the suggested thought? Simply because in childhood we had made it a habit to read the best of things to and with the children and there was a familiarity with some of the great writers of the past not only in ideas but in ideals that were a part of life for her. I wish that somehow or other we could get parents of today from the time the children are little tots to read to them and later with them the great masterpieces of literature. Even in the great teaching of the greatest of Books, the Bible, we found Hurlburt's Bible stories told in simple Bible language with its perfection of English, leaving out only the things that had no place in children's stories, the most entertaining form of Biblical stories for them and other children. Cheap, catchey, trashy stuff need have no place in those early lives if only parents will make an effort to lay deep and broad foundations for "fitness". Of counse, I acknowledge, they read much that is modern, much that is light, and much that I feel should be left alone today, but the foundations are there, and I try to be an understanding father.

And that leads me to take up a second line of thought which has to do with people who are older as well as many of those who have just come thru or are coming thru this period of preparation.

We boast of our democracy and the fact that this is a "government of the people, for the people and by the people". Yet a great distress comes upon us when we think of the problem that confronts us here as a great life problem. Let me refer to a single happening of a few days ago. One of our mid-western cities hold a special election. Some few years ago the people rose in remonstrance against the old aldermanic form of government and instituted the managerial form. The board of Managers had developed their plans for city development and they were large plans including widening of streets, proper drainage for the whole city and many other things of a constructive nature. The tax-payers league of the city circulated petitions for a special election voting upon the return of the Aldermanic system in order the the improvements might be stopped and the city saved the expense thereof.

Now I am not saying as to who was right and who was wrong. I do not know whether the city could easily bear the financial burden or not. But this is the point I want to make. In a portion of our government "by the people", a portion of it so small that every one was vitally interested in the outcome, a very small body of men and women went to the polls and expressed their conviction. Surely every one had a conviction upon a question like that. Either they were to be compelled to bear too great a burden or they were to lose long desired improvements. The managerial form was kept in power by a majority of forty, I believe the papers said, and either the people are to be unduly taxed because of the stay-at-homes or the improvements might have been lost by a very slight change in the vote. In other words our American people are not concerned about government as they should be. Certain classes always turn out and vote- those who have something specific to gain and the multitudes who have no personal axe to grind are indifferent. Blocs, groups, personal interests sway certain crowds and as for the rest of the people- where are we. Even our own United States Senate can wrangle and wrangle just to kill time and the sense of responsibility to the country be lost. The indifference of the people to the primary law has been a disgrace. I need not mention the matter of law enforcement so often discussed here. What is the matter. However good and strong men and women are in other matters there are too many of them "unfit" for the problems of citizenship- that is they will not assume their responsibilities and use the franchise as they should. Back of it is the need of higher citizenship ideals. No American citizen should ask himself "shall I vote today? but rather is there any reason why I cannot vote in the present election. When the democtats of a democracy will vote their real sentiments we need have no fear for the republic. Wrongs will right themselves and wrong ideals will be changed as people see results.

Here again foundations must be laid broad and deep. In the whole realm of literature, especially the field of history and economicss, will be found challenge after chatlenge to the American citizen. I am old enought to hark back to the days when there were not many magazines to read those that came to the homes were few. But in the days of Geo. D. Prentice, and Henry Wattersom, the editorial pages of the Louisville Courier-Journal upon which I was brought up made men and women think upon the great questions of life. They along with the other great editors of the past, however much you might differ from them, were mighty powers is stirring up thourht, creating ideals and challenging to action. We are too prone to be satisfied with the inferior writing tinged by personal bias or the things that will secure more advertising for the newspapers or the warped news messages sent out by paid propagandists, of the worst sort according to Prof. Wisely, and we are sadly in need of propagandists or teachers, which ever you may choose to call them, who will stand for the ideals of our American citizenship and will exercise the American franchise. I do not know how much good a compulsory vote law with a stiff fine imposed upon every one who fails to vote would do. It might smoke many a respectable citizen out of his office, store, or home, and do something. But I am sure that if we could get the ideal of Holland, Tennyson and other great poets, and the patriotism of our great prose writers in the hearts and imaginations of our people that the right of our great democracy would have a better race to live.

I have great respect for the men who as teachers of literature have the power to inspire. I call to mind one man who is a master of the writings of John Milton and crowds his classes with young men and women who learn to love the old puritan and read with zest the great things he has taught. While I must confess I have never been drawn to Milton as I have to other poets, I have great respect for the man who can make him live again with his real message to the world. By way of contrast I cannot help but tell this story of

another who gave his heart to Wordsworth with equal devotion. I suppose he too, enabled many a student to walk the Lake region and see the mystic things Wordsworth saw in its beauties. But this story is the one that abides with me. In conversation with one of the "literati" among his student body he was discussing Wordsworth and is said to have selected as the two finest lines ever written by the poet these:-

" 'O mercy!'" to myself I cried,
"If Lucy should be dead".

The next day in class he grew fulsome in his Wordsworthian praise and said "By the way Mr. A what were these exquisite lines were we discussing yesterday afternoon over our tea?". To which Mr. A- somewhat disgusted with the over-rapturous spirit of the professor replied d"Ot Mercy, mercy" to myself I said,
"If Lucy should be dead, dead, dead".
Altho an honor student he received a C in the Wordsworth Course.

I feel the point is made. Our own raptures must be at least put in a form to express not only the thing we feel but ~~at least~~ with a caution which may appeal to others not quite so enraptured as we.

Another problem of the day is the one that touches the matter of spiritual realities. There is no doubt that in an age when the achievements of men are so dominated with material advancement, and the theories of science are so mechanistic that the philosophy of the age shall become very materialistic too. The realism of some of our modern literature, so-called- leaves nothing for the imagination to do. We have all been deeply impressed with that. I hope to never be counted a prude but I confess I do hate to see the sensual frankness in such materialistic form sweep the land. The lives, particularly of the young folks have run what seems to be the gamut of human experience so early that there is little wonder that they feel like ending it all as many of them do. The spiritual sense- the idealism of ~~future~~ former years have slipped from the mind. What the world needs for both old and young is a return to the dream possibilities of the soul- the building of aircastles- the love in a cottage day rather than in the over-self-indulgent spirit of materialistic pleasures.

Of course there is the great source of literary strength found in the study of the Bible- not only as a religious book but as a piece of literature full of the dreams and idealisms of the past. But, as we have so long known, there are the many beautiful things written upon inspiration from the Biblical ideals that tend to stay the soul and put the dream life in its proper place. The long tedious road traveled by Tennyson and the courageous outlook always presented by Browning appeal to different temperaments. There are ideals that ought to stir the imagination and challenge the will to dare and do and be that which the world needs today.

Now just what have I tried to say? What need have I tried to present?

I have tried to show that we need today a sympathetic understanding of the young mind and heart- its dreams and its ~~xxxxxxxxxx~~ questionings on the part of those, in particular, are in a position to help in spiritual things- the deep things of the soul. I feel that such personal touch should come from those who have been kept alive to the problems of youth because they have lived in vital touch with them; ~~and have had~~ the experiences of those for whom we have more than a theoretical ideal for their actions.

That everything possible should be done to inculcate a sense of the fairness with which we deal with them in requirements made and in ideals presented to them.

That our aim should be to make of them, and of older people as well, citizens who have kept the ideals of our democratic form of government. And we must also remember the spiritual entities of the human mind.

How can this be done? Of many ways that present themselves to you, I plead tonight for a cultivation of a better understanding of the great spiritual messages of the great literature of all times. We need a renaissence of that sort of reading. We need to forget much of the ephemeral stuff of today and turn back to the great dreams that came to men who did dream great things. Not all of the present literature is bad. Not all of the old is good. But the judgments of the years have enabled us to make selections out of that which have stood the test. Without any discredit to other great departments of learning a larger place should be given to the study of the great literature in all languages. If access cannot be had to them thru the knowledge of the language in which they were written, then in excellent English translations they are available. I never enjoyed teaching any course more than I did one semester's work in comparative literature taking Goeth's Faust, Dante's Divine Comedy, The Cid, and some other great studies with a group of senior students who knew nothing of the various languages but readily entered to a study of English translations.

The best compliment I ever received upon my teaching, I think, was in answer to a question on a final Browning examination, "What has the term's work meant to you? I received an answer something like this."I have never liked to read poetry and I do not really like to read it now. But I can honestly say that this term's work has put in me a desire to like it and a determination to cultivate the habit by daily reading of some poem worth while." It can be done. Dr. Geo. R. Stuart, the great evangelist married a very well trained and capable pianist. His musical education was shy. He loved the Methodist Campmeeting Hymns. I heard him say however that for years he had listened to his wife in their home play the great musical themes upon the piano. At first he endured it because he loved the woman. He then could bear it for the music's sake. And, tho he said, he was not yet an appreciative listener to classic music he could honestly say he had cultivated the ear enough to actually enjoy many of the great compositions of the great composers.

That is my point. I feel many of our ideals morally, socially, politically, spiritually are low because we have failed to cultivate the mind and ear and heart with the best things in literature.

I grant you there is much that is low and disgusting. But there are storm periods in great music. And way beyond the lower things are the ideals and purposes that are presented over and over again as Browning presents them in "Andrea - The Faultless Painter".

No. 13

Edna F Burnett

OUR WAR PRESIDENTS

We are told that wars are becoming less numerous than they were in ancient times, yet in the past 100 years 40 wars were fought. The last one, or rather the last great one, was much more intense than any of its predecessors and involved more nations and more individuals. Moreover, we are informed that succeeding ware will be on a much greater scale, waged through and by meane of methods new and more diabolical than any yet dreamed of by present war lords.

From 1790 to 1913, 13246 days, or more than 36 years, were spent in 9 wars, leaving nearly 4 1/2 million dead, in their wake. But from 1914-1918, we spent 1760 daye or over four years in a war that killed 10,000,000 men. A day's ride over the battle fields near Paris, past the dozens of cemeteries, and listening to guides telling you that in this one are buried 10,892, in another 7,554, for any self respecting guide knows all the minute details, will impress upon your mind indellibly, the life cost of war.

We have held and propose to hold conferences for the limitation of armaments. As Americans we have held a loof from the one greatest effort to limit war, but others are making some progress. Yet we are in the midst of war now. We push to the very verge of the precipice with our American neighbors, we continue to prepare for war, and in all probability we have not seen the last of war. Fundamentally the cause of war is a state of mind, and these mind reactions are not changed in a day, nor in a century.

This gloomy introduction is not intended to put us in a war like mood; no more is it expected to kindle our wrath against war. We are so close to war, past, present, and possibly future, that we may well look back into our own war history and see how our lives have been and may be affected by war. This paper was begun many years ago, as an abstract study of the war power of the American executive. As the years went by the notes from this college effort were used at various times and in different papers to show the character and work of Lincoln. When the World War came upon us, the writer took up the faded notes anew, to compare the acts of the great president of yesterday with those of his no less great successor in the recent conflict. Possibly few of us realize what great power was assumed by and thrust upon these two men, so utterly unlike, and yet so much alike. My interest in one of these men was awakened,when as a student in the State Normal,under the tutelage of Professor Kemp, we used Woodrow Wilson's "Division and Reunion" as a text. That served, too, to increase, through its vivid presentation, my former interest in Abraham Lincoln. (About the same time, we used Henry Cabot Lodge's "The Thirteen Colonies". That introduction to Lodge and Wilson, the reading of their later books, seeing and hearing both of these men several times, and my interest in their political careers, made the tragic conflict in their lives very real to me.)

Unlike other ex-presidents, John Quincy Adams went back into Congress and served there many years. Slavery petitions were so numerous that Congres had resolved that it would receive no more of them, since it had no power to interfere with the institution. Adams asked five minutes to prove that Congress did have such power. He was refused, but later in the day seized an opportunity in the discussion of another topic to enunciate this doctrine: "There are then, Mr. Chairman, in the authority of Congress and of the executive two classes of powers, altogether different in their nature, and often incompatible with each other - the war power and the peace power. The peace power is limited by regulations and restricted by provisions, prescribed with the consititution itself. The war power is limited only by the laws and usages of nations. The power is tremendous, it is strictly constitutional, but it breaks down every barrier so anxiously erected for the protection of liberty, of property, and of life." Little noticed then, this doctrine afterwards became the foundation upon which Lincoln destroyed slavery and restored the union. War powers thus derived and exercised by the President, as commander-in-chief of the army and navy, so bitterly denounced at the time, have been in one way or another sustained by the courts and the people, simply because they accomplished what other means had failed to do-they saved the union.

While much was written upon this subject, before and especially after the time of Lincoln, no complete presentation of the matter was made until after the world war. In 1920

Dr. Clarence Berdahl, instructor in political science in the University of Illinois, published a splendid treatise, entitled "War Powers of the executive in the United States." This was his doctor's thesis and may be found in Volume IX, March-June 1920 number of the "University of Illinois Studies in Social Sciences."

In his Historical Essays Rhodes says that while the constitution did not authorize many of the acts of Lincoln, neither did it forbid them. Woodrow Wilson says in his "Constitutional Government in the United States" - "The President is at liberty, both in law and conscience, to be as big a man as he can. His capacity will set the limit." When he wrote that he probably had no idea of the test to which his ability would be put. In respect to the "twilight zone" of powers between state and nation, there has developed the so-called Wilson-Roosevelt doctrine, stated by Roosevelt as follows: "I declined to adopt the view that what was imperitatively necessary for the nation could not be done by the President unless he could find some specific authorization to do it. My belief was that it was not only his right but his duty to do anything that the needs of the Nation demanded, unless such action was forbidden by the constitution or by the laws.---- I did not usurp power, but did greatly broaden the use of executive power."

This doctrine, to be sure, has not gone unchallenged. Even the Supreme Court has said "We have no officers in this Government, from the President down to the most subordinate agent, who does not hold office under the law, with prescribed

duties and limited authority." Ex-President Taft has voiced this sentiment thus: "The President can exercise no power which can not be fairly and reasonably traced to some specific grant of power, or justly implied and included within such express grant as proper & necessary to its exercise. ---There is no undefined residuum of power which he can exercise because it seems to him to be in the public interest." These are the divergent views of the "Rough Rider" and of the accomplished jurist.

Though the supreme court has denied that the President may assume dictatorial powers of his own accord, it is said that the making such a dictator of the President was seriously suggested in Congress. In August, 1917 Senator Harding said: "What the United States needs, and what it must have if it is to win the war is a supreme dictator, with sole control of and sole responsibility for every phase of war activity, and this to-day means practically every phase of Government. Not only does this country need such a dictator, in my opinion it is sure to have one before the war goes much further----The sooner it comes the better for all of us. For supreme dictator at the present moment there is but one possible man, the President of the United States."

May I go back to Civil war days and tax your patience by quoting again from another distinguished Senator, Charles Sumner, speaking in the Senate June 27, 1862: "Pray, Sir, where in the Constitution is any limitation of the war powers? Let Senators who would limit them mention a single section, line, or phrase which even hints at any limitation. The war powers

are derived from the constitution, but, when once set in motion, are without any restraint from the Constitution; so that what is done in pursuance of them is at the same time under the Constitution and outside the Constitution. It is under the Consitition in the latitude with which it is conducted: but, whether under the Constitution or outside the Constitution, all that is done in pursuance of the war powers is constitutional. In war there is no constitutional limit to the activity of the executive except the emergency. The safety of the people is the highest law. There is no blow the President can strike; there is nothing he can do against the Rebellion, that is not constitutional."

After a general introduction. Dr. Berdahl divides his very fine study into four parts: I. Powers relating to the beginning of war. II. Military powers in time of war. III. Civil powers in time of war. IV. Powers relating to the termination of war. The main part of this paper, recounting briefly some of the military and civil powers conferred upon and assumed by our two great war presidents, was written before I had the advantage of Berdahl's extensive, critical, and well organized study. I desire, therefore, to discuss briefly the executive power in the origin of wars and then return to a consideration of the Presidents military and civil powers in time of war. In my paper these powers are not separately considered.

In his "Constitutional Government", written of course before the war, Woodrow Wilson said: "One of the greatest of the President's powers is his control, which is very absolute, of the foreign relations of the nation. The initiative in foreign affairs, which the President possesses without any restrictions whatever is virtually the power to control them absolutely. -- He need disclose no step of negotiation until it is complete, and when in any critical matter it is completed, the Government is virtually committed. Whatever its disinclination, the Senate may feel itself committed also." While this was not borne out in subsequent events, yet it was the theory upon which foreign affairs were and are conducted.

In 1826 President Adams proposed to send delegates to the Panama Congress, to discuss relations of Central and South American Republics to Europe. This was bitterly opposed by such senators as Hayne, Webster, VanBuren and Benton, on the ground that the President would thus violate our neutrality and lead to "entangling alliances." Senator Johnston of Louisiana stated the matter for the President thus: "There is nothing peculiar in the present case. The President has at all times, the power to commit the peace of the country and involve us in hostilities, as far as he has power in this case. To him is confided all intercourse with foreign nations. To his discretion and responsibility is intrusted all our delicate and difficult foreign relations: all negotiations and treaties are conducted and brought to issue by him."

You have only to recall President Grant's handling of the Virginius affair, President Cleveland's crisp Venezuelan note, President Roosevelt's Panama Coup, or President Wilson's ultimatum to Mexico and his notes to Germany, to realize how dependent we are upon the good sense of our chief executive and his Secretary of State. Who of us are not now wondering just what will be the outcome of our Nicaraguan adventure? If that country is too little to give us concern, China is too big to be longer exploited for the benefit of "vested interests." Driven on by powerful men, with millions invested, the executive in his attempt to protect these "inchoate" interests, may infringe seriously upon the rights of other Governments. He may recall and dismiss Ambassadors, serving Diplomatic relations, which are war preliminaries. He may recognize the belligerency of a state or the independence of another, as did President Jackson in the case of Texas. He could begin a "defensive war" as Polk claimed to have done, thus leading to a Declaration of a "State of War". with Mexico. These are but mere hints, we have not time for more now.

You will remember that before the declaration of war. President Wilson asked Congress to grant him plenary powers to act in all emergencies. He very adroitly suggested that he would then be entirely willing for Congress to adjourn. Congress was not so easily disposed of. It stayed on the job, only to grant the powers, one by one, when the pressure became too strong to resist.

Months before our actual participation in the war, and before the shipping crisis became acute, the President and his advisers sought power to purchase and to operate ships. Congress refused.

but when it was evident, that war could not be avoided, the ship purchase bill was passed and we had embarked on a policy of government ownership and control of public utilities so long advocated by many people. Out of this policy grew much criticism and wrangling. Though we have given up most of it now, the road is open for a resumption of such a policy.

On April 6, 1917 war was declared and the machinery to prosecute it set in motion. On the 24th day of April the Secretary of the Treasury with the approval of the President, was instructed to borrow and direct the expenditure of $5,000,000,000. Such a sum later seemed comparatively small, but only a few months previous to that it would have been hard to realize that to one man could be delegated a power so vast. One liberty loan followed another and the nation contributed amounts to dazzle our imaginations. Communities and individuals vied with each other in "giving over the top" in record time. My own community, in one loan, announced at the beginning of a drive that its quota had already been over subscribed.

But money in itself would be useless. We must furnish men, train equip them. Enlistments were fairly rapid but could not be depended upon for a modern army. On May 18, 1917 the President was authorized to raise an army of 1,000,000 men by the selective draft. This Selective Service Act bestowed upon the President great powers but a year later the President asked that all restrictions be removed and that he should be permitted to enlist as many as might be found necessary. The Army appropriations act of July 9, 1918 not only let down the bars, but removed every vestige of the fence. The enrollment act of March 3, 1863 gave President Lincoln almost as great authority,

while in 1898 President McKinley was clothed with power to "use the entire land and naval forces of the United States, and to call into the actual service of the United States the Militia of the several states, to such an extent as may be necessary to carry these resolutions into effect."

To get our men and supplies to France, ships were necessary. Under the War Appropriations Act of June 15, 1917 the President was given authority to place unlimited orders for ships, to cancel or modify previous orders, to requisition or take over any ship building plant, as well as the ships then building or completed. All this was to be done by executive order, or on demand of the commander-in-chief.

Suddenly we awoke to the fact that our nation was a hot bed of German propagandism. German sympathizers and agents knew no bounds in their plots. The mails were used fraudulently. Disloyal utterances gave aid and comfort to the enemy. Arms and supplies were sold secretly to the enemy through neutral nations. To curb all this, and much more, the President was given, thru the Espionage Act, full power to suppress such activities. Men, with little ceremony, were sent to detention camps. At that time but one criticism was heard of such summary action. Most people agreed with Theodore Roosevelt, in that respect at least, when he said that the "n" should be omitted from "interned" and another "r" inserted.

To win the war, our allies and ourselves had to be fed. The United States was the one country then able to accomplish that feat, yet we were rather rudely awakened to the fact that, under the conditions our food supply was limited. Upon the request of the President, the Food Control act was passed by

a reluctant Congress. We were told by a food dictator appointed by the President, what we could buy and how much. Dealers must have licenses and keep accounts as directed. The President could purchase and store food and could sell for cash at reasonable prices many of the food commodities. He could take over and operate food producing plants. The manufacture of distilled liquors was forbidden. An appropriation of 2 1/2 millions was made for enforcing the act, with power to appoint an army of voluntary food directors. The same act provided for fixing the price of coal, from which came fuel-less and heatless day orders. Factories were closed and we could not joy ride on Sundays. All because the President, speaking through one of his much maligned officials, said we could not. The same act authorized the President to take over and operate the mines.

We subscribed freely in liberty loans and bought war savings stamps until we thought it hurt. But those were investments. We had to pay as we went, so the war income tax, the excess profits tax and other devices for raising money were passed and enforced, imposing taxation burdens that we thought belonged to tyrannies only, yet we murmured not.

Before we entered the war we could trade with neutrals or with those who later became our enemies. When, after after war was declared, it became a serious matter, the President forbade sales to these neutrals.

Then the railroad shipping proved to be inadequate and became disorganized. The President, by an executive order, took over all the railroads, and a little later the telegraph and telephone systems. Again, while Congress debated national prohibition, to take effect July 1, 1919, the President calmly decreed that no more food stuff should enter into the manufacture of beer after December 1, 1918. All these things were done, of course, under the guise of military necessity.

But these acts are as well known to you as to myself. I have reviewed them, thus hurriedly that we may have in mind the fundamental changes in our government in time of war. Possibly the culmination of all these powers was the passage of the Overman bill, May 14, 1918, giving the President the power to re-organize the whole executive system, to dismiss officers and to abolish offices, as well as to create other offices and appoint officers at will. The bill was passed essentially as requested by the President, leading senator Harding to say what already has been quoted about the appointment of a dictator. Though the power granted in the Overman Bill was to cease six months after peace was completed, the adoption of a peace policy was so long delayed that numerous of the regulations were continued much longer than expected. President Wilson, even after some of these acts had been once suspended, revived them for special purposes. The war time powers of the fuel administrator were again put in force by executive order October 30, 1919 to meet the situation arising out of the coal strike, while the attorney

General was made a Food Dictator in an attempt to avert a sugar famine and to lower the cost of living.

Possibly some old ideals have been so shattered and new precedents established to such an extent that the old conditions can never fully obtain again. Is there any cause for alarm because of this centralization of power in war times? Before his election to the presidency, Woodrow Wilson said: "Government is not a machine, but a living thing. It falls not under the theory of the universe, but under the theory of organic life. It is accountable to Darwin, not to Newton. It is modified by its environment, necessitated by its tasks, shaped to its functions by the sheer pressure of life." Again, speaking of the assumption of power by different presidents, Mr. Wilson says, "After that came the Civil War, and Mr. Lincoln's unique task and achievement, when the executive seemed for a little while to become by sheer stress of circumstances, the whole Government. Congress merely voting supplies and assenting to necessary laws, as Parliament did in the time of the Tudors."

That we may understand clearly the actions of Mr. Wilson it is well for us to study the thirgs done by Mr. Lincoln in the one other most trying period in our nation's life.

Democracies are builded primarily for peace. Neither the foundation nor the frame work are suited for the horrible purposes of war. This has been demonstrated thoroly since the days when democratic Greece fought off the Persian invader. down to the failure of the recent democratic allies to cope adequately with their autocratic enemy until within a few

weeks of the close of the war. But the Greeks did win at Salamis and we won at Chateau Thiery. Not because democracy fitted us for war, but because war was necessary to preserve democracy, and democracy puts into us a high purpose, a great ideal, that the Persian hordes knew not and the modern autocrats never suspected. This ideal did and will cause us, consciously or unconsciously, to adopt, momentarily, some of the forms of autocracy. We sometimes fight fire with fire, and match the devil with his own tools.

Lest we think these emergency powers were new, devised and exercised for the first time in the recent crisis, let us look back into the pages of history and see how other men have met similar crises. Immediately our minds turn to Lincoln, though, as previously said, he was quite the opposite of Woodrow Wilson in most respects. To me it was a most interesting study to watch World War developments and compare them with Civil war times.

The Civil war had its peace at any price men, but, fortunately, it had Abraham Lincoln. He was the great man. "His love of country and his abnegation of self made him a worthy leader. Other rulers of great power have remorsely crushed those who stood in their way. We speak of the mighty Caesar, never of the mighty Lincoln. But, nobody speaks of Honest Julius, while "Honest Old Abe" will live through the ages" (Quoted from Rhodes). Because World war problems so much resembled some of the Civil war difficulties, we have here attempted to explain some of Lincoln's trials and victories.

Following Lincoln's election, South Carolina seceded. Buchanon and Congress did nothing, other stated followed and still the administration made no attempt to prevent their action. Indeed they permitted the South to arm itself at the Government's expense. Even Lincoln declared in his inaugural address that he had no intention of interfering with slavery where it was established. There was no time to call Congress so Lincoln called for 75,000 men for three monthe, basing his action upon an old law of 1795. On April 19th the President ordered the blockade of all southern ports. On the following day certain individuals were empowered to buy and equip vessels, others to look to the forwarding of troops, while the Secretary of the Treasury was directed to advance to John A. Dix and others, without security, the sum of $2,000,000 to be used for the above purposes. On May 3rd the President called for 42,000 volunteers, increased the regular army by 22,000 and the navy by 18,000 men. These and other powers said to be clearly beyond the President's consititutional authority, were approved by the special session which had met in July, a rider was attached to another bill approving all these acts.

Then came seditions speeches and virulent as well as disloyal newspaper attacks, together with other acts designed to give aid and comfort to the enemy. The President arrested and imprisoned the editors and suppressed the papers, tHe executed or pardoned criminals. He cast into prison,without trial, agitators who hampered the prosecution of the war. Then he created military commissions to try such cases and suspended the issuance of the writ of habas corpus.

This and the famous Emancipation Proclamation are the acts which characterized Lincoln as a Dictator. The President felt that the ordinary courts, though they might be able, were not willing to enforce the laws in many districts. Some states were under or covered by martial law, but Indiana, for example, was not within the range of military authority. So the President extended the authority of Commanders to cover all such territory and created military commissions to try the cases. The proclamation was issued on September 24, 1862. I quote it in full:

"Where-as it has become necessary to call into service not only volunteers but also portions of the militia of the states, by draft, in order to suppress the insurrection existing in the United States, and disloyal persons are not adequately re-strained by the ordinary processes of the law from hindering this measure, and from giving aid and comfort in various ways to the insurrection: Now, therefore, be it ordered, first, that during the existing insurrection and as a necessary measure for suppressing the same, all rebels and insurgents, their aids and abettors, within the United States, and all persons discouraging volunteer enlistments, resisting militia drafts, or guilty of any disloyal practices giving aid and comfort against the authority of the United States, shall be subject to martial law and liable to trial and punishment by courts martial or military commissions; second that the writ of habeas corpus is suspended in respect to all persons arrested, or who are now hereafter during the rebellion shall be imprisoned in any fort, arsenal, military prison or other place of confirement by any military authority, or by the sentence of any court martial or military commission."

When we go back into the history of England and read of the long struggle to secure the privilege of habeas corpus, we are not surprised at the consternation produced, when, by a simple executive order it was abrogated.

Two famous cases coming under this order are those of Merryman and Milligan. The first was arrested in Maryland as early as May, 1861, charged with aiding armed hostility against the Government. Even Chief Justice Taney was appealed to and issued the writ, but general Caldwaller declined to respond, declaring that he was authorized by the President of the United States to suspend the writ of habeas corpus. The Chief Justice stormed but the President remained calm.

Milligan was an Indiana man. Here the federal courts were supposed to be open, but he was arrested, tried by the military commission and convicted. The ordinary forms of Government were set aside and martial law substituted even in territory not occupied by the army. The doctrine meant that " in time of war the commander of an armed force has the power to suspend all civil rights. If this position is sound, then when war exists, foreign or domestic, and the country is divided into military districts, the commander can, within his limits, on the plea of necessity, with the approval of the executive, substitute military force for, and to the exclusion of the laws, and punish all persons as he thinks right and proper, without fixed or certain rules."

Scholars, politicians and judges were against the President, but in his message he says: "Are all the laws but one to go unexecuted and the government itself to go to pieces lest that one be violated? Now, it is insisted that Congress and not the executive is vested with power; but the constitution itself is silent as to which or who is to exercise the power, and as the provision was plainly made for a dangerous emergency it can not be believed the framers of the instrument intended in every case the danger should run its course until Congress could be called together, the very assembling of which might be prevented, as was intended in this case, by the rebellion."

Mr. Rhodes, one of the most impartial historians of the Rebellion, says: "That the protests against the arbitrary arrests lacked energy and persistence, that the infringement upon the bill of rights of the constitution were not actively resisted, is explicable only by the confidence the people had in Abraham Lincoln. Though Congressmen might storm and courts give adverse decisions, Lincoln went right on because the people knew that though he were called a despot, yet in reality he was Honest Abe."

The Vallandingham case was another of the famous ones. He was an Ohio Congressman who interfered with the prosecution of the war. This case applies so well to many situations in the recent war, to men who frequently hid their disloyalty behind criticisms of the President, because, as they said, of his lack of wisdon, his failure to act soon enough and forcibly enough.

because he wrote notes when he ought to have declared war etc. I say this Vallandingham case applies so well that I dare tax your patience to quote Lincoln's own words: "He was not arrested because he was damaging the political prospects of the administration, or the personal interests of the commanding General, but because he was damaging the army, upon the existence and vigor of which the life of the nation depends. He was warring upon the military, and this gave the military constitutional jurisdiction to lay hands upon him." In a letter to Erastus Corning, June 12, 1863, in answer to resolutions passed at Albany, New York, he wrote in the same strain. "I insist that in such cases they are constitutional wherever the public safely does require them, as well in places to which they may prevent the rebellion extending, as in those where it may be already prevailing; as well where they may restrain mischievous interference with the raising and supplying of armies to suppress the rebellion, as where the rebellion may actually be; as well where they may restrain the enticing of men out of the army as where they would prevent mutiny in the army; equally Constitutional at all places where they will conduce to the public safety as against the danger of rebellion or invasion."

Lincoln was supported by Attorney General Bates and Secretary Seward. The latter sums up his opinion thus: "If it be said that these acts of the president in time of war are unconstitutional, the answer is that as commander-in-chief of the

army and navy, the President has the Conetitutional power to employ the means, recognized by the laws of war, as neo-essary to conquer the enemy. Congress can pass no law which can deprive the President of the power conferred in creating him commander-in-chief."

But"the most stupendous fact which the history of the race has exhibited," as Benj. Curtis puts it, "was the Em-ancipation Proclamation" Though the Republican platform of 1860 avowed, and President Lincoln repeated in his inauguaral, that there was no intention to interfere with slavery in those states where it already existed, the war had not progressed far when thinking men realized that so long as the Southern soldier had an army of blacks to provide for not only himself but his loved ones, there was no possibility of subduing the South. As early as May 6, General Butler had issued his famous contraband of war edict and in August Congress passed the Confiscation Act, which someone has called "An Act to destroy Slavery under the powers of war." August 30, 1861 General Fremont declared the slaves of Missouri free. When President Lincoln asked Fremont to modify the order he refused and Lincoln made the change. On September 22, 1861 he wrote O. H. Brown as follows: "General Fremont's proclamation, as to confiscation of property and the liberation of slaves is purely political and not within the range of military law or necessity. The proclamation is simply dictatorship. It assumes that the General may do anything that he pleases. What I object to is that I, as President, shall expressly or impliedly sieze and exercise the permanent legislative function of the government."

Just one year later to a day, he issued an edict seldom equalled in assumption of power by the most despotic ruler. Had we time it would be a most interesting thing to trace the psychology of this change of mind. So, too, would it be interesting to study the change that came over Woodrow Wilson between the December day that he made his famous "Peace with Victory" speech, to the April day, 1917, when he made the most scathing war declaration recorded in History. We can no more explain the one than the other, except that the rush of events in each case compelled men of very dissimilar types of mind, reluctantly to do what earlier their souls had abhorred.

In his message of December, 1861 Lincoln recommended the purchase of the slaves. He never abandoned that idea though it was not accomplished. The demand for emancipation grew. To Reverdy Johnson he wrote: "I am a patient man, always willing to forgive in the Christian terms of repentance, and also to give ample time for repentance. Still I must save this government if possible. What I can not do of course I will not do, but it may as well be understood, once and for all that I shall not surrender this game leaving any available card unplayed."

On July 8, 1862 Lincoln visited the defeated armies of the Peninsular campaign. On Sunday July 13, as he followed the body of a little child of Secretary Stanton to the grave, he bluntly asked Secretarys Wells and Seward what they thought of emancipation. Nine days later at a cabinet meeting he read his first draft and asked for suggestion. Seward said to wait for an army victory. Lincoln readily agreed. Demands for emancipation increased

"To Greely he said, "My paramount object is to save the union. If I could save the Union without freeing a slave I would do it, and if I could save it by freeing all the slaves I would do that." To a group of Chicago ministers he said, "It would do no more good than the Popes Bull against the Comet." When they said that God had revealed it to them that it was the President's duty, Lincoln dryly remarked that he thought when God had any revealing of the President's duty to do, he would most likely reveal it directly to the President.

Then more seriously he said: "Understand, I raise no objections against it on legal or constitutional grounds, for as a commander-in-chief of the army and navy, in time of war, I suppose I have a right to take <u>any measures</u> which may best subdue the enemy. I view this as a practical war measure."

Then came Lee's defeat at Antietam, Lincoln had given his oath to himself that if the victory was to the Union forces there he would issue the proclamation. At noon on September 22, 1862, came a hurried call for a cabinet meeting. The President's face wore the look of a man whose mind was made up. He read the document, again asked for suggestions as to language, but said flatly he wanted none as to policy. They were not all agreed, but knew it was useless to argue. Secretary Seward carried away the document, affixed the great seal and the momentous deed was done.

Men did and always will differ as to the legality of the act. All knew it to be necessary and acquiesced in it. It was said by some, "A despotic act in the cause of Union." The Emancipation Proclamation did not draw its breath in the serene atmosphere of law. It was born in the smoke of battle and its swaddling bonds

were rolled in blood. Lincoln said, "I felt that measures otherwise unconstitutional might become lawful by becoming indispensable to the preservation of the constitution through the preservation of the nation."

To legalize this act the 13th amendment was adopted. Does the President have the power to amend the constitution. This would be to make it competent, for the President, in times of war, to alter the fundamental law of the land by pronunciamento - a mode of proceeding which falls not only outside of the Constitution, but outside of the United States- into Mexico. I may add or into Prussia. But that the people were at heart with the President is shown by their making his act legal through the amendments.

Ferris, writing in the North American Review, says, "Enough History has been made, however, particularly during the war of the rebellion, by adjudicated cases and otherwise, sufficiently to demonstrate this one truth, viz, that the war powers of the Federal Government, in every branch of it, are almost boundless. The United States have inherent powers to save themselves." Senator Sumner in a speech said "In war there is no constitutional limit to the activity of the executive, except the emergency. The safety of the people is the highest law. There is no blow the President can strike, there is nothing he can do against the rebellion that is not constitutional."

I quote again from Rhodes "This substanial unanimity of Congress was the more remarkable in as much as the acts of the President since April 15, had been the acts of a Tudor rather than those of a constitutional ruler----Mr. Lincoln is, in that respect the equal, if not the superior of Napoleon. The difference consists only in the fact that the President rests his authority upon the unanimous consent of the people of the loyal states, the emperor his upon the army. The country attorney of Illinois had assumed the powers of a dictator. Congress agreed that the times needed one and the people backed the President. Yet never was power of dictator fallen into safer and nobler hands."

C. A. Kent in his Ann Arbor lectures said "The practical result of the exercises of doubtful powers by the President during the Civil War, will probably lead to a like course should any similar emergancy arise. Public opinion condoned or justified such exercise. The Union was saved. Slavery which had long threatened its perpetuity was destroyed. The means taken to accomplish these great results were not carefully scrutinized by the prevailing public sentiment. But whatever infractions of the law were committed by the government during the war, such acts have long since ceased. The liberty of the individual citizen, and the security of this property, are today as safe from violation by the Federal government as at any period of our History."

I can merely refer again to the recent crisis. President Woodrow Wilson was as different from Abraham Lincoln as was the apostle Paul from the disciple Peter. Like Paul President Wilson was a wonderful scholar. To him the story of Lincoln, his trials, his ways of meeting them, the criticism hurled at him, were but parts of his broad vision. Like Peter, Abraham Lincoln was but a plain, unlearned man so far as schools are concerned. His was the type of mind that seized a great thought and probed it to the depths. Peter's outlook upon the world was narrowed by his environment and the traditions of his race. Paul saw that Christianity was intended for all, for Gentile as well as Jew. Yet at heart the two men were as one. They thought only of the love of Christ and his mission.

At heart, Lincoln and Wilson were as one. Each had a consuming love for his country and its democratic ideals. Lincoln, in his own peculiar way, saved the Union and made the United States safe for democracy. Woodrow Wilson, in a very different way, proposed to make the world safe for democracy. That neither succeeded wholly in no way detracts from their fame. We <u>have</u> become a great nation, democratic to an extreme in some ways. We <u>will</u> outgrow our provincialism and take our real place in the world. Just as Christanity could not be confined to Judea, neither does democracy belong exclusively to the United States.

President Wilson was the shrewd scholar. He knew his History well. Where Lincoln assumed power, Wilson demanded it from Congress, and got it, while the war lasted. That it was refused to him when the final act came was even more tragic for his country than for himself. Much has been written in condemnation of his attempt to heal the world's wounds in the treaty of peace. An opposition minority party during the war gave him as good or better support than did his own party, but as in the time of Lincoln, Congress, not the President, failed in the conclusion of the war. Wars cease through conquest or treaty. All precedent, as well as the constitution, had placed the treaty making power with the President. Only a few years previously the Senate had refused to permit members of its body to participate in the formulation of such a treaty. Berdahl says, "However overbearing and tactless the President may have been in his relations with the Senate, clearly he at no time in his negotiation of the treaty of Versailles, exceeded the traditional view of his constitutional powers, nor encroached on those of the Senate." Professor Willoughby says, "The power to wage war carries with it authority not only to bring it to a full conclusion, but, after cessation of active military operations, to take measures to provide against its renewal," while the Supreme Court in 1870 - (Stewart vs Kahn) held that "The power to carry on war is not limited to victories in the field. It carries with it inherently the power to guard

against the immediate renewal of the conflict, and to remedy the evils which have arisen from its rise and progress."

As parts of the seceded states were recovered by the Union armies, Lincoln had proceeded to reorganize them under his very magnanimous idea of their status. The radicals opposed Lincoln and later thwarted Johnson. Thaddius Stevens, not the President, controlled his party. Reconstruction was sacrificed to party and personal strife. Not only the South, but the North suffered, and the bitter animosities engendered had not fully died away when we entered the World War. Likewise, Henry Cabot Lodge, able assisted by Borah, Reed, Johnson and others, blocked a World War settlement, which, imperfect as it was, deserved a better fate than to be made the means of gratifying personal animosity. After all, Lincoln will be remembered, not because of his abrogation of the writ-of-habeas corpus, but because he could forgive an enemy and restore him, without undue hardships, to his former relationships. Likewise, Woodrow Wilson's plea for helpless minorities will be told to children of future agee, while his tragic inability to work with other men will be forgotten.

Edwin N. Cornine

March 1927

N.14

HISTORY OF GARFIELD HIGH SCHOOL

Rough Notes of W. H. Wiley
to have been presented be-
fore the Terre Haute Liter-
ary Club. Written immediate-
ly preceding his death,
March 24, 1927.

..fter numerous attempts had been made by the Trustees, without
l, to remodel and enlarge the Wiley High building, serious con-
ation was given to a petition of nearly 6000 citizens from over
city"to erect and maintain a second High School at least a mile
of Wabash Avenue."

His petition had been before the Boa d of Education for a year,
re; and proved a veritable stumbling block at every turn to the
orities in favor of remodeling and enlarging the Wiley plant.

hat happened to the Library mo ement in 1879 came within one
of happening to Garfield in 1910. It will be remembered that a
majority of voters, at the time, was in favor of establishing a
e library in our midst, but our city council after all kinds of
lamentary maneuver turned the people down. So, with practically
rotest, an immense petition suffered delay in action until quite
le after the enlargement and reorganization of a new Board of
ation. And even then the site was bought and the building went
and to completion on a majority vote.
One injunction prevented the purchase of land for the second High
ol; and another extensive plan for the improvement of Wiley. Thus
came to pass that the children were to suffer for the lack of
icient educational facilities through factional disputes of
neys-at-law and some "big tax-payers" as they styled themselves.

About this time the Board of Education had been enlarged from three
five members by an act of the Legislature in March, 1909, and known
as 'Beal Bill'. Under this law the old trustees were allowed to
plete their respective terms of office; and the two highest of the
e newly chosen members came into authority on the first Monday in
uary, 1910.

The new Board was now composed of three members in favor of the
d school and two opposed to the enterprise. Numerous law suits
llowed injunctions to prevent the selection and purchase of certain
tes for the school - testing the titles of the new trustees, and even
stioning the need of more school houses.

Finally, a five-acre tract of land, with three dwellings thereon,
purchased for $25,000.00. Plans and specifications were ordered
mediately, limiting the entire cost of the building to $100,000.00.

His action on the part of the majority of the Board resulted in
more law suits- one, testing the title and authority of the new
tees and the other to prevent the erection of the building.

This petition for the erection of a second high school is a note ·orthy document. It contained the names of the leading citizens of ·'e city.

Strenuous opposition to the whole proceeding was manifested in an ·rganization of the "big taxpayers" combination - going so far as to ·end a committee to the Board of Education to dissuade it from pro-·eeding with the enterprise. This committee failing in its mission, ·'e case was taken to the courts through an injunction filed by the ·resident of the aforesaid taxpayers combination.

The erection of the Administration Building and the Davis Park ·ilding complicated the work of building the Garfield in that these ·o improvements were made riders for one side to the controsity in ·ost every resolution offered and in that there became a conflict ·tween the architect and the trustees.

The discharge of the architect for Davis Park resulted in another suit, testing the validity of the title of the new trustees to ·ld office. This case went to the supreme court of the state and was ·ided in favor of the trustees.

Troubles were not yet at an end. According to the U.S. census, ·re Haute passed out of the limit of the law authorizing the elec-·on of school trustees by the people. This made it necessary to before the Legislature of 1911 or the amend ment of the laws. ·fter a tedious delay and strenuous opposition on the part of those ·pposed to the new system, the law was amended to retain trustees ·eretofore chosen by a vote of 142 to 8. While this was going on, ·he Mayor of the city, without shadow of authority appointed a member ·f the board to fill the vacancy of one of the old trustees. This ·ppointee and the two members of the board opposed to the erection ·f the Garfield building attempted to form a new board.

This "rump" board organized for work but held only one meeting.

GARFIELD HIGH SCHOOL

Even the naming of this school was attended with some dramatic ·ncidents. After considerable discussion of the subject, the name ·f "Horace Mann" was agreed upon by a full vote one Friday night. ·ut against the time of a special meeting on the following Monday, ·ne of the trustees sounded a note of discontent, in that the name ·hosen represented education mainly; whereupon trustee Miley busied ·imself to urge upon the Board the name of a man - himself a great ·cholar - who had been the President of a college, a Major General in ·he Civil War in America, a member of Congress for seventeen years, ·a United States Senator elect from Ohio, and President of the United ·tates - James A. Garfield. This name appealed to the Board; and a ·peedy affirmative vote was made a matter of record. And still a ·etition was quietly, almost secretly, circulated to have this school ·ured the "North Side High School" or "Twelve Points" or "Maple Avenue" ·'h the ultimate aim, as accidentally came out later, of honoring ·ne of two or three citizens of that part of the cit·. Premature ·ivulgence of the scheme ended the movement.

By the usual majority vote, a tract of land on North 13th Street, ...t west of the American Wheel Works, was chosen for the new school; ... injunction speedily put an end to that purchase. Several other ...lding sites in that part of the city were considered and the one at ... Avenue and 12th Street finally purchased for $25,000.00.

The committee from the "big taxpayers" meeting to protest against ...decision of the majority of the Board to proceed with the erection ... Garfield building, urged economy in expenses, and that there was ...resent no necessity for so great an extra tax burden. Finding this ...ment of no avail, the committee demanded a special election. This ...denied because at the recent general election this very issue had ... before the people for more than a year prior to this date. There ...been an agreement in the Board on the necessity of more room for the ...modation of High School students; and on the 8th of October,1903 ...solution was passed to build a 3-story annex to Wiley High; also, the ...rick contract was given to a firm in Danville, Illinois by a vote of ... 1. Plans and specifications were adopted two days later. On ... 24th of the month, the time for receiving bids was extended from ...tober 31st to November 6th of the year above. Bids were received as ...ed upon; but action delayed until the 14th, when the Board bound itself ...uild by a vote of 2 to 1. Something never fully explained happend to ...e the brick contract to be repudiated on the 20th instant.

On the surface at least, everything was quiet until the 15th of ...ry, 1909 when a committee from the "North Side" asked for a date to ... before the Board in behalf of a new high school "at least a mile ... of Wabash Avenue". It was at first agreed to hear the committee ...the 5th, but the time was afterwards changed to the 18th of February, ...n a strong plea was made to grant a petition of nearly 6000 citizens ...favor of a new school. On the very next day, Trustee Beukom voted ... Trustee Ethington to build new houses for Davis Park and the north ... people, -trustee Kehoe opposing.On the 5th of March, 1909, the order ...ctober 8th, 1908, was partly recinded, and decision made to buy ... for a second high school, and a request sent to the city council for ...ission to purchase.So much of ill feeling and distrust had arisen in ...Board that the secretary only was to (issue) warrants on the treasurer ...ming this day, April 21, 1909. At this meeting, option was taken ...the "Kafader site", a 5-acre tract of land on Lafayette Avenue for ...$13,000.00 - bo't by the attorney, an injunction was filed against ...purchase of the Kafader site on April 22nd.

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1914-15		16,046	11,654	1,419
1915-16		16,186	12,098	1,649
1916-17		16,073	12,754	1,651
1917-18		16,126	12,885	1,622
1918-19		16,553	12,940	1,612
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Saturday Spectator - 6-4-21

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Few people, also, know the valuation of the city's school property. Mr. Filley gave this at $2,558.200.00. The school city at the present time has a bonded indebtedness of $615,000.00, but with $400,000.00 coming, which will make a debt of $1,015,000.00. Prof. Filley told the Rotarians that the city of Tulsa, Oklahoma, had an indebtedness of more than two millions, so that Terre Haute had nothing to worry about from this quarter.

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5. Did the election of Nov. 2,1909 <u>settle</u> the <u>details</u> of the present administration; or, <u>could</u> it do so?

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Fairview	5,000.00	D -	60,000.00
St.Rose	1,500.00		5,000.00
			1,500.00
		Adm.	10,000.00
	$248,500.00		$231,500.00

Tax Levy	1904	1909-10
Tuition	33	29
Special	33	50
Bonds	-	5
Library	3	2
Truancy	1	1-?

Copy of ticket to Garfield Commencement, June 12, 1913.
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HISTORY OF GARFIELD HIGH SCHOOL

Rough Notes of W. H. Wiley
to have been presented be-
fore the Terre Haute Liter-
ary Club. Written immediate-
ly preceding his death,
March 24, 1927.

After numerous attempts had been made by the Trustees, without avail, to remodel and enlarge the Wiley High building, serious consideration was given to a petition of nearly 6000 citizens from over the city"to erect and maintain a second High School at lenst a mile north of Wabash Avenue."

This petition had been before the Board of Education for a year, and more; and proved a veritable stumbling block at every turn to the authorities in favor of remodeling and enlarging the Wiley plant.

What happened to the Library movement in 1879 came within one vote of happening to Garfield in 1910. It will be remembered that a good majority of voters, at the time, was in favor of establishing a public library in our midst, but our city council after all kinds of parliamentary maneuver turned the people down. So, with practically no protest, an immense petition suffered delay in action until quite a while after the enlargement and reorganization of a new Board of Education. And even then the site was bought and the building went forward to completion on a majority vote.

One injunction prevented the purchase of land for the second High School; and another extensive plan for the improvement of Wiley. Thus it came to pass that the children were to suffer for the lack of sufficient educational facilities through factional disputes of attorneys-at-law and some "big tax-payers" as they styled themselves.

About this time the Board of Education had been enlarged from three to five members by an act of the Legislature in March, 1909, and known as the 'Beal Bill'. Under this law the old trustees were allowed to complete their respective terms of office; and the two highest of the five newly chosen members came into authority on the first Monday in January, 1910.

The new Board was now composed of three members in favor of the second school and two opposed to the enterprise. Numerous law suits followed injunctions to prevent the selection and purchase of certain sites for the school - testing the titles of the new trustees, and even questioning the need of more school houses.

Finally, a five-acre tract of land, with three dwellings thereon, was purchased for $25,000.00. Plans and specifications were ordered immediately, limiting the entire cost of the building to $100,000.00.

This action on the part of the majority of the Board resulted in two more law suits- one, testing the title and authority of the new trustees and the other to prevent the erection of the building.

This petition for the erection of a second high school is a noteworthy document. It contained the names of the leading citizens of the city.

Strenuous opposition to the whole proceeding was manifested in an organization of the "big taxpayers" combination - going so far as to send a committee to the Board of Education to dissuade it from proceeding with the enterprise. This committee failing in its mission, the case was taken to the courts through an injunction filed by the president of the aforesaid taxpayers combination.

The erection of the Administration Building and the Davis Park Building complicated the work of building the Garfield in that these two improvements were made riders for one side to the controsity in almost every resolution offered and in that there became a conflict between the architect and the trustees.

The discharge of the architect for Davis Park resulted in another law suit, testing the validity of the title of the new trustees to hold office. This case went to the supreme court of the state and was decided in favor of the trustees.

Troubles were not yet at an end. According to the U.S. census, Terre Haute passed out of the limit of the law authorizing the election of school trustees by the people. This made it necessary to go before the Legislature of 1911 or the amendment of the laws. After a tedious delay and strenuous opposition on the part of those opposed to the new system, the law was amended to retain trustees heretofore chosen by a vote of 142 to 8. While this was going on, the Mayor of the city, without shadow of authority appointed a member of the board to fill the vacancy of one of the old trustees. This appointee and the two members of the board opposed to the erection of the Garfield building attempted to form a new board.

This "rump" board organized for work but held only one meeting.

GARFIELD HIGH SCHOOL

Even the naming of this school was attended with some dramatic incidents. After considerable discussion of the subject, the name of "Horace Mann" was agreed upon by a full vote one Friday night. But against the time of a special meeting on the following Monday, one of the trustees sounded a note of discontent, in that the name chosen represented education mainly; whereupon trustee Wiley busied himself to urge upon the Board the name of a man - himself a great scholar - who had been the President of a college, a Major General in the Civil War in America, a member of Congress for seventeen years, a United States Senator elect from Ohio, and President of the United States - James A. Garfield. This name appealed to the Board; and a speedy affirmative vote was made a matter of record. And still a petition was quietly, almost secretly, circulated to have this school named the "North Side High School" or "Twelve Points" or "Maple Avenue" with the ultimate aim, as accidentally came out later, of honoring one of two or three citizens of that part of the city. Premature divulgence of the scheme ended the movement.

By the usual majority vote, a tract of land on North 13th Street, just west of the American Wheel Works, was chosen for the new school; but an injunction speedily put an end to that purchase. Several other building sites in that part of the city were considered and the one at Maple Avenue and 12th Street finally purchased for $25,000.00.

The committee from the "big taxpayers" meeting to protest against the decision of the majority of the Board to proceed with the erection of the Garfield building, urged economy in expenses, and that there was at present no necessity for so great an extra tax burden. Finding this argument of no avail, the committee demanded a special election. This was denied because at the recent general election this very issue had been before the people for more than a year prior to this date. There had been an agreement in the Board on the necessity of more room for the accomodation of High School students; and on the 8th of October, 1903 a resolution was passed to build a 3-story annex to Wiley High; also, the brick contract was given to a firm in Danville, Illinois by a vote of 2 to 1. Plans and specifications were adopted two days later. On the 24th of the month, the time for receiving bids was extended from October 31st to November 6th of the year above. Bids were received as agreed upon; but action delayed until the 14th, when the Board bound itself to build by a vote of 2 to 1. Something never fully explained happend to cause the brick contract to be repudiated on the 20th instant.

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No. 15

EVOLUTION

AND

ETHICS

Paper read by

GWYLYM ISAAC

at the

TERRE HAUTE LITERARY CLUB

on

March 28, 1927.

"EVOLUTION AND ETHICS"

Evolution, with its central truth of growth and development, that nothing is fixed and final, that "there is nothing ready-made, and that the present is only from the past," is a biological doctrine; but it is a doctrine equally applicable to other departments of knowledge. Ample witness to this is found in the great mass of literature on the evolution of poetry, architecture, painting, history, government, law, morality, religion, and philosophy. The credit for first appreciating the largeness and universality of the theory is given to the much criticised Herbert Spencer. His broad synthetic mind grasped the full significance of the cosmic evolution. He applied the doctrine not only to the field of biology, but also to the descent of human history, human society, morality, and religion. His lead was quickly followed, however, and the result is that we have almost every subsequent writer on evolution applying the doctrine to one or more of the above mentioned fields. In particular, many of the most prominent writers deal with the relation of evolution to ethics, seeking to discover and define the ethical implications of evolution, and it is with their discussions and conclusions that we here propose to deal.

Possibly no better starting point for our discussion can be found than the position of Huxley, which is most clearly and fully given in his "Romanes Lecture,"

1893. In this lecture he heroically denounces the attempt to draw a perfect parallel between the cosmos and the ethical processes. "Let it be understood once for all," he says, "that the ethical process of society depends, not on imitating the cosmic process, still less in running away from it, but in combatting it."...."Social progress means a checking of the cosmic process at every step and the substitution for it of another which may be called the ethical process; the end of which is not the survival of those who happen to be fittest in respect to the conditions which obtain, but of those who are ethically best." Hence, according to Huxley, the rule of the cosmic process is struggle and strife, to the end that the fittest may survive; the rule of the ethical process is sympathy and coöperation, to the end that as many as possible may be fitted for survival. The practice of that which is ethically best--what we call goodness or virtue, involves a course of conduct in all respects opposed to that which leads to success in the cosmic struggle for existence. In place of ruthless self-assertion it demands self-restraint; in place of thrusting aside and treading down all competitors, it requires that the individual shall not merely respect, but shall help his fellows; its influence is directed, not so much to the survival of the fittest, as to the fitting of as many as possible to survive. It repudiates the gladiatorial theory of existence. It demands that each man who enters into the advantages of a polity shall be mindful of his debt to those who have laboriously constructed

it, and shall take heed that no act of his weakens the fabric in which he has been permitted to live. Laws and moral precepts are directed to the end of curbing the cosmic process and reminding the individual of his duty to the community, to the protection and influence of which he owes, if not existence itself, at least the life of something better than a brutal savage.

Huxley finds it incompatible with anything but absolute ignorance of the most glaringly obvious facts to assume an identity between the ethically "good" and the cosmically serviceable. Nature knows no right,--no wrong; morality is totally different in character from the cosmic law. He says, "If there is one generalization from the facts of human life which has the assent of thoughtful men in every age and clime, it is that the violation of ethical rules constantly escapes the punishment it deserves; that the wicked flourishes like a green bay tree, while the righteous begs for bread; that the sins of the fathers are visited upon the children; that, in the realm of nature, ignorance is punished just as severely as wilful wrong; and that thousands upon thousands of innocent beings suffer for the crime or the unintentional trespass of one." "Need it be pointed out that society brands all those acts and tiger promptings with the name of sins, punishing many as crimes?" "Brought before the tribunal of ethics, the cosmos might well seem to stand condemned."..."Ethical nature may count on having to reckon with a tenacious and powerful enemy as long as the world lasts." Although man's moral nature may have originated from animals, as his physical

nature has, Huxley is positive that the moral 'good' is another plane, above, different from, and independent of the evolution of lower orders.

Huxley is by no means alone in his separation of evolution and ethics. No less than he, the distinguished scientist Alfred Russell Wallace held that the evolutionary process, though it has yielded man's physical nature, did not endow him with the higher moral and religious faculties. Unlike Darwin, he was never convinced that the nature of man had been derived in its entirety from his brute ancestry. To believe that the artistic, the moral, and religious faculties of man were but highly evolved brute qualities was to substitute faith for facts. Speaking of the lower animals he writes, "They are gifted with greater agility and endurance, and undoubtedly we have derived from them many of our physical attributes, but who can reasonably say that we are indebted to any of the lower animals for our higher intellectual and moral faculties? The gulf which separates the ant from Newton, the ape from Shakespeare, the parrot from Isaiah, cannot be bridged by the struggle for existence." "Including the ethical in the spiritual," he continues, "To call the spiritual nature of man a by-product developed by us in our struggle for existence is a joke too big for our little world!....Evolution can account for the land-grabber, the company promoter, the trust, and the sweater, but it fails to account for Raphael, and Wagner, for Swedenborg, Newton, Florence Nightingale, and others of this character."...."I am one who believes there is something in men that is infinite and which differs in

nature as well as in degree from anything which is seen in the lower animals." For Wallace, ethical laws are not only different in degree, but in nature, from the laws of evolution; they are therefore independent of evolution.

A number of well-known writers have espoused the thesis of Huxley. A typical example is Benjamin Kidd. In speaking of the religious life of society, in which term he includes morality, he holds that in the brute kingdom, and far into historic times, brute and man alike have risen in the scale of evolution through a process of individual self-assertion, expressed in the most ruthless and gladiatorial rivalry, but that in the highly evolved social life which our society presents, it is seen that self-assertion, at any and all expense, must, if the social organism is to exist, be subordinated to the public will of this organism, even if against individual reason, knowledge, or will. There is no progress save through the subordination of self-will to the social will. Evolution, with its self-assertion and ruthless destruction, was at one stage in the history of the race functionally serviceable, but with the social interdependence of present highly evolved life, this rule of the jungle must give precedence to the rule of self-subordination. Socially modified self-assertion, socially conditioned self-subordination, highly serviceable at the present stage of man's advancement, is antithetical to the individual self-assertion on the lower planes of life. The evolutionary process operates far along in the development of men, but there comes a time

when the "altruistic feelings accumulated by social secretion, in a way mysterious, ultra rational, supernatural, pays out interest as morality. To that high level man at last swings himself up quite free of evolution."

Under this view it is obviously hopeless to seek a pattern for morality from the process of evolution. How can morality be fashioned upon remorseless extermination of the weaker by the stronger, the less by the more fit? To do this, morality must admit that "might is right." Therefore, Huxley, to save morality, opposses to the wanton destruction of nature in its lower stages the totally different policy adopted in the higher ethical stages of life, where, by a process of self-determined modification of conditions, there is an attempt to modify the destructive processes of nature and to increase the number of those who are to enjoy the privilege of survival. Thus, as far as the ethical process is concerned, the theory of evolution sets up a procedure which is to be resolutely antagonized by ethics.

There are vital objections to the view of Huxley and his supporters. Mr. Huxley, in holding that evolution cannot explain ethics, supposes that the validity of ethical values must be adequately found in terms of their origin; for, says he, the pursuit of evil would have as much sanction as the pursuit of good, for both are in us, and both have the same origin. Prof. W.P. Montague has pointed out that what a thing has come from has nothing to do with

its nature. "A lily may grow on a dung-heap, yet it is none the less beautiful for that." A statement of the historical career of a thing can never be an adequate statement of its nature. Just as the origin of the categories of thought cannot tell what those categories will do--what their function and meaning is in the general movement of reality--so the origin of morality cannot be regarded as a sufficient explanation of its validity. Moreover, Huxley makes an entirely arbitrary judgment when he speaks of some tendencies in human life as natural, and declares that the others, because they oppose these tendencies, are contrary to nature. But why? Since they both arise in nature, they both have the same right to be called natural; but the validity of these tendencies which have been described as moral, as has been suggested above, is in no way dependent upon their being 'natural' or 'unnatural'. Their validity is found rather in the function they have. Actions are judged moral or non-moral according to the value they have for society. The idea of nature combating herself is not so surprising as Huxley seems to think, for it occurs, as Professor Baldwin has shown, even on the biological plane. In the ethical sense, we find nature combating herself in the same way; combating by a higher adaptation of a lower law of her own making. It is not necessary, therefore, to say that such an adaptation is 'contrary to nature', and not a part of evolution. As Mr. Huxley himself says in a note, it simply requires a larger way of looking at the process of evolution. The crux of the

theory lies in the answer to the question whether the ethical process, if in reality opposed to the cosmical process, is or is not a part of the cosmical process; and if not, what account can be given of its origin. In what way is it possible, in what way is it conceivable, that that should arise within the cosmical process, which, in Mr. Huxley's comprehensive phrase, 'is in all respects opposed to its working'

Herbert Spencer made a great contribution to ethical theory in its relation to the doctrine of evolution in placing moral evolution--both moral progress and the formation of the moral sentiments--in the sweep of the universal process. Many elements of his ethical theory are open to severe criticism; as, his heloniatic analysis of the 'moral sense', his derivation of the consciousness of duty, and from our present standpoint of social psychology, the fallacy of his atomistic conception of the individual in group life. Yet the fact remains that he had conceived a world-movement. Mental and moral and social evolution gained immensely in their significance when placed under a law asserted also of all the organic and inorganic world.

In formulating his "Principles of Ethics" the object of Spencer was to make ethics an empirical science, to formulate general laws of morality like those present in physics. In doing this he made use of the principle of adaptation which biology employs. It is to be remembered, however,

that this, with his other fundamental concepts in respect to ethics, was worked out before he became an evolutionist, and explains why the attachments between his ethics and the theory of evolution are of somewhat superficial and external character. Spencer sought empirical standards for ethics, and looked to the ideas derived from the biological sciences to provide the solution of all the enigmas of morality--and, indeed, of most other developments of life. He conceived it to be the business of morality to search out from the laws of life and the conditions of existence what kinds of actions promote happiness and what kinds promote unhappiness. One of his critics has said, "There are few more melancholy instances of failure in philosophy than the paucity of the actual results attained by Spencer in his lifetime, in his application of the law of evolution to human conduct--a failure recognized by Spencer himself." His contribution to ethics was vitiated from the first by his failure to separate his thought from Utilitarianism. Though at first strenuously asserting his antagonism to the theory, in the end he defined the 'good' as that conduct which is conducive to life, and this further qualified as that which is conducive to "a surplus of pleasures over pains." And although maintaining the existence of certain moral intuitions which have become quite independent of any present utility, he yet holds that they are the results of accumulated racial experiences gradually organized and inherited. Moreover, alle

by side with these moral obligations a posteriori in outlook, he maintains in his account of justice the idea of the existence of justice as distinct from mere sentiment carrying with it an a' priori belief. The fact is that any close and critical philosophical analysis of Spencer's system can only result in the discovering of a multitude of mutually conflicting theories. For example, he makes no distinction between pleasure sought from an egoistic or from an altruistic stand-point. He makes no distinction between pleasures of the moment and the idea of the attainment of a future pleasure, whether by the race or the individual. In effect, he is involved in most of the confusions and contradictions of the hedonistic psychology which he accepted.

Spencer's attempt to construct a scientific criterion upon the basis of the biological sciences was of little worth because he was hampered by his distinction between "relative" and "absolute" ethics. He conceived the latter to be able to regulate only the conduct of the ideal man in an ideal society; relative ethics, on the other hand, was concerned only with such conduct as was advantageous for that society which is ever becoming better adjusted. Spencer never suggested any articulation nor showed any relationship between the two types of ethical theory.

In Spencer's opinion, the evolutionary process was leading toward a higher type in the future; this is the goal toward which all ethical striving is directed, and the nearer determination of this higher type of life is

the task of ethics, not of sociology. Until this goal is reached no stringent ethic is possible; the realization of absolute ethics presupposes a perfect human life in a perfect society. In the imperfect stages relations are so complicated that only approximations to absolute right and compromises between absolute right and that which is necessary to the preservation of life under actually existing circumstances are possible. Relative ethics, however, must always be controlled and regulated by constant comparison with the principles of absolute ethics. It is the duty of ethical science to present a picture of the conditions which will determine the perfect life, even though, at present, it has to adapt itself to less perfect conditions.

The criteria of conduct derived by Spencer from the process of evolution are altogether inadequate. Conduct is said to be more moral in proportion as it is "more evolved"--in proportion as it exhibits a tendency on the part of the individual or society to become more "coherent" more"dufinite", though we have been led to believe by Spencer himself that ethics was to be sanctioned by the processes of life to be seen in the biological sciences. Yet in the end no scientific criterion emerged, and the ~~not outcome of~~ RESULT IN PHILOSOPHY Spencer's has been described thus: "The net outcome of Spencer, who attempted to ascertain the laws of life, is either a mere restatement of the dictates of moral consciousness in vague and quasiscientific terms, or the substitution of the meaningless test of serviceability for the usual and intelligible standard of 'good'

and 'bad.'"

It is interesting to note Spencer's attitude toward those sufferings and selfish acts which caused Huxley to set the ethical over against the cosmical process. He holds that those sufferings which are involved in the process of evolution cannot be evaded. In its rudest form, the struggle for existence fosters egoism. Altruism, however, which is rooted in sympathy, gradually, if slowly, comes to the front; at first, under the form of care for the helpless, afterwards under other and higher forms. There is no absolute antithesis between the two; evolution will modify human nature until the individual will find his highest happiness in sacrifice, although not so as to hinder the independent development of others; while on the other hand, no one is so egotistic even now as to wish to accept the entire self-sacrifice of another. What is now achieved by the best human nature will become the rule among the whole of human nature.

The views of W. K. Clifford show many interesting similarities to those of Spencer and Huxley, to both of whom he was greatly indebted, yet there are some variations from their positions. He defines Morals or Ethics as "the doctrine of a special kind of pleasure or displeasure which is felt by the human mind in contemplating certain courses of conduct, whereby they are felt to be right or wrong, and of a special desire to do the right things and avoid the wrong ones." In the emphasis given to pleasure and displeasure in this definition, and in many other places, Clifford seems to be under the same hedonistic influences as Spencer. One

of the most delightful things in the writings of Clifford is the way in which he takes the language of the man in the street, and attempts to analyse the terms used and ~~to~~ to clearly define them. An instance of this is found in his treatment of conscience, which he defines as "the whole aggregate of our feelings about actions as being right or wrong, regarded as tending to make us do the right actions and avoid the wrong ones." Indeed, in his use of this term and many others Clifford frequently seems in perfect harmony with theism, and with those who hold that it is the ground and authority of ethics. But a reading of his "Decline in Religious Belief" shows that he utterly repudiates such a derivation of the moral sense. He very clearly shows, what has now become almost a truism for science and ethics, that the moral consciousness takes its rise in the social relationships of men. "The voice of conscience is the voice of our Father Man within us; the accumulated instinct of the race is poured into each one of us, and overflows us, as if the ocean were poured into a cup.....The lightest and the gravest action may be consciously done in and for Man. And the sympathetic aspect of nature is explained to us in the same way, in so far as our conception of nature is akin to our minds that conceive it, Man made it; and Man made us, with the necessity to conceive it in this way." From this quotation it will be seen that Clifford does not find the same difficulty as Huxley, i.e. an apparent conflict between the ethical and the cosmical processes. In his essay on "Right and Wrong" (page 150) he says, "It appears

that just as most physical characteristics have been evolved and preserved because they were useful to the individual in the struggle for existence against other individuals and against other species, so this particular feeling (conscience) has been evolved and preserved because it is useful to the tribe or community in the struggle for existence against other tribes, and against the environment as a whole. The function of conscience is the preservation of the tribe. And we shall rightly train our consciences if we learn to approve those actions which tend to the advantage of the community in the struggle for existence." With admirable insistence Clifford asserts the moral responsibility of man on the basis of conscience, and it is clear that whatever elements of determinism may enter into his philosophy, and in spite of declarations of opponents to the contrary, Clifford, together with Huxley and Spencer, teach with all possible vigor the responsibility of the individual.

Another evolutionist, Haeckel, in his "Riddle of the Universe" has attempted to compile a world-philosophy on the basis of the theory of evolution. Included in this is a philosophy of ethics, but it cannot be said that he has been more successful or more consistent in this field than in the many others which he tackles. Following is a summary of his position in respect to ethics. According to Haeckel, the practical laws must be in harmony with a rational "Weltanschauung." Our ethical system must therefore be in harmony with the unified conception of the cosmos. The universe forms a single complete whole, the mental and

moral life forms a part of this cosmos, hence our natural order is a unitary one. We have not two separate worlds, a physical-material world and a moral-immaterial world, but one. Morality needs no supernatural sanction; it already has an adequate natural one.

The monistic cosmology has shown there is no personal God; comparative and genetic psychology has shown that there is no immortal soul; monistic physiology has shown that there is no freedom of the will. The doctrine of evolution shows that the eternal, necessary laws of nature which govern the inorganic world are valid also for the organic and moral world. This destroys the Kantian dualism in ethics. But there is also a positive side to ethical monism. It shows that the feeling of duty does not rest upon an illusory categorical imperative, but upon the real ground of the social instincts which are found in all the higher gregarious animals. It regards as the highest aim of ethics the establishment of a healthy harmony between egoism and altruism. Man has duties toward himself and duties toward others. Both impulses, egoism and altruism, are natural laws which are equally essential to the existence of family and society. Egoism makes possible the self-preservation of the individual, altruism that of the species. The social duties are only higher developments of the social instincts. In civilized man, all ethics, theoretical and practical, is connected as a normative science with his philosophy and religion. The golden rule is the fundamental law: love your neighbour as yourself. Several Christian rules of

morality contradict this rule: 1. Contempt of body. 2. Contempt of self. Exaggeration of love of neighbour at expense of self. 3. Contempt of nature. 4. Contempt of civilization. 5. Contempt of family-life. 6. Contempt of woman.

Modern science not only must destroy the illusions of superstition, but erect a new edifice for the human emotions and activities; a place of reason in which we may reverently worship the true trinity of the nineteenth century, the trinity of the true, the good, and the beautiful.

Haeckel praises highly the person and teaching of the Apostle Paul, placing him on a far higher intellectual level than Jesus of Nazareth. The best part of Christian morality consists in the rules of humanity, of love and forbearance, of compassion and beneficence. We ARE TO place as much value, however, on egoism as on altruism; perfect virtue consists of a harmony between these.

The alternative, to Haeckel, is a choice between Naturalism and Supernaturalism. There is no alternative of a Humanistic aspect. One of his favorite and most far-reaching attacks is against anthropism in its three forms. He says "The anthropocentric dogma culminates in the idea that man is the preordained center and aim of the whole terrestial life or, in a wider sense, the whole universe."

Yet, in reply to Haeckel it may be said that it is difficult, if not impossible, for man to be anything other than anthropocentric in his own culture and in his own ethics. Again it must be said that what a thing has come

from does not determine its value. Anthropology has merely disillusioned us as to our physical importance in the universe, but it is entirely a different question as to whether and how far man should revise his moral estimate on that account. What we need is a morality based, not on naturalism, nor on supernaturalism, but on human interests.

Another scientist and philosopher who has discussed the relation of evolution to ethics is Karl Pearson. In his "Grammar of Science" he discusses the question of how far the principles of natural selection are applicable to the historical evolution of man, including in 'historical evolution' ethics. Pearson holds that history can never become science, can never be anything but a catalogue of facts rehearsed in more or less pleasing language, until these facts are seen to fall into sequences which can be briefly resumed in scientific formulae. Only when history is interpreted in the sense of natural history, does it pass from the sphere of narrative and become science. "In the early stages of civilization the physical environment and the more animal instincts of mankind are the dominating factors of evolution. Primitive history is the description of the growth of a typical social group of human beings under the influences of a definite physical environment, and of characteristic physiological instincts. Food, sex, geographical position are the facts with which the scientific historian has to deal. These influences are just as strongly at work in more fully civilized societies, but their action is more difficult to trace. Rivalry is at

bottom the struggle for existence, which is still moulding the life of nations.....Primitive history must be based on a scientific investigation into the growth and relationships of the early forms of ownership and marriage. It is only by such an investigation that we are able to show that the two great factors of evolution--the struggle for food and the instinct of sex--will suffice to resume the stages of social development. When we have learned to describe the sequences of primitive history in terms of physical and biological formulae, then we shall hesitate less to dig down into our modern civilization and find its roots in the same appetities and desires."

Pearson has been justly criticized for the inadequacy of the factors he mentions to explain the whole of human history. Pearson overlooks the distinction between what is intrinsic to a particular sort of organization, and that which merely conditions it. It amounts to a failure to distinguish between the struggle for existence between groups and the inner organization of the group as a social whole. 'Group selection' is certainly a case of struggle for existence, but the main problem for ethics is that of the forms and modes of organization of the social relationships within the group.

Again, Prof. Pearson fails to give any place to the psychological factors, apart from such 'physiological instincts' as food and sex. He takes no account of thinking, which is almost generally admitted to be the prime utility of increasing nervous plasticity. In such an emphasis of

natural selection as the all-sufficient principle the evident positive factors of endowment, variation, laws of change, etc. are ignored. If evolution is to take account of facts, the psychological facts, with the laws of their operation, must be given a place. There is no more reason for taking food into account than for taking into account the desire for companionship; if sex is significant, so also is religion. Biology has no claim to a monopoly of nature. The mind is as natural as the body, whence these instincts of craving for food and the sex-instinct arise. Imitation, too, is a factor in social progress which is as truly a natural history factor as is the struggle for existence. Professor Pearson holds that because the higher forms of endowment and organization have arisen under the operation of natural selection, therefore the laws of their rise and progress in social and ethical life can be reduced to those of struggle for existence and natural selection. This seems altogether too narrow a view, and inadequate to explain the facts.

Professor Santayana, in his inclusive work on "The Life of Reason" has much to say on the subject of ethics that is stimulating to thought. In the volume of "Reason in Science" he classifies morality under the three heads of Prerational Morality, Rational Ethics, and Post-Rational Morality. The discussion of these, however, is not particularly germane to the topic of this paper. In Santayana's "Reason in Religion", there are some points that are of interest by way of contrast to the views and attitudes of

the writers discussed above. Contrary to Huxley and Clifford, he finds that religion gives validity to ethics. "Religion.....makes absolute moral decisions. It sanctions, unifies, and transforms ethics." But this is not as great a compliment to religion, nor as great a concession to the religionists, as it at first seems. For Santayana does not mean that religion is 'true'. For him it is symbolical, poetical, an 'imaginative substitute.' Yet he would retain it for its practical value to society, in giving validity to the moral life. It is a lie, but a 'vital lie'. This attitude of mind is in striking contrast to that of Clifford and Huxley who were nothing if not fearless in their downright honesty, and their desire to have the truth known and believed, even if it should result in the loss of the sanctions given by religion, to morality. According to Santayana, myths may become moral ideals. Huxley and Clifford are urgent in their demands that ethical ideals be based on scientific facts. In a fine passage Clifford thus declares this belief that the whole truth should be told:

".....It is not English to tell a man a lie.....because you don't quite know what he will do when he knows the truth. And yet it is constantly whispered that it would be dangerous to divulge certain truths to the masses. 'I know the whole thing is untrue; but then it is so useful for the people; you don't know what harm you might do by shaking their faith in it.' Crooked ways are none the less crooked because they are meant to deceive great masses of people instead of individuals. If a thing is true, let us

all believe it, rich and poor, men, women, and children.... Truth is a thing to be shouted from the housetops, not to be whispered over rose-water after dinner when the ladies are gone away." In his "Winds of Doctrine" Santayana has made a significant statement regarding the relation of evolution and ethics: "The theory of evolution, taken enthusiastically, is apt to exercise an evil influence on the moral estimate of things. First the evolutionist asserts that later things grow out of earlier, which is true of things in their causes and bases, but not in their values; as modern Greece proceeds out of ancient Greece materially but does not exactly crown it. The evolutionist, however, proceeds to assume that later things are of necessity better than what they have grown out of; and this is false altogether."

In summing up the results of this discussion it may be said that notwithstanding the vigorous attack of Huxley on the propounders of the historical method of ethical study, in which he pointed out that "the unmoral sentiments have no less been evolved, and that there is as much annotation for the one as for the other," etc., yet the evolution of ethics is an accepted theory of our time, offering, in the words of John Dewey, "the only method of bringing ethics within the domain of science." Try as one will to explain it away, the doctrine of evolution, which teaches that life has advanced from lower to higher forms, through struggle, to the survival of the fittest, has exercised a profound influence upon the science of ethics. The name of Nietzsche

reminds us that in theory at least this influence has sometimes been harmful to ethics, for it is Nietzchean ethics that in order for man to advance, he must follow nature in the way she directs; that the struggle for existence must continue, however great the cost paid by those who go down in the struggle; that it is the right of the strong to use the weak to their own advantage and advancement; that our custom of preserving the unfit, the weak, the incurable, is a high crime against humanity, and that "the hope of the future lies in perfecting the strong, not in strengthening the weak." Regarding the struggle for existence as accountable for the production of the highest type, man, he sees the hope for securing the "Übermensch" only by submitting the rules of conduct to the plan of the cosmos. in accordance with which might is right. Such an interpretation of ethical conduct steals the heart out of human sympathy and blunts all the finer sensibilities by which men rise into the highest and noblest forms of character. Such a doctrine would excuse and even justify all kinds of anti-social conduct. Such an interpretation of evolution fathers Darwin with a doctrine to which he would not have subscribed, and which, on truer analysis, the doctrine of evolution in no way justifies.

If the ethical import of evolution is Nietzchean doctrine, it is not surprising that many teachers of ethics should set their faces against it. But close analysis reveals that this philosophy which sees in nature only the selfish and the rule of the stronger, and regards nature as a worthy pattern for human conduct, is a strange mis-

reading of nature. To discover in the law of evolution only ruthless self-assertion and deadly rivalry is to discover but half the process; to say that nature exhibits no regard for others, no sympathy, no self-sacrifice, is to have canvassed nature's processes in the most superficial manner. Other-regarding and disinterested impulses are quite as constant and natural as self-preservation and self-regarding impulses. The birds building their nests and brooding over their young are not less an important part of nature than that which is 'red in tooth and claw.' To say that self-sacrifice is in open defiance of nature is to overlook a conspicuous part of the evolutionary process, namely, maternity. For maternity is only another name for self-sacrifice, an expression of disinterested affection on which the preservation of the race depends. Again, the principle of coöperation seen in the gregariousness of animals is even more dominant and controlling a principle in the cosmic process than that of selfish competition. Those animals that have developed the gregarious and social instincts far outnumber the solitary animals. The animal species in which struggle has been reduced to the narrowest limits has attained the greatest development and is invariably the most open to progress. The carnivora are fast becoming extinct. On the plane of human life, it is to be seen that the principle of coöperation and mutual helpfulness in some measure has supplanted, and is increasingly supplanting, the principle of jungle competition. In the struggle to survive between tribes and peoples, those groups have gained ascendency that have developed the strongest social and mutu-

ally-aiding instincts. Looked at from this point of view, are we not justified in assuming that it is in the altruistic and not in the egoistic instincts and motives that nature aims ultimately to find the controlling factors in the cosmic process? Viewed thus, the cosmic process of evolution seems to reinforce our wavering faith in the moral order of the universe.

Thus it appears that the long-regarded antagonism between evolution and ethics, based upon the assumption that the latter is founded upon the other-regarding, sympathetic, and self-sacrificing impulses, and that the former is entirely selfish in its gladiatorial rivalry and remorseless military extermination, is after all only apparent, since nature constantly exhibits sympathetic coöperation, mutual aid, and self-sacrifice in the basic facts of the evolutionary process, namely maternity, reproduction, and societies. The cosmic process of evolution is not less sympathetic than self-regarding. Evolution, therefore, contributes an important implication to ethical theory, namely, that the virtues of sympathy, coöperation, and self-sacrifice are not arbitrary creations of priests and politics, but are fundamental in the very processes of life, conditioning the on-going of the evolutionary process of the natural order. Observing that in the struggle for existence, those tribes and peoples have gained supremacy which have developed the social instincts, does it not seem reasonable to suppose that evolution is pointing out the worthfulness of the sympathetic ethical virtues? Viewed from this higher standard, does not the cosmic process imply a reinforced faith in the

sympathetic virtues of ethics, giving incentive and thrill to humanitarian effort?

But while ethical theory insists upon the place of these virtues in the cosmic process, it is also true that man owes his progress in large part to the self-regarding and self-assertive feelings. Conduct of this kind is not less important and constant than social conduct. The one method is as normal and necessary as the other in the advancement of life. In view of this fact, and in view also of the fact that ethics has accepted the expressions of disinterested conduct in the evolutionary process as strengthening the worthfulness of the sympathetic virtues, is it to be supposed that the self-regarding and self-assertive method of conduct, that admittedly forms a hemisphere of the cosmic process, and that, as pointed out above, was long regarded as the entire philosophy of evolution, should have no significance for morality....that so large a section of conduct is non-moral? Is ethics to extend a hospitable welcome to but half of the evolutionary process? If ethics is hostile to the self-assertive elements of the cosmic process, does she not thereby bring an indictment against her declaration that the sympathetic virtues are proven of value because they are serviceable in the processes of life? By regarding the self-assertive section of conduct as opposed to ethics we presume that the task of ethics is merely to enthrone in the heart of man the sympathetic and other-regarding impulses. But sympathy, of itself, has no moral worth. On the contrary, it may be immoral. There is such a thing as mistaken kindness. Unwillingness to hurt the

feelings of a friend may lead to the toleration of faults. Pity may shield wrong-doers from deserved punishment. Spoiled children are the victims of indulgent kindness. Morality, when associated with the social and sympathetic feelings, is not to be identified with them, but consists in the right direction of them; and it is the function of the self-assertive impulses constantly to give direction to the social impulses. Throughout sentient life we find social and self-regarding impulses operating side by side, each exercising a beneficial influence upon the other. It is a fallacious view which supposes that man has been preserved and developed to a certain point by resorting to self-regarding impulses, and that from this point he has yielded to the other-regarding impulses. Man was not first selfish as a non-moral being, and then made moral by the altruistic impulses triumphing over the egoistic. As Prof. John Dewey says, "Both self-regard and regard for others are operative from the beginning to the end of life, and, for that matter, are concurrently operative in animals as well as in men." Self-assertion, so evident in the process of evolution, carries with it no immoral connotation. That which is necessary for the life-process cannot be said to be irrelevant to morality. The self-assertion which we may call life is not only negatively, but positively, a factor in the ethical process. What are courage, perseverance, patience, enterprise, initiative, but forms of self-assertion of those impulses which make up the life-process? But are temperance, chastity, benevolence, self-sacrifice itself, any less forms of self-assertion? Is not more, rather than less, strength involved

in their exercise? Does the man who definitely and resolutely sets about obtaining some needed reform, and with reference to that need sacrifices the common comforts and luxuries of life, fail in the exercise of self-assertion? It is the misdirection of the self-assertive promptings that brands them sins. Their right direction would make them saintly attributes. As self-assertions they are the stimuli and materials of the moral life. The task of ethics is not to oppose these ape and tiger promptings but to rightly direct them, adapting these self-assertive impulses to the existing situation. Potentially, the self-assertive promptings are highly serviceable, if, instead of accepting their expression in gladiatorial rivalry in a jungle environment, they are readjusted to the highly complex and closely articulated environment of advanced civilization, where they find fruition in courage, persistence, and similar qualities. Thus viewed, evolution has a second important implication for ethics: namely, that the moral life consists not in the abundance of sympathetic virtues, but that those qualities based upon the right direction and adaptation of self-assertion are alike morally commendable. Self-assertion, forming no less a part of the cosmic process, and thereby vindicating its serviceableness to promote the ongoing of the life-process is to be welcomed into the company of the moral, to play a not less important role than sympathy. Evolution says that life is both selfish and sympathetic, self-assertive and altruistic; not less self-assertive and not less other-regarding shall those virtues

be which are claimed by the science of ethics, which is co cerned with the regulation of the life-process.

Evolution favors struggle, for through struggle the fittest survive. Struggle is therefore of tremendous worth. Ethics may here look to the plan of nature with profit. Want and strife rather than satiety and peace are highly important for a healthy and aggressive moral life. In the struggle for existence men discover their capacity and their powers, they become more skillful of hand and more alert of mind, they develop those finer moral qualities which are necessary concomitants of adaptations to social contracts. They are the forceful characters who have met great difficulties and struggled against great obstacles.

In this struggle, which has as its aim the preservation of the fit, those attributes and qualities which were of value in the carboniferous period will not count in this period of life. But this does not mean that struggle must cease. No small part of the ethical process consists now in that constant and terrific struggle between the selfish impulses, useful in sub-human and primitive life, and the contrary impulses useful in existing human society. The struggle has not ceased; still the higher struggles to suppress the lower; still the fit of the present struggle to put an end to the "fittest" of former days. The struggle comes not in suppressing or substituting something else for "fit" of former times; but in reconstituting and adapting them, so that they will function with reference to the existing situation. Evolution therefore has a signi-

ficant implication for ethics, namely, that life everywhere advances through struggle. The essence of the moral struggle lies in becoming conscious of the necessity of ideals higher and more generalised than those recognised in the past, and striving to substitute the former for the latter. This principle of constant readaptation of that which was the "fit" of past times makes morality not an accident but a necessity.

T. H. Literary Club. BENJ. BLUMBERG.

April, 1927.

REFLECTIONS ON SMOKE ABATEMENT.

If one may be pardoned for reflecting much and writing little, then I need not hesitate to present this brief paper to our club. There is no desire on my part to inflict any propaganda – which would be presumptious and objectionable – rather my desire is to search out any possible literary merits there might be in such a controversial subject.

The possibilities first came to mind last year while preparing the discoursenn Benjamin Franklin as a Founder of Enduring Institution. While examining some of Franklin's pamphlets, we were surprised to find that even back in those days Franklin studied the subject of Smoke Abatement – designed and patented a smokeless stove and wrote a thesis discussing the scientific principles involved in avoiding the smokiness of boilers.

Since then much has been written and a little accomplished. A long list of published books, pamphlets, magazine articles, and studies assures me that there is in Smoke Abatement: Romance, Poetry, Ethics, Sociology, Psychology, Physiology, History, Law, and Legality, Science, Economics, Civics, Politics, Even Religion.

Carl Sandberg says, "In the blood of men and the ink of chimneys, the smoke nights write their oaths".

Therefore, I beg your indulgence while I endeavor to put into an old literary vehicle some rambling reflections on Smoke Abatement, borrowing an idea from Theodore Storm's "Immenssee", a story which engages the attention of every student who undertakes to study German.

THE VISIT.

1958

1 The Old Man wandered across the hills to a point that overlooked the valley. He knew the way although the old neglected paths he sought were overgrown with weeds.

The wanderer had been busy in distant parts for many years and this opportunity to visit the scenes of his boyhood was a long nurtured hope.

As he trod among the trees his thoughts reverted to his boyhood. There were vivid memories of playmates, recollections of school days, haunting ghosts of friends, relatives, parents, neighbors.

His home had been located in the heart of the busy little industrial community. His playgrounds had been vacant lots in the shadow of factories and smoking chimneys. His minds eye contemplated scenes shadowed and sooted, and he recalled with a start that upon reaching man's estate he had deliberately chosen to leave his home for other fields less sordid and less smoky. He asked himself if he would find things just as he had left them. He hesitated before breaking through the underbrush and stepping upon the knoll that would reveal to his eye the distant view of the scenes of his childhood.

He paused, fearing lest his gaze should be greeted again by the horrid, hated, black clouds from which he had fled. How nauseating were the fumes that had stifled his breath - How depressing had been the clouds that concealed his beloved Sun - How his heart had bled to contemplate the droop of his ~~beloved~~ flowers and trees under the burden of the sulphurous and deadly weight of soots.

But he should not hesitate. He had heard of changes and betterments, of improvement and new conditions. These very rumors had lured his footsteps homeward and now that the weary journey was over it was folly to expect disappointment.

2 The old man stepped out into the open place and examined the vision of the busy city which nestled in the valley below him. Involuntarily a gasp escaped his lips - a smile of pleasure spread over his face - He breathed a long breath of relief.

There were the picturesque chimneys still towering skywards like church steeples, and over each wavered that quivering vapor that told of activity and heat, which to modern man means prosperity and industry more surely than ever did the black plume of the wasteful engineers of old.

He smiled as he recalled the antiquated slogan of the former Industrialists, who in their ignorant and uncultivated way exclaimed, "Much smoke means much prosperity". They were infants undeveloped in the science of fuel consumption, wasting their heritage of stored up energy for the pottage of temporary prosperity.

"Waste" - what a word to conjure with. Wastefulness seems to mark all beginning, and economy marks all progress. The more men know - the farther advanced the scientists become - the more they are able to produce from little.

The Smoke of his boyhood home was one of the criminal extravagances of the time resulting from ignorance, laziness, haste, and stubborness.

Those associates of his father had not known that the soft coal of their region required different boilers, different settings, special treatment - not like hard coal or gas. His ex-fellow townsmen were too lazy to improve their methods or change their erroneous outfits. They were in such great haste to produce and sell and reap fortunes that they ignored their own comfort, disregarded the health of their wives and families, overlooked the ugliness and grime that they were spreading over their homes, lawns, and streets. Ignorantly and stubbornly they sang songs of praise for the ugly vultures that rolled out of their chimneys, rolled across the face of the sun, rolled down to the ground and settled in black clouds and fogs on their heads, penetrated their lungs and the pores of their skin and made of them a dirty, dirt-tolerating race. They permitted this all pervading sullying blackness to vitiate their love of beauty, or art - they permitted the depression they themselves made to depress their spirits, lower their vitality, bring upon them disease and discomfort.

Even as a boy he had felt a surge of rebellion against the injustice being perpetrated on the women. He had recalled his mother's many bitter complaints during fall and winter months about unnecessary extra work forced upon her by the smoke in the air. He had complained of the grime and unnecessary dirt on his own linen, collars, cuffs, books, andpapers.

He had begun at an early age to develop some ability as an artist and had loved to sketch and paint. Oft was a beloved study or difficult treatment ruined during a night by the smoke that drifted in through a window carelessly left open.

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1915

3. As a youth he had been in love with the neighbor's daughter and their trysting place had been the front porch. Here had swung a settee, on which in summer, they had sat for hours in the evening, watching the glow of distant furnace fires. It is strange how small are some of the incidents that remain fixed in our memories. One of the most vivid of his recollections was the chagrin and the suffering of his sweetheart on a particular spring day when feeling the joyous surge of the season she had ventured forth in her only white dress for the first time ~~to dazzle him.~~ Enraptured he had led her to the old settee and with a knightly flourish, a galantry of which he had momentarily felt very proud, he had waved and bowed her to her throne which she had accepted with a courtesy, and then the whole situation and all the joy of the moment had collapsed - when he saw swirls of soot arise and realized that her pretty dress was hopelessly ruined.

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4. This traveler was one of the few who could still recall clearly many of the incidents of the world war of 1918, it was during this great international upheaval that his opportunity came to choose his career. It was then that he felt most emphatically his great yearning for purity of air, for an atmosphere that would accurately and naturally permit the light to play and revealnthe earth. It was during the great conflict, when all the world was astir, that his rebellion against the damaging effects of soot on his artistic efforts reached the breaking point, and he elected to work out his life's ambitions among clearer, more natural, and healthier environs in the hills and dales and woods of Brown County, Indiana.

During the war, he remembered, the evil of smoke was more atrocious than ever before on account of the cry for economy and the scarcity of fuel.

After the war, when the needs of his education drew him to educational centers, he had followed closely the efforts to reduce the smoke evil in certain progressive cities. He had greeted with relief and pleasure the assurances of government experts and scientists that smoke was an unnecessary waste, and he had watched with keen interest the demonstrations that left chimneys clean and undefiled but used them for their proper function of providing draft and carrying off into the upper air those invisible, useless and even dangerous, poisonous fumes which the smoke had carried back to earth.

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5 The traveler was an old man now. His hair was grey - his steps slow.

After this long reverie standing there on the knoll in the woods he made his way slowly down the hillside toward his birth place. His progress was deliberate and painstaking. As he picked his way, his glance would return often to contemplate the sky line of the city he approached. His keen eye of the artist noted with satisfaction that though it was late fall and there was a chilling cold in the air, that the sky line of the city was clear and clean cut - not befogged or unnaturally beclouded by the dense smoke wisps of former years.

His minds eye, recalled the olden days when belching from a thousand flues - big and small, came the black, rolling, tumbling demons hastening greedily on their errands of destruction. He paused and recalling the poem of Henry David Thoreau. quoted it aloud:

"Light winged Smoke! Icarian bird,
Melting thy pinions in thy upward flight,
Vulture without song, and messenger of dawn,
Circling above the hamlets as thy nest;
Or else, departing dream, and shadowy form,
Of midnight vision, gathering up thy skirts;
By night star-veiling and by day,
Darkening the light and blotting out the sun,
Go thou, my gloomy incense, from this hearth,
And ask the gods to pardon this clear flame."

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It seemed indeed, he thought that the "black incense" had ascended to Olympus and there petitioned the Gods for forgiveness. It seemed indeed, as if the prayer had been answered and the"fire on the hearth" had not only been pardoned, but taught new arts of burning with a clear beautiful invisible incense much more acceptable to the Gods than smoke. The chimneys of the town spired upward majestically standing sentinal over the fires of men, silently serving society, clean cut, smokeless, salutory, useful.

Thus reassured that the old town had indeed kept pace with the times, now approximating in smokelessness his ideal of youth, the old man hurried on and soon reached the straggling suburban tracts. It took some little time to find his way by dint of much questioning , for as he had expected, the town had grown in population and size. With the purification of the air and with other needed civic reforms the city had become nationally recognized as a good, comfortable, healthful and pleasant town to live in. Thus, its good name had attracted modern, educated, thinking industrial leaders and with them new industries and their attendant mechanics. Well and distinctly did this wanderer remember how gradually had spread and grown the demand for comfort, the demand for cleanliness, the demands for better health. He too, had prayed for purer air, clearer sunlight and cleanliness as a boy, as a youth, as a young man. He had hoped for this new era and he had joined those forces that worked for it.

He remembered well the difficulties and obstacles and recollected vividly how one by one the old satisfied reactionary forces had given way. Some had said "It's too expensive". Their more prosperous neighbors had shown them the economies of newer methods.

Some had said "You are depriving men of their jobs" - but men always adjust themselves and find other jobs. Many had said, "It can't be done - we tried it once before and didn't succeed". "You may put the dampers up, you may put the dampers down, the smoke goes up the chimney just the same," sang Carl Sandberg. But their voices were drowned amidst the cries "We must - we can - we will".

Thus musing as he wandered thru the streets he noticed how clean and fresh the paint on the houses appeared, none seemed very old. Inquiries at the shops of tinners, painters, and mechanics scattered along the way developed the smug satisfaction of the artisans who knew their patrons were pleased with long lasting jobs and more than pleased with their own homes that retained their "good looks" so much longer than in the old smoky days. These intelligent workmen informed him how the citizens had learned the few necessary rudiments of proper methods of firebuilding and stoking and banking which their fathers had never known.

They verified his information that this abatement of smoke in residential districts was easily accomplished by educational methods thru schools, churches, clubs, newspapers and pamphlets. They told him of the improvements made in stoves and furnaces, of the newer and cleaner fuels developed and available at reasonable costs.

The residential district however, did not interest him nearly as much as the old factory district in which he had grown up and great was his delight to visit the factories, large and small, which had known his boy time footsteps.

Here he found great changes and greater satisfaction. Here he talked with engineers, overseers, superintendants, and owners and listened to their explanations patiently. They told him about minor alterations such as raising of boiler settings, installation of cheap baffle walls, increasing the height of chimneys or more careful firing methods, and a scientific study of the adjustments and regulations of dampers and drafts. Many showed him new stokers of various designs, mechanical feeds, artificial drafts, new and improved designs in boilers or spoke proudly of economies resulting from changes in fuels, electrification and gasification.

So his time had been well spent. He was weary from much wandering and he betook himself to a place of repose for the night. As he partook of his evening meal and reviewed his experiences of the day he felt a great feeling of satisfaction steal over him andknew that never again would he pause on the threshold of his home town. Never again would the dread of dark smoky fumes restrain him from returning to visit the scenes of his childhood.

Now he could contemplate with pleasure the future years, when frequent and happy, would be his homecomings to that prosperous city nestling in the valley pure and clean and contented, in winter as well as summer.

BENJ. BLUMBERG.

"Willpower And Education".

It is an elementary truth of science that man has been civilized for only five or six thousand years out of the millions of years that he has been man and the hundreds of millions of years that he has been an animal. This long biologic heritage of the race must be considered in the study of child training, especially in the pre-rational period.

According to present day psycology we have a dual mind or at least a mind which acts as such, which from a practical standpoint amounts to the same thing. The conscious mind is that portion developed since man became a rational being. The subconscious or unconscious mind is the great store house of knowlege. It may be compared with the phoyographic plate on which are recorded all psychic impressions received, not only from earliest infancy but to a lesser degree from all progenitors of the child back to the very beginning of life on the planet.

When we consider the susceptibility of the childs subconscious mind, even before its rational life begins we begin to appreciate the importance of the development of willpower.

It is the censor which stands at the very threshold of the conscious mind to repress or admit to consciousness, ideas, emotions and desires of the ego. It is with the education and training of this censor or willpower that this paper deals.

We are informed that by far the greater portion of our actions have their origin in that portion of the mind known as the subconscious. That this subconscious mind has an absolutely perfect memory, but functions properly according to present social standards only when acting in conjunction with and under the control of the conscious mind. The conscious reasoning mind came into being with man and consequently has a very short biologic heritage compared to that of the unconscious mind.

It has developed with and as a result of mans greagarious nature. It is the governor belt that regulates and controls human actions and when it slips our actions no longer conform to present social standards. The function of education should be to so train this conscious mind that it will at all times be captain of the soul or master of the situation.

The growing youngster is practocally an animal, if we except its potentialities. It is ruled absolutely by its subconscious mind . It wishes to do the things that pleases the ego and nothing else. This is the material out of which we must build future citizens.

How can this best be done ?

I am perfectly aware that the old question of free will has been definitely settled to the satisfaction of all thotful people. The will has been relegated to a rather small place in our psychic activities; yet we cannot afford to ignore its influence.

Its training begins when the first restraint is placed on the child. If Johny wishes to put his fingers in the jelly dish and is deterred by some mild punishment until he decides not to do so, he has made a start towards controling his ego and has taken the first step toward training a dominant willpower.

If Johny if kept from putting his fingers in the jelly dish by some form of sublimation (conditioned reflex) the result as to character building and development of willpower will depend on the nature of the method used. It will depend on whether Johnny's ego is encouraged or his willpower exercised. If his attention is attracted and kept from the jelly by something more pleasing to the ego, this may save the jelly but will not help Johnny. He has not been forced to exercise his willpower and still has the same craving to satisfy his ego.

But if the method chosen is some form of punishment, as removing the jelly from his reach, he will finally associate the absence of jelly with his inclination to put his fingers in it and when he stops the practice by curbing the ego thru the exercise of the will, he will have stopped an undesirable practice as well as strengthened his control over the ego.

I believe this phase of the educational problem is being neglected at the present time. This condition has come about as a result of a marked change of environment

in the past decade. Forty years ago the natural hardships of the environment of the average youngester took care of this phase of character buil ing to a degree not approached at the present time. The struggle for existence inthe rural communities was such that thru necessity the younger generation found tasks allotted to them in keeping with their ability which strengthened there wishpower and rounded out their character in such a way as to enable them to meet lifes problems with a confidence and skill not to be obtained by the average high school boy or girl today.

Too many of the youngesters today have a well developed wishbone where their backbones shoul be. They go thru highschool by the very softest method possible. Instead of having some useful employ ent after school hours they are surrounded by numerous methods of intertainment which tend to encourage the ego in its inclinations for a good time.

It is not a question of intelligence, they all know what is the best for them as a preperation for life but too many of them do not have the moral courage to sacrifice the pleasures of the moment for those of the future.

If Mary has learned prior to this time that life is not just having a good time but that it requires disagreeable tasks in order that she may get most out of life she has a degree of moral control that is so essential to the development of character.

If she hasn't the moral courage to remain at home at

night and study her lesson instead of going to the movies or dance she is biologically an psychically as much a savage as the Hotentot or south Sea Islander. She is doing the same thing these primitive races do; taking the line of least resistance; Living a soft life.

If Mary does not learn to scarifice the desires of the ego to the welfare of society and her own future she will pay dearly in her future life.

When she gets married she will probably have rough sailing on the matrimonal sea. She will then probably realize for the first time that life is a give and take proposition. Unless she has an indulgent and wealthy husband there is real trouble brewing for her. She cannot now gratify every egotistical desire. She has'nt sifficient willpower or strength of character to meet the demands of martial life.

What will poor Mary do ? That depends much on her husband and relatives. If the husband is a domineering hard hearted wretch and indulgent relatives are kept at a safe distance, Mary may adapt herself to her environment and settle into an ~~early~~ well regulated life, But if that indulgent mother is still on the job an the husband permits, it will be a different stiry. Mary will, if she cannot have her own sweet way in every thing, develop a case of nerves. Histeria, phobias, or obsessions. Pain becomes Mary' best friend. The family doctor will probably be able to relieve her of some of her symptoms but he can ot change her environment and if he can't encourage and strengthen that

that dormant willpower Mary will soon be in the hands of the chiropracter who will, because the treatment is new to her, relieve her symptoms for a time. But these symptoms represent Marys reaction to an environment that does not please her ego so new ones will recur as fast as old ones disappear,

We all know that many animals enjoy having their backs scratched so Mary who is biologically atavistic may find some one whoes treatment pleases the senses and soothes the jades nerves and who may as she thinks by constant treatment keep her on terse fires. But the poor husband who has to work hard to satisfy the demands of her ego will probably be too busy to think of himself and will ~~probably~~ precede her to the great beyond by many years.

As Mary hasnt sufficient willpower to paddle up stream she throws the oars overboard and floats down stream. Every rock and shoal on lifes great highway is a God send to her. Each new difficulty in life produces a new symptom and so if she doesnt discover that her trouble is due to a spoiled ego and a weak willpower she will go thru life subconsiously, at least, enjoying her symptoms and making life miserable for all her friends and relatives.

As the reactions to environent are some what different in a boy and girl we must also consider Johnny. If Johnny is a member of a large family with parents of very limited means, where the necessities of life are very

limited and the responsibilities of his parents limited because they are unable to indulge him , he has a better chance to develop as an individual intity. If he lives in a rural district he probably has chores to do before and after school. He has employment on Saturdays and holidays commensurate with his abilities. He is fortunate if he has no time to play except at school. He learns to do useful work. But this is not enough-he should learn to do disagreeable ~~tasks~~ work. If Johnny has thru necessity or discipline learned to make himself useful while still in his teens a great part of the educational problem has, in his case been solved. Should he not show a proper appreciation of his school work he should be transferred to vocational school and if this is not feasible he should quit school and secure regular employment. It should be remembered that habits of idleness may be contracted in school as well as any where else. On the other hand the boy who has learned to do disagreeable tasks while he is yet o of school age is more apt to appreciate his educational advantages. He has a degree of confidence in himself that is never attained except thru individual effort. He may not be particularly interested in certain subjects in the ciriculum but he already knows something about disagreeable tasks, so he does the best he can and while he may not be a brilliant student, he makes a creditable record in school because he has learned to tackle a disagreeable task- he has learned to subjugate the ego and comply with the demands of society.

But let us place the same potential Johnny in a different environment. He is reared in a well to do family in a city of ten two fifty thousand,probably an only child or the youngest of a large family. The demands of the ego are satisfied by indulgent arents or older brothers and sisters, He has a soft childhood . He dosent have to scrap with the neighbor boy because his older brothers protect him. He dosent learn to toe the mark and fight for the rights of boyh od, He may go thru highschool and even work on subjects that interest him but he does not have the moral stamina to apply himself to those subjects that do not strike his fancy. He may even go thru college and the University but he is a spineless individual who would not dare to advocate ideas that are contrary to public opinion however right in prenciple they seem to him.

If he is so fortunate as to go to congress he will always be found lined up solidly with the adminstration. He hasnt sufficient willpower to fight for a principle, in fact he dosent think much about principles. He is a hard product and his only merit as a politician is his ability to detect the movement of the herd.

But Johnny probably will not be sufficiently lucky to be elected to congress. To be sure whatever he does there will not be much demand for a new kind a go getter that is certainly a demand for a new

rat trap. But whatever his occupation he finds it hard to get along. He will probably have three or four accident policies and with three or four slight injuries a year may be able to loaf on the company long enough to make his policies pay him well. If he happens to be in a railroad accident he is sure to recieve a severe permanent injury altho it may be nothing but railroad spine. Five or ten thousand dollars collected in this way is much easier than working for a living.

But should he not have a rivh papa he is pretty sure to see the time when industry, initiative and willpower are indispinsable. Then it is ~~sure~~ Johnny will find that he has chased happiness up a greased pole and found it not, and that life is a failure.

This is no question that races and nations improve in social grade thru education and training. Buckle says that the progress of civilization is in exact porportion to intellectual progress. But just what kind of intellectual training is conductive to intellectual progress. Is it the mere aquisition of knowlege ? If so we are in a position today to develop better individual citizens than we have ever been before. Will this tendency to make the aquisition of knowlege help or hinder the development of character?

It seems to me that it ~~does~~ should and that we should never loose sight of the fact that the development of character

is much better for the child than the aquisition of knowlege.

What chance in life has the boy who has been coddled from infancy to maturity, to meet the responsibilities of life? What chance has he to compete with the boy wo has a confidence, born of individual endeavor who has been taught to assume responsibilities from early childhood? With what fear and uneasiness must he necessaricarily enter lifes work?

FEAR.

This emotion, fear, is deserving of special mention. It has recieved the intellegent consideration of man since the time intellegence was his heritage and in modern times, has grown so in complexety that we are assailed by it from all angles. It is shown in animals in one of three ways. First-the animal intimidated by fear may lie dormant and be unablt to move. A complete psychic paralysis. Second-if the degree of fear is less intense it will flee. Third-if still less intense it will fight. Those primary instinctive reactions to fear may be observed daily in the human species. The base ball pitvher who can pitch one good game in a half dozen should attribute his failure to degree of psychic paralysis thru fear of failure. When he is able to get into a game with an objective and subjective confi ence in his ability to win he pitches a good game. If he goes into the game with a subconcious fear of failure he is pretty sure to pitch a poor game. This represents a struggle between will-power and fear in which fear usually predominates.

With a well developed willpower this individual would be a better pitcher or a more successful individual in any line of endeavor he might undertake. We need not discuss the other reactions of fear, flight and combat, as they are self evident and it would only render my paper more tidious.

Fear results from a blocking of self assertion. It is a consciousness of some force that may block or interfere with moral, physical, social, and financial advancement. The doubt of success is fear. All of us bear the scars of many psychic traumata thru fear. Most of these it is true, have healed and are almost erased from memory but there are others perhaps that live in the unconscious as open wounds. These are the causes of many neurosis. And I think it can be safely asserted that individuals with a strong willpower never suffer from functional neurosis. The habit of procrastination, the inability to make decisions and act on them are evidences of a weak willpower and faulty training. The crying need of the present is individualism and individualism is not a product of soft education.

It would seem that present enviromental conditions are not as conductive to the excercise and development of willpower as they were forty years ago. The tendency in educational circles seems to be toward the easy aquisition of knowlege. The greater educational facilities and

greater wealth and comforts tend to make life much easier for every body.

This on a whole is advantageous but it would seem that there condition put a greater responsibility on the parent in pre school child training. There is a natural conflict between the instinctive impulse and the willpower of every well trained child. We are not to assume tha any ten year old healthy boy would rather do the chores about the house or study American History than go skating, but if he has a properly trained willpower he will without any supervision attend to these duties before he goes skating. If he does not do so, that is he habitually permits his instinctive desires to dominate his willpower he eventually becomes an individual with very little confidence in himself because he wasnt the ability to control these impulses. It is begging the question to say that he can will to go skating or he can will to study his lesson. It does not require willpower to do the thing we want to do-that is nothing more than following strong instinctive desire, and in the very thing that individuals of strong character and firm moral fiber do not do.

There is no easy road to character building. The use of willpower is the only means of increasing it. Ideal or moral action in the line of greater resistance. This meeting resistance and over coming it-assuming responsibility instead of shirking them is the real road to character building.

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Quotation-Judge Ben B. Lindsey."The human mind is not an automatic device. It will not take care of itself. Willpower, originality, decision, resourcefulness, imagination,initiative, courage-these things are not gifts, but results. Every one of these qualities can be developed by effort, just as muscles can be developed by exercise."

We have had many educational schemes advocated which facilitate the acquisition of knowlege but I know of none that are based on a rational understanding of the importance of willpower in character building. It is up to some ingenious pedagogue to devise a system of training that will prepare the child in pre school age for a more successful and more individual school and post school life.

Returned to R. E. Lachmund

No. 18

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"ROAST LEVIATHAN"

(Notes on Thomas Hobbes' Philosophy)

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(Paper read before the Terre Haute Literary Society,
May 9th, 1927, by

J. Marshall Taxay

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"ROAST LEVIATHAN"

(Notes on Thomas Hobbes' Philosophy)

by J. Marshall Taxay.

As is well known to the student of mythology, it is the Talmud that promises the Leviathan as a reward to the righteous in the region with which Conan Doyle alone can communicate. In the homiletical sections of ancient Hebrew lore, it is narrated how the virtuous will banquet 'round a topaz table with the deity as toastmaster and all of Milton's ~~(perhaps even Dorothy Lingis)~~ angels as waiters in the celestial Child's. The "piece de resistance" is to be roast Leviathan.

Thomas Hobbes seizes hold of this term, designating the mythical and monumental whale, and applies it to the State. "The Common-wealth, ecclesiasticall and civill," he asserts, "is a Leviathan."

Certainly, as all philosophy text-books, and even some Ph.D's, know, Hobbes was the boldest and most consistent representative of the rationalistic movement. He divorced the past. Greek philosophy, he christened "phantasm." Like Bacon, he underscored the practical utility of science or philosophy: the goal of knowledge is power.

Hobbes (1588-1679) studied scholasticism and the Aristotelian philosophy at Oxford. He traveled extensively on the continent as tutor and companion of young noblemen. In Paris, he gained the acquaintance of Rene Descartes. Subsequent to the revolution of 1643, he emigrated with English royalists to Holland. With the restoration of the Stuarts in 1660, he returned to England.

He is the author of "Elementa Philosophica de Cive" (1642), "De Corpore" (1655), "De Homine" (1658), "Leviathan" (1651), "Elements of Law, Natural and Politic" (1640) and two treatises on "Liberty and Necessity" (1646 and 1654). He died at the age of 91, one of the few philosophers who deserved to live that long.

"Leviathan, or the Matter, Forme, and Power of a Common-wealth Ecclesiasticall and Civill" is divided into four parts: "Of Man," "Of Common-wealth,"

"Of a Christian Common-wealth," and "Of the Kingdome of Darknesse." The part on man deals with definitions and explanations of sense, imagination, of speech, reason and science and so forth, that is, with psychology and ethics largely. The second part dwells on the State. The third elaborates the conceptions of the Commonwealth in the Old and New Testaments. The fourth bemoans and discredits demmnology, superstition and ignorance.

To avoid indigestion, we will take small bites and ample time for adequate mastication of the countless keen and profound observations of our great-minded author.

The originality of Hobbes, it has been reiterated, lay in his conception of the "natural" state of man, and the manner in which he sought to reconcile the claim to absolute sovereignty with the doctrine that all power proceeds from the will of the people. As he tells in the dedication of the "Leviathan," his aim was to mediate between those who contend for too great liberty and those who claim too much for authority. Hobbes maintains that in the state of nature, or as man existed before he had constructed "that great Leviathan called a commonwealth or state," man is absolutely selfish. The primary appetites are the love of gain and the love of glory, which give rise to the war of every man against every man (bellum omnium contra omnes.) By nature all men are equal in faculty, for although some men are stronger in body and others are of quicker mind, yet the weakest has strength enough to kill the strongest, either by secret machination or by confederance with others that are in the same danger as himself.. Experience puts all men on an equality as regards the practical affairs of life. From this equality of ability proceeded war. Since all men desire wealth and power and all have an equal capacity to attain their end, natural distrust of others suggests the wisdom of making oneself master of the person of others. The natural love of power causes this end to be pursued further than security requires; and the love of glory prompts men to extort from others a recognition of their own superiority.

Hence competition, glory and natural distrust are the main springs of action in the natural man. These desires are not to be regarded as immoral, nor are the actions which proceed from them wrong. Where there is no law there is no injustice. Justice and injustice are qualities that relate to men in society, not in solitude. In a state of nature there is no distinction between Mine and Thine. Every man has unlimited right to all that he covets, and as he covets all, that means an unlimited right to all.

The source of right and wrong, justice and injustice, must be sought in the laws of the state, and such laws cannot be imposed until the state itself is constituted. The state must be regarded as a great artificial man or monster---a Leviathan--constructed by men for the express purpose of putting an end to internecine war, and enabling the individual to secure the end which the natural state sets before him, but prevents him from attaining. A right to all things is a right to nothing. The state is therefore based upon contract. All the social virtues are different ways of securing peace.

The principle of the contract is a mutual agreement to abstain from aggression and to put down disturbance. Reason, therefore, teaches men to give up their individual will to the sovereign power. Thus they confer all power on one man or assembly of men, so that all their wills are reduced to one will. From the very nature of the contract, this surrender of will is made once for all. To seek for a revision of the contract is simply to restore the state of nature, and so to destroy the whole foundation of public security. The sovereign power, whether vested in a king or an assembly, is unlimited. In a monarchy, the king is absolute: he cannot be justly accused by his subjects, much less put to death, and he alone is judge of what is necessary in peace and war. And not only is he the head of the state but also of the church. Religion exists as a means of securing peace, and therefore it is one of the functions of government to determine what sort of religion shall be adopted by the people.

Whether the government shall be a monarchy, an aristocracy, or a democracy, must depend on the terms of the contract. Hobbes, however, inclines to an absolute monarchy, on the ground that it is the interest of a single ruler to seek the good of his people, that he is perfectly free to select the best counsellors that can be found, and that he is not so liable to inconstancy as a large and heterogeneous body.

True, there are very few who would now accept the account bf Hobbes as to the origin of the state and the basis of morality, but the individualism from which it sets out is held in some form or other by all modern hedonists. Contemporary students aver that Hobbes had no apprehension of the so-called historical method as applied to the origin of society. He speaks, they maintain, of the State of Nature as if it had an actual basis in fact, and of a contract entered into by men existing in that State of Nature.

Today many maintain that the more we inquire into the early condition of man the more certain we become that there never was a time when society existed not, and when individuals stood to one another in an attitude of pure individualism. The notion of the existence of a number of men not united by any social bonds, but each bent on seeking his own individual good and the destruction of his neighbor, many insist, is a pure fiction of the abstract intellect. It is recalled that Hobbes qualifies his statement and remarks that while the state of internecine war never existed at any time "over all the world," yet "the savage people in many places of America have no government at all, and live at this day in that brutish manner."

This assertion is refuted by some with the counter argument that while savage races no doubt have no government or laws in their more developed forms they have chiefs whose authority is recognized and possess customs which they respect. Some critics even proclaim that "the savage people" of America are tribes exhibiting nothing but repulsion towards one another, and therefore cannot find among them "that State of Nature about which Hobbes has told fairy tales." In the earliest form of society it is possible that even

the family was not yet recognized as a unity, but in no conceivable form of human existence could there have been a mere aggregate of individuals bound by no social ties whatever. It is repeatedly announced that, as Plato says, there must be honor even among a band of thieves, so we may say that in the natural state of man, that is, his earliest or primitive state, the tacit recognition of the claims of others was the condition of mere existence. Even if no other expression of social feeling were admitted but that of a regard for the young and the helpless, the abstraction of the mere individual would be overthrown. However, in any community, some authority must be implicitly recognized, or it would become a prey to external nature, to the lower animals, and to hostile groups of men.

It is objected that Hobbes' conception of the State of Nature is unhistorical. In the patriarchal family, the unit is the family, and all property belongs to the family and not to the individual. It is further asserted that originally there was no distinction of individual and society. Only gradually, men coming to a consciousness of themselves, was a contract drawn between the man and the state.

Furthermore, as there never was a period when men existed out of society, it is evident that there was never a time when they instituted society by entering into a contract such as described by our philosopher. The intelligence, foresight, and self-control demanded by the social contract theory could only be developed in that very society which the contract is supposed first to establish. The Pilgrims, for example, could have formed a community by mutual agreement, but the Pilgrims had already had training in a highly-developed form of society.

There is an attack from another trench. It is announced that the whole conception of the State as a mere aggregate of individuals is essentially incorrect. Hobbes, in line with his mechanical idea of nature as composed of

minute material particles, although not of invisible atoms, and of all real processes as the movements of these particles, thinks of the state as an automaton formed artificially by man in imitation of nature. Society is fashioned as a watchmaker constructs a watch. In a picturesque frontispiece this "artificial animal" is represented as overlooking a fair landscape of town and country, in the form of a crowned giant, made up of tiny figures of men, and bearing in either hand a sword and a crosier.

In the introduction, Hobbes elaborates the comparison of the several parts of this Artificial Man to the organs of the Artificial Animal--the State --"the Sovereignty representing the soul which gives life and motion to the body; officers of state, the joints; reward and punishment, the nerves; wealth the strength; "Salus Populi" (the people's safety) its Business; counsellors, are the Memory; Equity and Laws, an artificial Reason and Will; concord, health; sedition, sickness; and Civil War, death. Lastly, the Pacts and Covenants, by which the parts of this Body Politique were at first made, set together, and united, resemble that Fiat, or the 'Let us make man', pronounced by God in the creation."

According to Hobbes, the State is the product of an artificial arrangement, being at first made, set together, and united "by pacts and covenants." Like a machine, its construction depends on the arbitrary will of the makers. Man, for his own interest, has chosen to put it together, but had he thought otherwise he might have chosen differently. It is indubitable that the mere assembling of parts will form a heap or aggregate, but, under no condition, will it make an organism. Organisms are not made, but grow out of that which is already organized. Just as man cannot make an animal by an artificial combination of parts, so it is impossible to make a State by artifice. There is a school of political economists, and popular it is, which affirms that the State derives its character from the sum of conditions of the age,

nd it cannot change its character, much less come into existence, by the fiat f any man or body of men.

Additional criticism is offered that Hobbes' doctrine is imperfect, be-ause the state is not only organic, but is a unity in which each of the parts f which it is composed is self-conscious. If an organism is viewed as not nly made up of organs, each of which is dependent upon the others, but each f which is conscious of its own activity and of the activity of the other rgans, we may receive the conception held by a class of thinkers of the ature of the State. It is this fact of self-consciousness that makes human ociety possible. No doubt there are gregarious animals, but they have not he power of comprehending what is implied in their social instincts, and so hey do not invent new forms of association as does man. The power of reflect-ng on the existing forms of society, of holding it at arm's length and con-emplating it as a foreign object, is the condition of progress.

Hobbes follows in the steps of the great Epicurus, who antedated him by 1900 years, and, like him, reduces all conduct to selfishness. Unlike the great Greek, Hobbes, "tonjours l'homme de rigeur," does not hide his theory n plum-pudding phrases. He announces boldly and openly that by nature man s absolutely selfish, and that from selfishness all his acts proceed. How-ver, he ~~proceeds and~~ declares that society is based upon the voluntary urrender of the individual will for the common good. The motive by which en were led to give up their freedom to the State was selfish, but this end an be attained only by the complete negation of selfishness. Like all leasure, selfish pleasure can be attained best by not being directly sought.

It is but common sense that a man use all means and do whatever is ecessary for the preservation of his body. Hence, says Hobbes, man has "by ature" the right to all things, to do whatever he pleases to whom he pleases, o possess, use, and enjoy all things he can. Nature has given all things to ll men, hence right and profit ("jus" and "utile") are one and the same hing. Right is that which benefits the doer, possessor or user. However, in

a state of Nature where every man is striving for such power, where it is right for every man to invade every other man's right and to resist invasion of his own right, at such a state, there will be a state of perpetual war of all against all ("bellum omnium contra omnes"). In such a state of constant conflict, nothing can be unjust: the notions of right and wrong, of justice and injustice have no place there. Where there is no common power, there is no law; where there is no law, there is no injustice. Man, Hobbes repeats, is a ferocious animal. The original state of man is, therefore, one of unceasing hostility and bloodshed. The fear of consequences, however, dictates peace.

Now the first command is self-preservation. The next that man lay down his native right and be content with as much liberty against other men as he would allow other men against himself, when he finds it necessary for peace and defense. Man transfers his right in consideration of some right reciprocally transferred to himself, or for some other good. The mutual transferring of right is the Social Contract. Of course, before the erection of a commonwealth there is nothing unjust. The sole governing principle is that of the great Rabbi Hillel who summed up all of religion in the one phrase, "Do not to another which thou wouldst not have done to thyself."

The way to usher in peace is to erect a commonwealth and confer all the power and strength upon one man or assembly of men, that they may reduce all their wills, by a majority vote, into one will. The multitude so united in one person is called a commonwealth; it is the great Leviathan. The monarchy, however, is the best form of government, for in a king the public and private interest are most closely united and he can act more consistently than a body of men. The monarch is always to be absolute. Even the religion of the subjects is to be determined by the State and made obligatory upon its subjects. The appeal to the private conscience causes turmoil. A common tribunal is needed to decide how to act, if peace is to be possessed. Of

course; the duty of the sovereign consists in government of the people. The obligation of subjects lasts as long and no longer than the ability of the sovereign to protect them. When his acts tend to harm the people in general, they are breaches of the law of nature or of the divine law, for the welfare of the people is the supreme law ("salus populi suprema lex").

The countless attacks against him by his contemporaries and charges of atheism, etc., did not at all affect his health. He was six feet high, had a keen wit and sight, a ruddy complexion, a bald head, yellowish-reddish, upturned whiskers, and a most generous appetite. He was moderate and regular, however, as philosophers should be. He ate mostly fish, for he digested it, so he said, better than flesh. He rose about seven, breakfasted on bread and butter, took a walk, meditated till ten, recorded his thoughts, dined at eleven, smoked a pipe, indulged in a half-hour siesta, and then penned his morning thoughts. Two or three times a year he played tennis--at the age of seventy-five--then went to bed and was well-rubbed. He walked daily, sometimes uphill and downhill in the park till he was in a great sweat, and then would have his servant rub him. At night abed and the doors made fast, to vaunt certain nobody heard him, he sang aloud, believing it did his lungs good and conduced much to prolong his life, as did his remaining a bachelor.

As would be expected, he was bitterly opposed by many of his contemporaries, who charged him with materialism, irreligiousness and disloyalty. His protracted age had struck the popular imagination, and his death, when it came, was sung in a broadside, consisting of an "Elegy" not uncomplimentary, which begins: "Is he, then, dead at last?") followed by a scurrilous "epitaph," ending:

> "In fine, a thousand shems and Fobbs,
> Ninety years' eating and immortal Jobs
> Here Matter lies--and there's an end of Hobbes!"

Another version is contained in the following couplet:

> "Here lies Tom Hobbes, the Bugbear of the Nation,
> Whose death has frightened Atheism out of fashion!"

However, with enemies and friends alike, Hobbes' power and influence have been due not least to the rare quality of his literary style. Setting himself, long before venturing forth in print, to acquire a style (in Latin) that should marry words to thought, he had and maintained the significant function of speech that no one has ever surpassed, as Croom Robertson expresses it. From "Leviathan" whole pages might be made up of bright and pithy sayings that strike the understanding with unerring effect. Except for a certain quaintness in the turns of expression, the reader, following the even, limpid flow of the well-constructed sentences, has it hardly suggested to him that he is dealing with a writer of the seventeenth century--when [illegible] poetry was better than prose, and the most powerful minds were apt, in exposition, to be more the slaves than the masters of speech.

A study of the philosopher under discussion, no matter how superficial it be, cannot fail but elicit respect for the courage of the author of "Leviathan." He was several centuries in advance of his contemporaries. Disagree with him as we may, his boldness exhibited in the quest of "Licht, mehr Licht," as Goethe cried, evokes the most poignant admiration.

No. 19

Suggestion of Hinds & Noble Raymond Lovewell in 1924-25

MARCUS AURELIUS.

Mere incidents of life often determine actions that may have far reaching influences upon our lives. The years had slipped by since I had looked with irterest into the "Meditations" of Aurelius. Since that time, thru the kindness of a dear friend, a copy of the writings of Epictetus found a place in my library but the years had gone since I had read much of his philosophy. Then during the last college year my daughter in her courss in "Introductory Philosophy" was given as the subject of her long review "Marcus Aurelius" and she brought home a translation of his "Meditations" and some opinions written of him by students of philosophy to read in preparation of her work, and some how or other the old craving came back to me and between times I peeped into these books and the fascination of it all help me and after she went back to her school work I hunted and read again and, I trust, with truer insight than I ever read before the story of his life and the revelation of his mind. And that is the reason for this paper. Out of the awakened interest I had I decided to reawaken in you soem things that seem to me very much worth while as we view life and the influence men of other ages have had upon it. So with no apology, for this man and a study of his philosophy needes no apology but as a reason for the writing I bring you just a little of this unusual man and his unusual thought.

Let me refresh your minds about him. Marcus Antoninus was born at Rome A.D.121. He was the son of Annius Verus, a praetor, and Domitia Calvilla, also called Lucilla. The Emperor, Titus Antoninus Pius, who was next to the last of the five "Good Emperors" was his uncle, having married the sister of Annius Verus. When Hadrian adopted Antoninus Pius and declared him as his successor in the empire, Antoninus Pius in turn adppted both Lucius Commodus, the son of Aelius Caesar, and Marcus Antoninus, whose original name was marcus Annius Verus. Thru various assupmtions and droppings of names he finally settled upon Marcus

Aurelius Antoninus. Somx much for the somewhat intricate establishing of a name and his right to reign in Rome.

The education of the youth was most carefully planned. He thanks the gods "for having good grandfathers, good parents, a good sister, good teachers, good associates, good kinsmen and friends, nearly everything good". He say that he learned from his mother "piety and beneficence, and abstinence, not only from evil deeds, but even from evil thoughts; and further simplicity in my way of living, far removed from the habits of the rich". Thus, tho brought up in the palace, this influence was ever present with him. He was educated not in"the public school", but was surrouned with the finest of private tutors from whom he learned not only the lessons of life but the elements of his philosophy. Among those who influenced him most were Sextus, a grandson of Plutarch; Fronto, a rhetorician in great favor with Aurelius, with several letters extant that passed between them; and his favorite teacher of all Rusticus, a philosopher and also a man of good practical sense in piblic affairs, and the advisor of Antoninus after he became emperor. Of these teachers he has to say:

(9) From Sextus, (I learned) a benevolent disposition, and the example of a family governed in a fatherly manner, and the idea of living conformably to nature; and gravity without affectation, and to look carefully after the interests of friends, and to tolerate ignorant persons, and those who form opinions without consideration: he had the power of readily accommodating himself to all, so that intercourse with him was more agreeable than any flattery; and at the same time he was most highly venerated by those who associated with him: and he had the faculty both of discovering and ordering, in an intelligent and methodical way, the principles necessary for life; and he never showed anger or passion, but was entirely free from passion, and also most affectionate; and he could express apporbation without noise display, and he possessed much knowledge without ostentation.."

3.

(11) From Fronto I learned to observe what envy and duplicity and hypocricy wre in a tyyant, and that generally those arong us who are called Patricians are rather deficient in paternal affection."

(7). From Rusticus I received the impression that my character required improvement and discipline; and from him I learned not to be led astray to sophistic emulation, not to writing on speculative matters, mor to delivering little hortatory orations, nor to showing myself off as a man who practices much disciplire, or does benevolent acts in order to make a display: and to abstain from rhetoric, and poetry, and fine writing; and not to walk about the house in my outdoor dress, mor to do other things of this kind: and to write my letters with simplicity, like the letter which Rusticus from from Sinuessa to my mother; and with respect tc those who have offerded me by words, or done me wrong, to be easily disposed to be pacified and reconciled; and to read carefully, and not to be satisfied with a superficial understanding of a book; nor hastily to give my assent to those who talk overmuch; and I am indebted to him for being acquainted with the discourses of Elictetus, which he communicated to me out of his own collection."

Perhpps I should here put in a parenthetical parargraph. The quotation I give from the Meditations are from the translation made by Mr. George Long who frankly acknowledges the difficulties of translation for there are many obscure passages. The "Mediations" are not a coordinated setting forth of the philosophy of Aurelius, but they are rather, as you know, the diary kept by him. His life was a busy life. The days of his rule were filled with intrigues and wars. Many of these writings come to us from the fields of battle when after personally conducting the affirs of war and the movements of his army which he led himself, he retired to his tent and thought thru these problems of life and began to put into his daily practice his philosophical deductions. So not with the plan of a finished production but the first jottings of

of the thoughts of an active mind in the midst of a busy life of warfare and civil administration this diary was prepared. Mr. Long has been a benefactor to society in thus giving so edcellent a translation of these"Meditations" written under such difficulties.

To return to our study. Probably not tow books have had a larger influence upon the world's thought than the opinions of Epictetus written in connected form and preserved for us by Arrian, and the little book of Antoninus written in diary form and breabhing out upon the world the thoughts of his mind which were the controlling ideals for his life.

The outline of the philosophy of Antoninus is clear and fascinating. Stoicism never presented to the world its real value until it gripped the Roman mind. It brought, however, with it much of the beauty of expression from the realm of Greek thought. The highest point in the expounding of the Stoic Philosophy was reached by Epictetus and Antoninus. The former was a slave who later became a freedman, poor and needy but living on a high plane a life not only resigned but happy--happy in the realization of duty well done. The latter had about him all of the trappings of the Caesars but rose above the mere trapping in his high thinking and noble living. These two so far apart in external things but so close together in the deep things of life freed the Stoic philosophy from many of its attendant evils and gave it a standing that was respectable. The philosophy they teach is the same. The methods are entirely different.

The adresses of Epictetus were directed to his hearers, the meditations of Antoninus to himself for the guidance of his own life. Without attempting to go into the intricate divisions pf the philosophic method worked out by the stoics it is enough to say that Aurelius paid but little attention to the Rhetoric or Logic, the vehicle of his writing but rather to the ethic and politic, the duty to one's self and to the state. His discussions about theology and physics are merely incidental altho he was a firm believer in the gods.

One is impressed with the fact that the Stoicism of these two men is founded upon the ideal of duty, it is freed from much of the somberness of their predecessors. It depicts real happiness. Self- destruction is not a vital part of its teachings and practices. It is more sanely practical and more nearly christian in its conception. It is Stoicism but it is Stoicism at its very best. The natural habits of the Roman life with its basis of legalism and practical comron sense made good soil for the doctrines of Zeno and his successors. Its stern views of life were much better suited to the Roman mind that to the more literary and artistic Greeks.

As to the origin and the government of the universe (the Physic of Stoicism) Antoninus held the idea of two originating principles of all things-- the one material or that which is acted upon and the other the reason or that which acts upon matter. "The nature of the All moved to make the universe. But now either everything that takes place comes by way of consequence or (continuity); or even the chief things toward which the ruling power of the universe directs its own movements are governed by no rational principle. If this is remembered it will make thee more tranquil in many things." (VII 75). Here is indicated a belief in the beginning of the universe and behind it some sufficient power. "To those who ask, Where hast thou seen the Gods, or how dost thou comprehend that they exist and so worshipest them, I answer, in the first place, that they may be seen even with the eyes: in the second place neither have I seen even my own soul and yet I honor it. Thus then with respect to the gods, from what I constantly experience of their power, from this I comprehend that they exist and I venerate them" (XQQ 28). This is an old, old argument- the argument from cause to effect that has had some influence in all ages with men tho have thought upon this subject. It may this be stated' Man being conscious that he is a spiritual power, or that he has such power, in whatever way he conceives that he has it- for I simply wish to state a fact- from this power which he has in himself, he is led, as Antoninus says, to believe that there

is a greater power, which as the old Stoics tell us, pervades the whole universe as the intellect pervades man' (Long). How can we know God? "God sees the minds (ruling principles) of all men bared of the material vesture and rind and impurities. For with his intellectual part alone he touches the intelligence only which has flowed and been derived from himself into these bodies. And if thou usest thyself to do this thou will rid thyself of thy much trouble. For he who regards not the poor flesh which envelopes him, surely will not trouble himself by looking after raiment and dwelling and fame and such externals and show" (XII 2).

Antoninus' many references to the notion of the universe as one animated Being amounts to this and no more:- The sould of man is most intimately united to his body, and together they make one animal, which we call man: So the Deity is most intimately united to the world or the material universe, and together they form one whole. He did not view God and the material universe as one and the same any more than he viewed the soul and body of man as one. He does not speculate upon the absolute nature of Deity for he never wastes time upon what man cannot understand. He is simply satisfied that God exists, that he governs all things, that man can have only imperfect knowledge of him and that he must attain this imperfect knowledge by reverencing the deity within him and by keeping it pure.

But if all things are wisely ordered, how is the world so full of that which we call evil? Note that I have said not "so full of evil" but "of that which we call evil". This helps us to anticipate the answer of our philosopher. "Whether the universe is (a concourse of) atoms or nature (is a system), let this first be established, that I am a part of the whole which is governed by nature; next, I am in a manner intimately related to the parts which are of the same kind with myself. For remembering this, inasmuch as I am a part, I shall be discontented with none of the things which are assigned to me out of the whole: for nothing is injurious to the part, if it is for the advantage of the whole. For the whole contains nothing which is not for its advantage: and all natures indeed have this common principle, but the nature of the uni-

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verse has this principle besides, that it cannot be compelled even by any external cause to generate anything harmful to itself. By remembering then, that I am a part of such a whole, I shall be content with everything that happens. And inasmuch as I am in a manner intimately related to the parts which are of the same kind with myself, I shall do nothing unsocial, but I shall rather direct myself to the things which are of the same kind with myself, and I shall turn all my efforts to the common interest, and divert them from the contrary. Now, if these things are done so, life must flow on happily, just as thou mayest observe that the life of a citizen is happy, who continues a course of action which is advantageous to his follow-citizens, and is content with whatever the state may assign to him".(X 6).

"Generally, wickedness does no harm at all to the universe: and particularly, the wickedness (of one man) does no harm to another. It is only harmful to him who has it in his power to be released from it, as soon as he shall choose". (VIII 55). The inner look here puts the real suffering for sin upon the sinner himself. The first part is consistent with the doctrine that the whole can suffer no harm. To understand the second we must remember the stoic principle that there is no evil in anything which is not in our power. The wrong we suffer from another is his evil, not ours. But this still remains there is evil of some sort for he who does the wrong does evil, and even tho others can endure it, it is still evil in the wrong doer. Still the problem is unsettled today but it is of interest to see how this great Stoic looked at it.

We are more interested in some of his very practical precepts which grow out of his doctrine. His conviction in the justice of the gods is thus expressed. "How can it be that the gods, after having arranged all things well and benevolently for mankind, have overlooked this alone, that some men and very good men, and men who, as we may say, have had most communion with the divinity, and thru pious acts and religious observances have been most intimate with the divinity, when they have once died should never exist again, but should be completely extinguished?

But if this is so, be assured that if it ought to have been otherwise the gods would have done it. For if it were just, it would also be possible; and if it were according to nature, nature would have had it so. But because it is not so, if it fact it is not so, be thou convinced that it ought not to have been so: for thou seest even of thyself that in this inquiry thou art disputing with the deity; and we should not thus dispute with the gods, unless they were most excellent and most just, but if this is so, they would not have allowed anything in the ordering of the universe to be neglected unjustly and irrationally." (XII 5). Society is thus in some degree fixed we are totally unable to speculate upon disorders and should strive to live our lives. "In truth they (the gods) do exist, and they do care for human things and they have put all means in man's power to enable him not to fall into real evils. Nor is it possible that it has made so great a mistake, either thru want of power or skill, that good and evil should happen indiscriminately to the good and the bad. But death certainly and life, honor and dishonor, pain and pleasure- all these things equally happen to good and bad men, being things which make us neither better nor worse. Therefore they are neither good or evil."

So he gives expression to the rules of life. "Begin the morning by saying to thyself, I shall meet with the busybody, the ungrateful, arrogant, deceitful, envious, unsocial. All these things happen to them by reason of their ignorance of what is good and evil. But I who have seen the nature of the good that it is beautiful, and of the bad that it is ugly, and the nature of him who does wrong, that it is akin to me, not (only) of the same blood or seed, but that it participates in(the same) intelligence and (the same) portion of the divinity, I can neither be injured by any of them, for no one can fix on me what is ugly, nor can I be angry with my kinsman, nor hate him. For we are made for cooperatin like feet, like hands, like eyelids, like rows of the upper and lower teeth." (II 1). and again.

"In the morning when thou ariseat unwillingly, let this thought be

present- I am rising to the work of a human being. Why then am I dissatisfied if I am going to do the things for which I exist and for which I was brought into the world? Or have I been made for this, to lie in the bedclothes and keep myself warm? But this is more pleasant. Dost thou exist then to take thy pleasure, and not al all for action or exercise? Dost thou not see the little plants, the little birds, the ants, the spiders, the bees working together to put in order their several parts of the universe? And art thou unwilling to do the work of a human being, and dost thou not make haste to do that which is according to thy nature? But it is necessary to take rest also. It is necessary: however nature has fixed bounds to this too: she has fixed bounds both to eating and drinking, and yet thou goest beyond these bounds, beyond what is sifficient; yet in thy acts it is not so, but thou stoppest short of what thou canst do. So thou lovest not thyself, for if thou dist, thou wouldst love thy nature and her will. But those who love their several atts exhaust themselves in working at them unwashed and without food; but thou valuest thy own nature less than the turner values the turning art, or the dancer the dancing art, ot the lover of money values his money, or the vainglorious man his little glory. And such men, when they have a violent affection to a thing, choose neither to eat nor to sleep rather than to perfect the things which they care for. But are the acts which concern society more vile in thy eyes and less worthy of labor?" (V 1).

Again he says "Take pleasure in one thing and rest in it, in passing from one social act to another social act, thinking of God".(VI 7) Again:"Love mankind. Follow God." (VII 31). 'It is the characteristic of the rational soul for a man to love his neighbor'.(XI 1) Bishop Butler is right when he says "this divine precept to forgive injuries and to love our enemies, though to be met with in Gentile moralists, yet in a peculiar sense is a precept of Christianity, as our Saviour has insisted more upon it than any other single virtue." The practice of this is the most difficult of all the virtues.

His philosophy was not a feeble thing nor limited in its application. Hear him. "But my nature is rational and social: and my city and country so far as I am Antoninus, is Rome; but so far as I am a man, it is the world. The things then which are useful to these cities are alone useful to me". The international spirit was thus breathed by him long ago.

One other thing must be briefly referred to. He expresses no definite opinion about a future life. But his doctrine of the nature of the soul as I have tried to indicate it, implies that it does not perish absolutely for a portion of the divinity cannot perish. Aside from this inference he seems perplexed and finally leaves it all to God or the gods to determine according to their wisdom and justice.

Neither does he speak conclusively upon the Stoic idea of anticipating the regular course of nature by man's own act in suicide. His appeal to doing one's duty in the face of every difficulty would not indicate a sympathetic feeling toward that idea.

Happines was not the direct object of the Stoics life but rather the happines that comes from a sense of duty well done.

With this quotation from Canon Farrar's Essay I will close.

"The whole of the Emperor's Meditations deserve the profound study of this age. The self-denial which they display is a rebuke to our ever growing luxury: their generosity contrasts favorably with the increasing bitterness of our cynicism: their contented acquiessence in God's will rebukes our incessant restlessness: Above all, their constant elevation shames that multitide of little vices, and little meannesses, which lie like a scurf over the conventionality of modern life. But it also has a special value for the young. It offers a picture which it would indeed be better for them and for us if they could be induced to study. If under
"That fierce light that beats upon the throne",
the life of Marcus Aurelius shows no moral stain, it is still more remarkable that the free and beautiful boyhood of this Roman Prince had early learned to recognize only the excellencies of his teachers, their patience and firmness, their benevolence and sweetness, their integrity

and virtue. Amid the frightful universality of moral corruption he preserved a stainless conscience and a most pure soul; he thanked God in language which breathes the most crystalline delicacy of sentiment and language, that he had preserved uninjured the flower of his early life, and that under the calm influences of his home in the country, and the studies of philosophy he had learned to value chastity as the sacred girdle of youth, to be retained and honored in his latest years. Surely, says Mr. Carlyle, "a day is coming when it will be known again what virtue is in purity and continence of life; how divine is the blush of young human cheeks; how high, beneficent, eternly inexorable is the duty laid on every creature in regard to these particulars. Well, if such a day never come, then I percieve much else will never come. Magnanimity and depth of insight will never come: heroic purity of heart and eye; noble pious valor to amend us, and the age of bronze and lacquers, how can they ever come? The scandalous bronze-lacquer age of hungre animaliems, spiritual impotencies, and mendacities will have to run its course tdll the pit swallow it.".

Marcus Aurelius not only taught but lived such a life.

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